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THE

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MAGAZINE.

UNDER THE SUPERINTENDENCE

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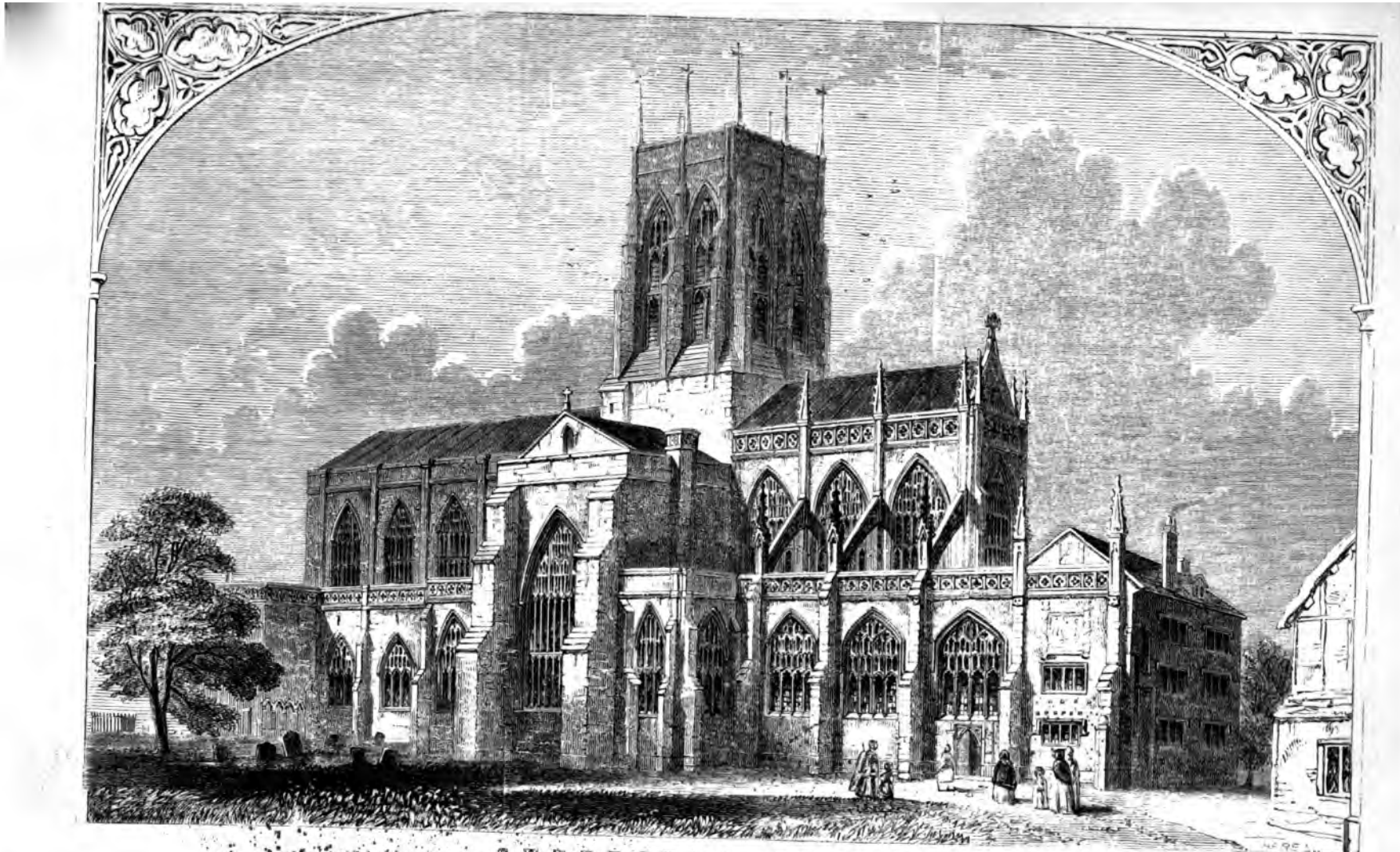

SHERBORNE CHURCH.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 802.—JANUARY 5, 1850.

SHERBOURNE CHURCH.

SHERBOURNE St. Mary is a market-town in the county of Dorset, eighteen miles N. by W. from Dorchester and 117 W. S. W. from London. The ancient name was Shire-burn, that is, "pure fountain." It is situated pleasantly on a gradual slope near the border of the White Hart forest and the vale of Blackmore, and is divided by a small stream, termed the Ivel, into two parts, of which one is called Castle-town.

The White Hart forest is said to have gained its name from the following circumstance: "When king Henry the Third," says Camden, "came hither to hunt, and had taken other deer, he spared a most beautiful and goodly white hart, which afterwards T. de la Lynde, a gentleman of this country, with others in his company, took and killed; but how perilous a matter it was to be twitching, as they say, of a lion they soon found and felt. For the king conceived great indignation and high displeasure against them, put them to a grievous fine of money for it; and the very lands which they held pay even to this day, every year, by way of amercement, a piece of money into the exchequer, which is called White Hart silver."

Sherbourne was in former times of considerable ecclesiastical distinction, as the following extract from Dugdale will show: "The church of Sherbourne was anciently the seat of a bishopric as well as a Benedictine abbey. Ina, king of the West Saxons, is stated by our historians to have founded the bishopric in the year 705, appropriating to it the counties of Dorset, Berks, Wilts, Somerset, Devon, and Cornwall, all of which had previously formed a part of the more extensive see of Winchester. The erection in the tenth century, however, of the sees of Wells, Crediton, and St. Germans, appears to have robbed Sherbourne of the counties of Somerset, Devon, and Cornwall. Godwin, Camden, and Dr. Heylin say that in 904, or, according to other writers, in 909, a bishopric was founded at Wilton, whose bishops, sometimes residing also at Ramsbury and Sunning, were likewise styled bishops of those places. Its diocese was Berks and Wilts; so that in fact Dorset was at last for a time the only county left to the see of Sherbourne. Herman, however, the last bishop of Wilton, re-united that see to Sherbourne". The council of London in 1075 ordained that bishops' sees should be removed from obscure places to towns of the greatest note in their dioceses. Herman, therefore, translated his to Old Sarum in 1076, where he began a cathedral, but did not live to finish it.

After the removal of the episcopal see from Sherbourne, its church became again a monastery, and so continued under a long succession of abbots until the dissolution in the reign of Henry the Eighth.

This church, which stands south-west of the town, and is of free-stone, is a magnificent structure. It is said to have been originally built by bishop Aldhelm; but a very small part of that early edifice at present remains. Up to the reign of king Henry the Sixth it was used as a parish-church by the inhabitants of the town; but a broil occurred at that time between the townsmen and the monks, respecting, it is said, the place in which baptisms were to be performed. In the heat of the quarrel a torch was thrown by a butcher into the church, and a greater part of it was, in consequence, consumed. It was repaired by the abbots during three succeeding reigns, but was not parochial again till the dissolution.

As may be expected, this structure exhibits specimens of various styles of architecture. The semi-circular arches and zigzag mouldings in the porch, transept, west end, and north side of the building, are Norman: the upper part of the nave, the tower, east end, aisles, and some of the chapels, are in the later style of English architecture.

Sherbourne church is cruciform, consisting of a nave, choir, transepts, and several chapels. From the centre rises a beautiful tower 154 feet in height, containing eight bells; the largest of which, weighing more than three tons, was the gift of cardinal Wolsey, and is considered to be the largest bell ever rung in a peal. This tower underwent extensive repairs in 1830.

The roof of this church is supported by groins

springing from the aisles, and at the intersection of the tracery is a variety of arms and emblematical devices. The Saxon kings, Ethelbald and Ethelbert, have been interred here, as also many Saxon nobles, bishops of the see, and abbots of the monastery.

It may be added that the restoration of this structure is now in progress, and it is to be hoped will be completed in a judicious and satisfactory manner.

A strong castle was built at Sherbourne by Roger, bishop of Sarum, in the east part of the town, "under which lay," says Camden, "sometime a wide mere and many fish-pools, and now being filled up are converted into most pleasant and rich meadow-ground."

The town, though not large, is thriving, and contained at the census of 1841 4,758 inhabitants.

THE CHILDREN OF GOD*.

It remains for us, my brethren, to point out the principal features of the new relationship with which the goodness of God invests the man according to his own heart. The apostle invites us to this, when he exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us seek to discover in the title the marks of this love.

In truth, the title itself says enough; it says all: it is the noblest, sweetest, most tender name that could have been given to us. It includes all that is glorious and rejoicing to the heart. We are, as Christians, a royal priesthood—a holy nation; but is not the child of God, as such, a priest of the living God, a citizen of the eternal city? Never, not even in heaven, can we be more than children of God: this name comprehends all, absorbs all. It is the seal of our entire restoration: it is the evidence of the divine grace, nay, its very substance: it implies, at once, man restored to God, and God to man: it sums up the gospel: it is a foretaste of heaven.

Every one understands it; but, in order to estimate it fully, let us fix our attention, for a moment, on the meaning of the word "children," and borrow from the earth, as God has done in his word, a measure for the things of heaven. Let us recall all the tender, intimate, and endearing ideas which the name of child suggests: let us contemplate, in thought, the respectful, confiding, familiar intercourse of a son with his father, and still more with his mother. Let us mark, on one side, the unwearied solicitude, the wakeful vigilance, the counsels, the lessons, the solemnity of reproof, the charm of encouragement, the sweetness of caresses; on the other, the implicit confidence, the devotedness, the multiplied questions, the long conversations, the respectful and simple homage, the honour rendered to the name, and, in after days, to the memory of a beloved father and mother—the remembrance of them serving as a guide to the whole of life. Let us contemplate all this, and then reflect that it is but a faint image of the intercourse which exists between a child of God and his heavenly Father. We must add to each of these features what renders it perfect, to the whole what renders it incomparable, before we can comprehend all that is implied, both as regards God and man, in the new relation established by Jesus Christ, and proclaimed in our text.

I repeat it once more: we are children of God by the deed of God himself, and because he wills that we should be so. Yet the privilege would be but a name, and the adoption which communicates it to us but an unmeaning form, if what is true in the purpose of God did not become a reality in us. Without this, the grace of God, which bringeth salvation to all, would be a mere shadow. For salvation is not a material external fact: salvation is not outside of us. It is within us: it is a work the true seat of which is our heart: salvation is a state of the soul; and hence any work of grace to which the soul remains a stranger cannot be the work of our salvation.

What avails it that in another life—what avails it that even here the mercy of God declares us forgiven, if our relations with him are not changed, if our Judge does not become our Father? What is a happiness which has not its seat in the soul? What is a happiness attached solely to outward circumstances? I will not say what is a happiness which consists entirely in exemption from pain; for it is a chimera. The soul necessarily either suffers or enjoys: it cannot exist in a state of neutrality.

It is our earthly-mindedness, and the oppression of our nature by sin, which have made us forget that happiness founded on circumstances is but amusement; that true blessedness is that against which, and for which, circumstances can do nothing; that it would be unworthy of God to have created us for material happiness alone, or to have proposed such as the end of our efforts; that we bear within us the consciousness of these truths, the distinct perception of which often escapes us; in short, that the object of our hopes and fears in reference to another life is, even when not clearly known to ourselves, a moral happiness and a moral misery.

Every one having perceived at some moment of his life that a vivid emotion of happiness may be experienced in the midst of bodily suffering or severe affliction, and that a deep consciousness of wretchedness may poison the elements of the most perfect outward prosperity, every one at such moments has had the presentiment or the perception of a moral blessedness which must be that of heaven, and of a moral misery which must be that of hell; or, rather, of a blessedness which must constitute heaven, and of a misery which must constitute hell.

Now, the soul being the true seat of happiness and of misery, salvation may begin on earth as truly as in fact condemnation has; and, if in this life we are the children of God, then in this life we should be able to recognize the earnest of our salvation in the privileges of adoption. If we do not, if we are not enjoying a foretaste of moral happiness; if our relations with him, who proclaims himself our Father, have not become filial relations;

* From "Sermons selected from the works of the rev. A. Vinet;" translated from the French. London: Seeleys. 1849. The extract we give is a favourable specimen of the teaching of a foreign divine. We cannot say much for the English dress in which this book appears. There is not one word of advertisement, preface, or account of the author. Such bareness is not judicious, it is hardly fair. And there are strange grammatical errors committed.—Ed.

if all the grace which he bestows on us consists, so to speak, in the bare title-deeds of salvation—of a barren and unsubstantial salvation, which neither bestows happiness nor the anticipation of it—I say that such grace is illusory; I say that we are not saved, that God is not our Father, and we are not his children.

When David granted to the entreaties of an affectionate servant the pardon of Absalom, he permitted his repentant son to return to Jerusalem, but refused to see him. Did Absalom consider this a pardon? No: with wounded spirit he exclaimed, "Wherefore am I come from Geshur? It would have been good for me to have been there still." Jerusalem, deprived of what had made him love that city, was no longer to him Jerusalem: what his heart had demanded was a heart, not a certain place and certain walls: the paternal arms were his true country; and, excluded from his father's presence, the clime of the holy city was to him a foreign clime, and his native land a place of exile.

Such would be the feelings of the child of God, if shut out from the vivifying presence, from the embrace of his Father. He would seek in vain for the promised salvation: he would see its name, its symbols every where, the reality no where. The sole result of his return to his father's house being the opening of his eyes to the vanity of the world, which had at least amused his hopeless misery, he would cry with Absalom, "Wherefore am I come from Geshur? It would have been good for me to have been there still."

Happily it is not, it can never be so. The work of God is complete: it not only announces salvation, but brings it home to the heart: it introduces it there by introducing love, which is another name, yea, the true name, of salvation. The work of God, in the gospel, is founded on a sublime calculation. It has provided that the dispensation, which brings joy to the heart of man, should, at the same time, and by the same means, fill it with love. A divine violence has been done to the heart, which could not be gained but by violence. Man had overturned all his relations with God: God overturns all his relations with man. Man made himself God: God becomes man. Man refused every thing to God: God gives himself to man in the person of Jesus Christ. The cross raised on Golgotha has shown mankind, in the pledge of reconciliation, a prodigy of love.

The Holy One and the Just, the worthy object of Jehovah's love, accepting our whole condition—life and death—all that was most trying in life, all that was most bitter in death, accepting all, I repeat, except sin; the Son of God uniting in his own person all the sorrows of humanity, with deep and unspeakable sorrows that humanity never knew! Behold this last effort of love, which man looked not for, and which must subdue the obstinacy of his pride, or prove it invincible! Behold the sign which shall manifest and gather together the elect! Behold the travail which shall repeople the earth with children of God! Now, such is the nature of this fact, that, in those hearts where it produces any fruit, that fruit is necessarily love. If it does not wither, like a germ destroyed in the bud, it becomes the fruitful and unceasingly active principle of a new life. Gratitude and joy combined awaken all the energies of the soul: none remain inert, all co-operate. The divine nature is developed: its features become marked: the elements of which the new being is composed may be perceived and appreciated: the external fact becomes an internal fact: the truth, which existed only in the mind of God, becomes a conscious reality in the heart of man. And thus, as in the days of glory which followed the first creation, so now again, it is by his feelings, by his moral state, by his works, that the child of God is characterized and distinguished. Salvation is no longer only announced to believers: it is realized, it is rendered visible in them; and not only the written word, but "the Spirit" of God himself "beareth witness with their spirit that they are his children." For in these arms into which they have thrown themselves, from the paternal bosom on which they have been permitted to lean, they have absorbed the warmth of life—a life which can be confounded with no other, and which gives them the irresistible consciousness of being "in the truth." They feel that they are once more in their right place, in harmony with the law of their being, re-united to their Father. Every day some new gift from his hand is a pledge to them of his fatherly love, and renews the seal of their adoption. The Word had said, "None shall pluck you out of his hand;" and a deep response to this blessed assurance is re-echoed from their soul. They love: is not that enough? Is not love life? Is not love immortal? And every act, every sacrifice of this love, increasing its energy in proportion as it weakens the selfishness of the natural heart, every work and every sacrifice strengthens the consciousness of union with the Father, not as a merit bringing him down to the soul, but as an impulse which elevates the soul to him.

But that which unites believers to God separates them in the same proportion from the world. They remain mingled with it, and yet not of it; companions in the spirit of charity, strangers by the principle from which that charity flows—I mean their faith and hope. They have not ceased to understand the world; on the contrary, they discern its spirit more truly than before. They know the world much better than the world knows itself: they know it because they are not of it; for, says St. Paul, "he that is spiritual judgeth all things; yet," adds the same apostle, "he himself is judged of no man;" and "the world knoweth them not," says St. John in my text; that is, the world, entirely ignorant of the new life of the children of God, unable to account for the principle which influences their conduct, ceases to recognize them as its own, and becomes more alienated from them than they are from it.

This want of sympathy, on one side at least; this kind of confusion of tongues, arising, not now around a second Babel, but around the blood-stained monument of divine love, has become in the bosom of Christendom a permanent subject of reproach.

In all its heights Christianity is superhuman; for decided unbelievers comprehend none of the shades, none of the degrees of faith; and the most narrow-minded believer of tradition is as incomprehensible to them as is the true child of God. It is of this fact that I mean to avail myself in

order to illustrate the truth of the words of the apostle. Even the nominal professor, the merely theoretic Christian, if I may call him so, is an enigma to those men who are still wholly in the world's thraldom. Placed by his convictions at a point of view to which the latter have not reached, he sees every thing in a different light: his judgment of life and death and God are [is] different: his ideas concerning duty and right are quite opposed to theirs; and, little elevated as he is, he is sufficiently so to regard with pity those who have never considered human affairs in the light of Christianity. But, if worldly, as he still is, in the inclinations of the heart, he is nevertheless, as to his opinions at least, incomprehensible to all who do not share in them, how incomprehensible in the whole character of their life must those be, whom the scriptures call the children of God! Even the theoretic Christian, of whom I have just spoken, even he does not comprehend them. A valley separates him from unbelievers—an abyss from the children of God. Sharing to a certain degree their convictions, he has no share in their life, because his faith has not yet passed from the understanding into the heart. You might think that, in order to understand them, he only needs to reason a little, and to reason justly; for he possesses the principles from which they have drawn the consequences; and it would seem as if an honest mind might easily deduce these consequences from the principles which involve them. But it is seldom thus: rarely on such a subject is the mind honest, when the heart is not single. The same obstacle which prevented our living conformably to our convictions also prevents our forming an opinion consistently with our principles: our judgment is in error as well as our life. The understanding does not receive what the heart rejects; or if, in some individual instances, our reason is compelled to justify those whom our heart refuses to follow, if we perceive that the true Christian is indeed what he ought to be, still, this perception being merely intellectual, we remain as completely separate from him as non-existence is from being, and life from death. The life of the child of God is still an enigma to us—a mystery: every thing in this singular condition is unexpected and strange, every thing surprises and startles us. To understand the life of God, we must love it: to love it, we must possess it ourselves. Life explains life: the dead, in the depth of their tomb, cannot understand the secrets of the living.

Thus, on two parallel lines, but in contrary directions, without coming in contact and without uniting, advance two races, two humanities. What has made so wide a difference between these two branches of the same family? Have any of the primitive characteristics of humanity been taken from the one branch? or has any feature absolutely new been added to the other? On both sides I hear the voice of suffering and lamentation: at first the expressions, the language, seem the same. On both sides duty, love, hope, even God, are spoken of; but under common terms the ideas are different; and I soon perceive that neither the same duties, nor the same love, nor the same hopes, nor, above all, the same God, are meant. I repeat, there are two humanities: there must then be two origins, two births; and, in truth, there are two: "that which is born of the flesh is flesh, that which is born of the Spirit is spirit." Now the Spirit knoweth the flesh; but the darkness of the flesh comprehendeth not the Spirit.

"The world," says St. John, speaking in the name of the children of God—"the world knoweth us not, because it knew him not." A reason as simple as it is sublime, and which is fully implied in the one we have given.

To comprehend the children of God, we must ourselves be children; and this we cannot be till we know God; that is, till we comprehend his purpose towards man, and the graciousness of that purpose. He, who refuses to have God as his Father, will not acknowledge his children as brethren; and he, to whom redemption continues a stumbling-block, will not be less offended with those who have faith in that mystery, with the sentiments which spring from such faith, and the life which corresponds with these sentiments, at once substantiating and confirming them. To sum up all, my brethren, the title of children of God is at once the most glorious of all, and the most mysterious to him who is not invested with it. It restores us to our right place in the eyes of the Creator, but deranges all our relations with the creature: it resolves to ourselves the enigma of our being, whilst it makes us an enigma to the world: it renders us honourable in the sight of the angels of God, in that of our fellow-creatures contemptible or ridiculous. It elevates, and yet abases us: it makes us, in one sense, fitter for human society and for the business of life; in another, incapable of mixing in it, and strangers to it. The child of God is more than a man in a certain point of view, less than a man in another. I would press this on your attention, not for the vain pleasure of creating contrasts, but in order to fix the attention of Christians more distinctly on the double obligation which results from their twofold condition; or, if you prefer it, to point out to them two snares attached to their twofold position.

Children of God! Children amidst strangers, free men amidst slaves, kings amidst the multitude! What a motive for humble and profound gratitude! but also what a temptation to self-exaltation! Now, my brethren, there are two alternatives: either pride must be absorbed in gratitude, or gratitude will be annihilated by pride. If you see in the title that has been conferred on you only an unlooked-for deliverance, an unmerited gift, the overwhelming expression of a love entirely gratuitous—if you accustom yourselves to contemplate only in this point of view the high calling wherewith you have been called—then you will preserve humility, and with it all the graces of which humility is the bond and the pledge. If you are humble, you will bless, you will pray, you will love; for blessing, prayer, and love can spring up only in the hearts of those who are poor in spirit: "To them alone," saith the Lord, "belong the kingdom of heaven and its treasures."

If you are humble, you will possess the reality implied in the title, you will be in truth the children of God: your Father will acknowledge you, and the assurance of his presence and of his love will never fail you. If you are humble, you will

be freed from doubts; and the firmness of your confidence will be proportioned to your voluntary abasement. The humble alone, because they are never presumptuous, possess the privilege of hoping continually.

But, if in rejoicing in this title, which alas! cannot be claimed by all, you indulge in an exclusive feeling; if it is the distinction which pleases you; if you rejoice especially in being the objects of an exception; if you have no need of an effort, of an act of faith, in order to feel resigned (if I may so express it) to the sight of so many on whom the love of God rests rejecting the glorious title of children; if their unhappy condition, instead of clouding your joy, unconsciously perhaps to yourselves enhances it; if you assume the title as the badge of a party; if you voluntarily strengthen the visible barriers which separate you from other men; if in your conversation you dwell less on the obligations of your condition than on the condition itself; and if, ten times for one, you do not apply to yourselves those titles which humble you and confound you with the rest of the world, in preference to that which exalts and distinguishes you; in a word, if your joy be that of pride, and your pity that of insult, I have to tell you that you are in error, that you deceive yourselves grossly, that you are enjoying, as usurpers, a title which does not belong to you. Children of God! No, you are not; you never were so. Pride—the principle which first caused man to fall—throws you back, and leaves you lying at the very point whence God first raised you; or, rather, whence he would have raised you. Pride is a bad guardian, an unfaithful depository of the treasures which have been confided to you: it consumes them by degrees. It destroys, in their early bud, gratitude and love and prayer. It withers the joy which you experienced on first believing: it undermines it continually by doubts; for pride is as full of anxiety as humility is full of confidence. Pride does not inspire hope, but fear: it teaches the soul to tremble, by tempting it to forsake its true support, and to trust in itself: it causes, at intervals, frightful moments of darkness, and sometimes ends by overwhelming its victim with the gloom of despair.

But another temptation awaits the children of God. Strangers in the world, strangers often even in the bosom of their own families, living a life which offends because it astonishes, isolated in society, solitary amidst the crowd, offering to all a heart which all refuse, nay, often suspected of hostile sentiments because they have opposite principles, esteemed, perhaps honoured with a cold confidence, but never sought after, never welcomed, never loved—they who love, they in whom Jesus has purified all the benevolent affections, and thereby strengthened them! What a snare is this also, my brethren! what a temptation! The position is doubly difficult; for we must be resigned to the trial, and yet not cease to feel it. Too much sensibility to this state of isolation—to this general and unceasing repulsion—chills Christian courage, and endangers fidelity. Naturally, hatred or indifference wearies out the spirit: it is difficult to bear the continuance of contemptuous, or even of cold, looks. We are impelled to return to human communion: we shrink from the painful scenes to which even the most timid profession of our hope exposes us: we are tempted to conceal, from the love of false peace, those privileges which render us the objects of aversion: we envelop in mystery a hope which might be communicated, a joy which might awaken in our brethren a desire to share it: we mingle amongst men, shorn of those glorious insignia which ought to adorn the person, and shine in the whole life of the Christian. Far now from glorying in our privileges, it is with reluctance that we avow them; and the only result of these concessions (which seldom produce peace, because they are seldom received with confidence) is that we have retained the truth captive, and have prevented its gaining access to the souls of others, whilst at the same time we have weakened its influence in our own; and, from being unwilling to appear the children of God, we have, alas! perhaps ceased to be so.

And yet we repeat, woe to him who ceases to feel the sharpness of this trial, and who accustoms himself too completely to this unnatural solitude in the midst of the human family. No: the suffering should be deep, and it should be enduring. Your Father will heal it in heaven; but here let the wound remain open. Resign yourselves to it submissively, but do not become reconciled to it through indifference. When did your Master ever cease to long for universal sympathy? When did his eye cease, even in the midst of the hostile crowd, to seek an answering look of love? When did he cease to be conciliating after the manner of a God, gentle, winning, supplicating towards all? When do you see him proudly separated from the crowd, proudly enveloped in his own dignity, to which you certainly would not compare your own? Was it at the last moment, when, ascending the mount of sacrifice, and then assuredly severed with violence from the sympathies of his people, he mingled his tears with those of the daughters of Jerusalem, and bid [bade] them flow not for him, but for themselves and for their children? Or was it when, returning divine love for hatred, he compared his murderers to feeble nestlings, whose parent he had been, and over whom he yet yearned with a parent's heart? O, my dear brethren, to the last moment, never consent to the isolation to which you are condemned. Let it never be your own deed: be exiled, but never exile yourselves. Do not wrap yourselves up in a selfish peace: descend from your higher dignity without renouncing or disavowing it. Sinners yourselves, mingle with sinners, though you participate not in their sin. Let not your own safety ever render you stern: let not Christianity estrange you from humanity; be, on the contrary, more men, as you are more Christians.

You will never be fully known and comprehended: the apostle declares it, reason teaches it, experience has proved it. Submit to this; but do not be more obscure, more incomprehensible than the Christian must necessarily be: do not add a singularity of your own choice to that which is called the foolishness of the gospel: remain intelligible, accessible on every point on which you can be so: maintain every relation that can be maintained: preserve your connection with your brethren according to the flesh: do not permit a long interruption to lessen your yearning for intercourse

and contact with them: tremble lest, being voluntarily isolated on the summit of your new dignity, pride reach you in your solitude, and precipitate you from your elevation, not amidst the ranks of the multitude you have disowned, but far beneath them.

What is to be done in the midst of these dangers, the one of which throws you back upon the other? what, but to keep yourselves in the attitude of continual supplication, and unceasingly to implore aid against temptations which unceasingly recur? The child of God has great privileges, but the greatest is that he has been taught to pray. Without this, of what avail would be all the others? Pray, then, that the grace of God may not become to you a snare: pray that new grace may preserve that which you already possess, may confirm it at every moment, may render it immoveable and enduring. Pray that you may become in truth the children of God, confiding yet humble, faithful yet abounding in love, humbling yourselves under the hand which exalts you, laying yourselves in the dust, not only with the lowest believer, but with the worst of unbelievers; in a word, faithfully reflecting the image of the Son of God, who, possessing in himself that eternal life which you have only through grace, certain of his title to which no title of ours can compare, was not the less meek and lowly in heart, and whose holiness would have been pardoned in consideration of his love, if holiness were a thing which the world could pardon.

THE EPIPHANY.

JAN. 6.

"They saw the young child, with Mary his mother, and fell down and worshipped him."—MATT. ii. 11.

IT was not a weary, but a joyful pilgrimage, which the wise men trod. They came from afar to bend the knee before him that should rule Israel, his people. They came to worship Jesus—Emmanuel; him, who, given of God to save his people from their sins, is out of the same wondrous love become (well may that people say) "God with us." When they saw, before him they fell down; and, when they worshipped, unto him they presented gifts, their treasures of gold, and frankincense and myrrh.

The old year is perished from the things that be; perished, but only to our earthly ken. 'Tis gone back to him who lent it, to register for or against our souls; to bear record of all the good we have thought or said or done in the name and the faith of Jesus, and of all the evil imaginations, words, and deeds, whereof we have not sought by him the free grace of God's pardon, ripened into the fruits of repentance unto holiness. To every soul amongst us the new year is a season of gladness if he has been with us, or of dread and warning if we have not walked with him. Beloved, under whatever aspect this opening of the new year may dawn upon us, let us continue to seek Emmanuel, or flee, if we have not bent the knee before Jesus, to the only refuge which the compassion of the Father has provided against his wrath. Let us resolve, in the strengthening of his good Spirit, to begin the year, and continue it with him, that so we may end it with him: let us ask, that we may receive of him; seek unto him, that we may be found of him; and suffer with him, that we may have might to overcome through him, by whom we can do all things.

Be we likewise "wise in our generation;" yet, as those of the east, yielding ourselves to the voice of the heavenly wisdom, and presenting unto the Prince of Judah the gifts of our hearts and lives. It is not enough for us to be called by that holy name, than which there is none other given under heaven by which we may be saved. O let us not forget, we may take the name of Jesus in vain: the seven sons of Sceva did the same; but what said even the evil spirit? "Jesus I know, and Paul I know; but who are ye?" Of what avail is it, to be called by his name, if we live not by the faith of him, and show not how dear that name is to us, in every relation and stage of our mortal being, in our joys and our sorrows, our trials and our deliverances, our duties and our responsibilities? We may believe with the understanding, but want the impress of the seal that is unto redemption in our hearts. If these are not built up into the temple of his grace, the holy dwelling-places of his Spirit, they are indeed as whited sepulchres. If we know not the power of his resurrection, neither can we be partakers of the ransom of his death. Not dying unto sin, how can we rise unto righteousness? not taking up his cross, how can we attain unto his crown? In vain have we been baptized in his name, unless we approve ourselves verily his children. Without the dew of his Spirit, we cannot grow up unto his likeness; but, with it, we shall do all things in his great name, whether eating or drinking, waking or sleeping: whether at work or at rest, we shall rise or lie down with Jesus: out of him, we shall labour, seek, and hope for nothing; in every thing we shall ask and wrestle with him for the grace of his help and favour; in his faithful bosom repose our every fear, disquietude, and tribulation; and, committing to him all our ways, trust in his love to guide our hands and feet, our body, soul, and spirit in his sure and certain paths.

By such a walk as this alone will the new year bring to us that newness of life, which will enable us to spend it in his service, conform it to his will, and hallow it to the glory of his name.

H. S.

THE ACCEPTABLE YEAR OF THE LORD*.

We have heard much of late on the subject of the Jubilee: several of our religious societies have celebrated their jubilee; and some persons have united together to keep the jubilee of king Alfred†. This is indeed a subject worthy the commemoration of all Englishmen who value the privileges of their birthright—civil and religious liberty as the basis of good government. But the Jewish jubilee was a type of blessings of far higher value, the knowledge of which is the birthright of every Briton, and the full enjoyment of which is the birthright of every one who is "born again of the Spirit." The year 1850 is

* From "Jubal," a forthcoming work, by rev. G. Cole.

† Oct. 25, 1849, the thousandth anniversary of his birth.

the first jubilee of the century, the thirty-seventh that has occurred since the birth of him from whose entrance into this world we date the dawn of all our hopes. Yet how imperfectly are the great ends for which he took our nature upon him understood! how still less frequently attained! Happiness is the universal object of pursuit. The common wish of "A merry Christmas and a happy new year" gives expression to the feeling. But what is the real ground of rejoicing to the multitude of those who profess and call themselves Christians? "Eating and drinking, marrying and giving in marriage," sensual enjoyments, or, at best, the pleasures of social intercourse and the delights of domestic felicity; all lawful in themselves, and sanctified to the use of the faithful servants of God; but, when made the leading objects of pursuit, and the main ingredient in happiness, "drowning men's souls in destruction and perdition;" in a word, a vain attempt to "keep a jubilee without God."

THE CIRCUMCISION OF JESUS.

By the Rev. George Stockwell, M.A.*

When we come to inquire into the reason of Christ's submitting to this rite, we shall discover—

1. That our blessed Saviour cannot be supposed to have submitted to circumcision by reason of its having been any rite of purification, as in the case of the Jews; for he required not to be cleansed from the pollution either of original or actual sin. Christ, who the Lamb of God, without blemish and without spot, being sanctified, even in the womb, of the Holy Ghost, the fountain of all purity, must necessarily be immaculate both in his conception and in his birth. Though he was made like unto man in every other respect, yet was sin manifestly and utterly excepted. The reason, therefore, of our Saviour's circumcision was, that he might "fulfil all righteousness;" like as he afterwards submitted to baptism. And this he testified when John the Baptist would in his lowly-mindedness have declined to perform the rite in the case of one whom he knew to be of such far superior dignity to himself; for he removed his humble repugnance, saying, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness" (Matt. iii. 15). For, as Christ was "made of a woman," in order that he might take our nature upon him, so was he "made under the law," in order that he might fulfil the law; an obligation laid upon him by submitting to the ceremony of circumcision; for "whosoever is circumcised," as St. Paul writes to his Galatian children, "is a debtor to keep the whole law." And this our blessed Redeemer did indeed keep undefiled in every iota, which none other ever had done, or ever can do, but he who was sinlessness itself. By his actual obedience he performed every obligation which the law imposed, whether it concerned the moral or ceremonial parts of it; and by his passive obedience he underwent the curse and penalty of that law, to save them who were the transgressors of it. Thus, by taking upon himself in their stead the duties which they were unable of themselves to discharge, and suffering in their stead the infliction of the penalty which their offences had incurred, he became a perfect Saviour, and made a plenary and all-sufficient satisfaction for every transgressor.

2. A second reason for Jesus's circumcision was this, that, having fulfilled the ceremonial law, he might by that means bring it to a perpetual end. The whole economy of the Mosaic institutions was calculated, for this very end, to be "a shadow of good things to come;" to be as a schoolmaster, to teach and conduct man forward to "the knowledge of Christ." When the substance, therefore, appeared, the shadow was to be done away; and, when this guide had brought man down to the appointed time, and the Desire of all nations came upon earth, the office of the law must necessarily cease, and all its prescriptions come to an end. The circumcision of Christ therefore abolished the circumcision of the Jews, and with that the whole burden and galling yoke of legal rites and ceremonies, which were indispensable to its fulfilment of the full covenant; a yoke which, as St. Peter tells the Jews, neither "they nor their fathers were able to bear."

3. Another reason for the circumcision of Jesus was, that he might be deficient in nothing that was required to prove his divine commission, and seal his claim to the Messiahship. The Messiah, according to the prophecies concerning him, was to be of the seed of Abraham, of the tribe of Judah, and of the house of David. But to none of these could he have urged the least pretension, without this distinctive mark, to prove him a true descendant from the "father of the faithful." This was an indispensable point in his credentials; and without this all his other proofs must have been valueless. Though the terms of salvation were designed, no doubt, for the channels of universal good and felicity, and were to embrace the whole race of man, yet were they glad tidings to be first preached and proffered to the Jews; and from them was to proceed this great redemption; "for out of Zion," says Isaiah, "shall go forth the law, and the word of the Lord from Jerusalem." The Jews, therefore, as the "chosen people," were the first to receive the blessing, which through them was afterwards to be conveyed to every other nation under heaven. But, as the Jews were assured by their prophets that the Messiah was to be one of their own race, what hopes could this Prophet and Preacher of righteousness have ever entertained of success in his ministry had he been disqualified for it by the absence of so necessary a seal to his office and character? There never was allowed to be among them either priest or king that was uncircumcised. How then could our Saviour, who was to appear in both these characters, have ever made good his title to either? His expiation would have been unaccepted, his dominion denied and disobeyed; and, whatever assumed reasons might have been alleged, the absence of circumcision would have justified the Jew in despising and rejecting him. Neither must it be forgotten that the Jews were possessed with so strong a conviction of the need and excellency of circumcision that they used the very name of "uncircum-

* Formerly rector of Broxbourn, Herts. From a MS. essay.

cised" as a term of dishonour and reproach, and would scarce deign to hold intercourse or even conversation with those who were not circumcised. And this veneration for the rite, as we may read in the Acts, engendered not only unhappy differences in the church, but proved no small impediment to the first propagation of the "glad tidings." To cut off, therefore, all handle for objection, and to smooth down obstacles that might defeat the gracious purpose for which he came among us, the Son of God submitted to the rite; and, having undergone it in his own person, for ever after freed his followers of his purer and more reasonable service from that grievous and heavy imposition. * * *

But in a spiritual sense the rite remaineth. O let us never forget that a circumcision is yet required of us, that circumcision which by the grace of the Spirit is of the heart; that circumcision which bringeth repentance, faith, and final salvation.

A Sermon,

BY THE RIGHT REV. W. G. BROUGHTON, D.D.,

Lord Bishop of Sydney, and Metropolitan,

Preached at Christ Church, Sydney, on Sunday, July 8, 1849; when a collection was made in aid of the erection of St. Andrew's cathedral*,

2 COR. xii. 19.

"We do all things, dearly beloved, for your edifying."

UNDOUBTEDLY we cannot, according to the letter, and according to the thought actually present to the apostle's mind, make a direct application of his words to the undertaking which calls us together in the house of God this night. But indirectly, and by no means improperly, we may so apply them; for I believe, and shall endeavour to make manifest, that the nature and tendency of the work, which we solicit you to assist in carrying forward, is strictly in harmony with that which the apostle describes as the common object of all his efforts for the church—for its "edifying." I almost think that the essential difference between a worldly and a truly spiritual purpose may be, that the one terminates in mere expediency, in the production of some result which may be very good so far as it goes, but is defective as it aims at nothing beyond a present effort, and too often overlooks and disregards eternal consequences in its eagerness to secure some object of immediate and pressing interest. The other, that is, the truly spiritual effort, is aimed at more enduring benefits, and is prompted by a higher principle; not expediency but edification; that is, the building up of men unto eternal life, to the occupation of a house eternal in the heavens. And I need not to say to you, dearly beloved, that "other foundation" for such a heavenly house "can no man lay than that is laid, which is Jesus Christ".

Keeping in mind this essential distinction between worldly expediency and spiritual edification, and assuming as our first principle that all our doings are begun and continued in the faith of our ever-blessed Redeemer, I trust it may be in my power to satisfy you that the undertaking upon which we are now employed, and towards which I am to call for your offerings of devotion and charity, is really such as we may hope will conduce, under God, to the use of edifying, or to the encouragement of religion and piety among us to all generations.

It is unnecessary I should acquaint you that in the New Testament we have no mention made of the erection of fabrics such as we call churches. Indeed, the church, in its proper sense, was then, as now, the body of believers—the people and their ministers. The place of their assembling together to worship God, was not only in private, but even in secret, where they might be best concealed and protected from the rage and fury of the surrounding heathen; in whose eyes the worship of God in Christ, and the consequent rejection of those who by nature are no gods, was regarded as a crime punishable with death. It was natural therefore that, under the terrors of such a period, the little flock should as much as possible avoid directing observation to their religious assemblies. In this they manifested the wisdom of the serpent, which their Lord and Master had enjoined them not to neglect; and it will be admitted as one internal evidence of the truth of the accounts delivered in the gospels, that they do not make mention of the erection of any churches. Under the existing circumstances this would have been imprudent and unnatural. But, on pursuing the history of Christianity, and the acts of its professors, to the ages which immediately follow the close of scripture history, it is much to be observed how very speedily we begin to receive accounts of the rising up of edifices called churches, or by some name of corresponding import, wherein the body of believers in each separate town or place assembled for the public worship of God. No sooner had the dread of persecution ceased, than this practice straightway began to appear, as if it were

* St. Andrew's cathedral is to be used also as a parish church. The Roman-catholics have built a splendid cathedral in Sydney, while the ecclesiastical buildings of the established church have been hitherto very mean. Contributions in England will be thankfully received by the rev. George Gilbert, Grantham.—ED.

the impulse of a natural feeling, for a time violently suppressed, but which began to manifest itself in all its ardour of devotion and rejoicing as soon as that which had hindered was taken out of the way. I do not entertain, and therefore cannot express, a doubt that they, in seeking, according to the apostle's recorded example, to do all things for the edifying of Christ's body, found by quick experience the benefit derivable from this application of their faculties, whether of mind, body, or estate, to provide for themselves structures of the same character, and for the same sacred uses, as that within which we are now assembled before the Lord. Upon no other possible theory can it be accounted for that, within so comparatively short a period, Christian churches should have been spread over the face of every country converted to the faith of the gospel. Connected with this general rule of progress is another observable ordinance of Christian discipline, namely, the invariable institution of one principal, or mother church, among those which were collectively placed under the charge of one bishop. It was called "the cathedral," because therein the bishop sat in his *cathedra*, or episcopal chair, surrounded by the presbyters, his fellow-workers in preaching the gospel, his advisers and counsellors in the superintendence of the faithful. It is an arrangement obviously borrowed from that institution or ordinance of Christ, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." One tribe to one apostle, to each diocese one bishop, to every bishop his own cathedral.

This is the early system of the church, and indeed, so far as the circumstances of the church itself would admit, its primitive system; the same which we are now attempting to carry into effect. To this I have applied the words of the apostle, venturing to believe that it is a work to be numbered among those which his devout spirit would have included in the number of such as he described as done "for your edifying." The correctness of this application I am to show by proving that our design, if happily completed, is one upon which we may trust the blessing of the Lord will rest, as it is closely connected with the establishment and extension of Christian principles, both of knowledge and practice, and with the defence and confirmation of the gospel. But first, in prosecution of my purpose, I will briefly notice one objection, which is easily, and therefore frequently, raised. It is an objection seeming to have a certain degree of reasonableness, which gives it weight with those who do not look very deeply into the subject, or with others who wish to be provided with a convenient reason for declining to lend their assistance. Would it not be more generally useful to greater numbers, and therefore more expedient, it is urged, that, in a country where so many additional churches are needed, the funds which can be raised should be applied to the erection of many smaller churches, instead of being all expended upon one of this cost and magnitude? We must not, however, forbear to remember that, when one poor honest effort was made to pay one mark of external honour to Christ, at what was deemed by some a lavish cost, which would have been better distributed among the poor, the spirit of the objection met not his approval. "She hath done what she could," were the gracious words that proceeded out of his mouth, in acknowledgment of her faithful endeavour; and "verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, there also shall this which this woman hath done be told for a memorial of her." There is no warrant for that niggardly and parsimonious economy which would strip the Lord of the honour due unto his name, under the specious plea that at the same cost more may be done for another purpose, although that purpose be in itself abundantly justifiable. But this is not the point which precisely touches us now. Fain indeed would I trust, and confidently trust, that, when at length the pillars of our fabric

> "Shall rear their marble heads,
> To bear aloft the arch'd and ponderous roof,
> Looking tranquillity"

many poor sinners, in the guise of that repentant woman, shall be found coming thither to the feet of Jesus, washing them with reverential tears, and, in the spirit of their minds, wiping them with the hairs of their head.

But the remark I wish to offer is upon the incorrectness of the supposition that the application of much, but I trust not unbecoming or extravagant cost, upon the one mother and metropolitan church, as this is to be, is incompatible with, or obstructive of, the due provision for other and less stately churches, or that those other would be more surely and more speedily built if this were not. First let us ask why they, who object to the waste, as they call it, of our gifts upon this one object of our earnest and affectionate awaiting and striving together for the precious fruit, dearly beloved and longed for, our crown and joy, why, let us ask, should not such objectors combine among themselves to complete the undertaking to which they give the preference—that is, the erection of many humbler

churches, of which we all know and admit so great a destitution prevails every where? There is for their adoption the amicable proposal of the patriarch: "Is not the whole land before us? Separate yourselves, I pray, from us: if you will take the left hand, we will go to the right; or, if you depart to the right hand, then we will go to the left." If it be your choice, let there be in things spiritual that division of labour which is admitted to conduce so materially to the expedition and swift completion of temporal undertakings. But there must be in both alike the spirit to perform its chosen part, or else the work must languish.

Now let it be considered whether they, who stand aloof from us upon the plea here mentioned, are in any pre-eminent sense the builders of such numerous and smaller churches as they profess to prefer? Unfortunately there is no probability that they will be in attendance now; or else I would, with all respect and charity, desire them to consider what necessity would exist for their directing discouraging observations against our work, even if they were industriously occupied in that which is claimed by them as peculiarly their own? But, if they censure one thing, and at the same time leave the other undone, assuredly their precept and their example combined would lead to nothing short of this, that the building of churches of whatever kind is unnecessary or wrong. But, let me ask you, my beloved brethren, to consult experience, and therefrom to determine whether the application of labour and cost which the completion of a great cathedral requires can be justly considered as occasioning a smaller share of either to be expended in providing parish churches? Rather, I must say, the cathedral is appropriately termed the mother church, inasmuch as, wherever it lifts its majestic form, there it is invariably found surrounded by a numerous progeny of the ordinary class of churches. Where, let me appeal to all who have had opportunity for observing, where do we find the parish churches numerous beyond the general proportion, and supplying ample room for the rich and poor to meet together, inclusive even of the vast augmentation of numbers that have risen up in the advance of society? It is in the cathedral city. And where is it, on the other hand, that the scanty boundaries allotted to the sacred inclosure are altogether outgrown by the thronging and busy multitudes whom these later ages have called into existence? It is in the manufacturing towns, to which no towering cathedral adds grace and grandeur; no heavenward-rising tower seems, by its massiveness and durability, to chide the slowness of men's hearts to acknowledge the immensity and eternity of the fabric of righteousness and sanctification and redemption—a fabric resting upon Jesus Christ as its chief corner-stone, and cemented together by his blood. So little of truth or reason is there in the objection that the funds expended in the erection of a cathedral must be considered as so much abstracted from the resources of the parish church.

Let us beware how we impose upon our own souls by the employment of such a mode of reasoning, or yield assent to it when employed by others. Do we not greatly stand in need of this lesson, taught by experience? As a people, we have not yet completed in this city, populous as it is, a single parish-church; and, may not the reason of it be that, so much apathy and dilatoriness is displayed by so many on every side in completing the erection of their cathedral? Let us be awakened, in constantly increasing numbers, with increasing earnestness and increasing liberality, to claim the privilege, allowed us by God's favour, of bearing some share, however limited, in the progress of this stupendous work; and let us, at the same time, confidently believe that its completion here, as well as elsewhere, will operate as an effectual inducement to raise up many, many, many other churches around; not in emulation of the greatest and the fairest, but like children dutifully attending upon their parent's presence, and clinging affectionately to her embraces. Shall we not need them all? Yes, verily: here are already thousands upon thousands pressing hard upon the scanty supply of the means of grace which as yet we have been prevailed upon to furnish, and who, as well as their children after them, must be afforded space within the courts of the Lord's house; for they cannot be excluded by insufficiency of room, without entailing upon the country itself the evil, nay the curse, of an irreligious and therefore barbarized and turbulent people. Let us then, I say, take measures in the fear of the Lord, and in a spirit of pious anxiety for his people, that the cathedral may be completed.

It is not in any spirit of over-anxiety for the material or outward fabric that I say this to you, nor with any design to encourage you in thinking that it is for its own sake of any value. It is the spiritual building we must chiefly contemplate, the advancement of that which is visible to the eyes of God, and in which he dwells; that is, the church of his first-born and elect people. It is on behalf of this spiritual building that our exertions are called forth. It is with a view to promote the growth of piety and holiness, order

and devotion, and faith, and truth, and hope, and charity, among ourselves, that we are building; and all these ought to find, and may find, encouragement in cathedral institutions, if they be founded in the proper spirit, and carried out in the spirit in which they were founded. In providing for their introduction here, we shall be doing all things to that extent at least for your edifying, if we can thus proceed to erect some barriers against that torrent of perverted religion, and positive irreligion, which seems to threaten ere long to sweep away all the landmarks of holiness.

My reason for anticipating so much benefit to the Christian cause from the establishment among us of cathedral bodies (which would speedily follow the completion and consecration of the fabric) is derived from a review of the past. Exceptions indeed there are, but these comparatively few, of learned and vigorous, and even martyred defenders of the cause of Christian truth, who never were connected with the cathedral system. But, admitting these exceptions from without, and many failures from inability and uselessness within, still the great source and fountain from which has been drawn that copiousness of learning and holiness which has irrigated the face of the church, and made it flourish in perpetual verdure, has been the cathedral system. Whatever evils sprang up within the church, or dangers from without assailed it, hence, speaking generally, has arisen a race of able, nay of transcendent, controversialists, our true masters of Israel. In scattering, in their own day, the efforts of the assailants of God's truth, these have been the blessed instruments of handing down to us that portion of the word of truth, and that security in the enjoyment of it, which forms the most noble and blessed heir-loom which we, estranged from England by our remoteness, can ever inherit, through our hereditary connexion with the English church. And all these, with few and inconsiderable exceptions, have been the sons of her cathedrals. Whatever assailant was to be encountered, the Romanist or the sectarian, the latitudinarian or the infidel, they were encountered by those champions of the gospel with armour on the right hand and on the left; so that it may be said fearlessly, there is no objection against the truth, however specious, which they, armed with the sword of the Spirit, have not gone forth to combat, and have thus turned to flight even all the armies of the aliens. Is, then, the aspect of the world and the things of the world at the present moment such that we may dispense with these appropriate means of protection? Is the Roman power enfeebled, or showing any symptoms of diminished hostility? Is unitarianism less positive, or dissent less acrimonious? Is infidelity less confident in the subtilty of those specious arguments by which it has long endeavoured, and still threatens, to subvert whole houses, even to overthrow the faith of the gospel. If we have to look forward, as the scriptures and our own observations concur in warning us we must look forward, to perilous times, replete with sore afflictions and trials of the church, what effectual defences can we present against them but such as are directed upon system, and issue all from one common centre of operation? It is such a centre we require and are seeking to establish; not in the mere walls of some massive and gorgeous sanctuary; no, but in the mind and spirit of those members of the living temple of the Lord who shall be attached to it. In the establishment there of a body of men, devoted to the service of Christ and of his church, who, by the solidity of their learning, the depth of their attachment to the cause of scriptural truth, and the earnestness of their endeavours to apply their best faculties in its support, may be fitted, through divine grace, to stand as the pillars of the catholic faith in our reformed and protestant church.

It is in this point of view that the cathedrals of England have been of such immense importance to the cause of truth and righteousness. With faults, it may be, even in their original institution, and, according to the representation of their adversaries, with even more in the actual practice, still their importance has been inestimable, as they have been the nurseries in which that matchless system of theology was matured, which forms, and will for ever form, the hope and joy and crown of rejoicing to the church of England, even to the present hour. It is in looking forward to the possible establishment of a corresponding system, to the production of a similar advantageous result among ourselves, that, in eagerness for the eternal welfare of many souls, I say, let us be prompt and earnest in carrying on this work: let us finish our cathedral church; not with a view to any thing terminating in the structure itself, but rather to those higher and more glorious consequences, out of this building, to the accomplishment of which we trust it tends. Few things, indeed, are passing under our immediate observation which can conduce more to the satisfaction of every true son of the church, than with the outward eyes to behold the progress of this noble work of well-directed science; to witness the transfer of the fine conceptions of the immaterial thought to the substance of an earthly material; to

have the abstract ideas of beauty and proportion made visible to the bodily sense; and to hail the triumph of art in the development, step by step, of the many detached members which finally combine to form one harmonious and well-adjusted whole. This is, indeed, a consummation which few can fail to be gratified with, who have eyes to behold, and feelings to receive impressions through the sense.

But how much deeper and intense gratification is reserved for those who, by their inward sight, and by the sense of spiritual things, can look beyond the things which are seen and temporal, even to things which are not seen, but eternal; who can almost overlook the outward forms and substance, in contemplation of the ends to which they are designed to minister; who can see that this expanse of space, which can be measured, is but a symbol of the breadth and length and depth and height of that love of God which passeth knowledge; who are able to rise to the comprehension that our cares and labour and expense are bestowed not for the sake of that building which is to be brought into existence, but for the sake of those eternally subsisting truths which we humbly trust it will be instrumental in advancing! This is the true aim and object of our labour upon this building, that it may collect and associate those who will stand hereafter as advocates for the faith of the gospel; that it may enable them to consolidate our now too devious and unconnected aims in support of the truth as it is in Jesus, and render us more effective defenders of that truth, by strengthening among us that power of internal discipline in which we are now too sensibly defective. These are among the important objects which they who can penetrate futurity perceive that the cathedral institution may, under God's blessing, be made effectual to accomplish. To these, and by these to the welfare of the church of God, every one, who offers this night a memorial of his anxiety for the progress of the work, is entitled to consider himself a contributor. O ye Australians, "our mouth is opened unto you, our heart is enlarged. Ye are not straitened in us." O let it not be required of me to complete the passage, by adding: "But ye are straitened in your own bowels" of liberality and devotion towards the house of the Lord. O let not this be said of you; while, so far as in us lies, "we do all things, dearly beloved, for your edifying." Keep, therefore, that good thing which was committed unto you; keep, as a security to yourselves, and as a blessing to your children in time and in eternity, keep the doctrines of the church of England; and, as a fortress for their defence, let this cathedral be advanced to its completion by the united efforts of us all. Be not high-minded, nor trust in uncertain riches; but trust in the living God; be doing good, willing to communicate for the promotion of a godly object, laying up in store for yourselves a good foundation that you may lay hold on eternal life.

Juvenile Reading.

NEW YEAR'S DAY.

From my earliest boyhood I have been accustomed to spend the last night of the old year in reading, meditation, and prayer, and listening to the joyous peal of the church bells, to welcome with them the new year when it dawns. This vigil, for the first time in my life, I had last year to keep in solitude; and this, together with the sad regrets caused by thoughts of those I had lost, made me feel weary; and reading was a painful effort. My spirit, truly, was willing, but the flesh was weak; and at length my eyes became so heavy that, despite the efforts I made to arouse myself, they closed. I fell asleep, and dreamed. I thought I was in a large and beautiful garden, filled with every flower lovely to the eye, and every fruit pleasant to the taste: a clear and rapid river flowed through the garden, which made the whole look fresh and green, though it lay beneath the scorching rays of the sun, which was shining with an eastern splendour. There were grassy glades in that garden, which looked cool and inviting; and arbours crowned with sweet and lovely flowers, and richly-laden tendrils of the vine, tempting the passer-by to indolence and repose. Fountains too were there, of which the waters danced and sparkled in the sunlight; and diamonds are not brighter than were the pearly drops which fell in cooling showers around. There were also tangled shrubberies and uncultured wildernesses in that garden; and, from the distance at which I viewed them, I thought, amid the dazzling brightness of that gorgeous place, that their wild luxuriance added to the beauty of the scene.

Such, then, was the garden—all beautiful and bright, radiant in loveliness, teeming with delights; and within its favoured precincts troops of children were at play. Gleesome and lovely were those young and (as I deemed them) pure and innocent creatures to look upon; and my heart bounded with pleasure as I watched their frolics in the sunlit garden. They were all dressed in white; but, while the robes of some vied with the driven snow for whiteness, others were stained and spotted, as with dust and mire. But this I noticed not at first, and the children and their robes seemed alike to me the emblems of the pure and beautiful. Many of the little revellers were crowned with flowers, and all around their necks wore a string of pearls: some of these were long, others short, but all were of goodly pearls. These graceful ornaments particularly attracted my notice, and I examined them narrowly. They were formed, I saw, of pearls of various sizes;

and the larger ones, it seemed to me, were placed at equal distances apart, having each a few smaller ones to divide them. Many times I tried to count the pearls thus strung together, but in vain: as soon as I would number them, they seemed to melt, as it were, into one; and a thin hazy cloud enveloped that on which I gazed too boldly. I discovered, however, that, as the children played, pearl after pearl dropped from the "silver cord" which bound them together, and was seen no more. Watch as narrowly as I could, the pearl, when once gone, was gone for ever: I could never see it more. Surely, methought, there is mystery here; and a mystery I will try and fathom.

Finding it impossible to follow with my eye the merry groups of children who flitted swiftly by me as spirits of air, or wildered my dazzled brain by the mazy figures of the ever-changing dance, I looked around to find a little one apart from the rest, on whom I might gaze intently, and from whom I might gain a clue to solve the mystery attached to the dream-land where I was. Such a one I found. Reclining on a flowery bank, the child was basking in the sunshine: her golden hair half concealed her lovely face, and her little dimpled arms were flung above her head in the very luxuriousness of ease. At first I thought she slept; but the languid hazel eye, only half screened by the drooping lid and silken lash, and the smile which flitted across her features as other children passed her in their play, or called her by her name, showed me that she was awake. Above the child two clouds methought were resting, poised in the clear blue air; the one white and fleecy, the other dark, as though big with a coming storm. But, as I watched the flittings of those wondrous clouds, they assumed to my eye forms airy and spiritual, yet distinctly visible; and I felt that within me, which told me they were guardian angels of the child; the one, so fair to look upon, watching for her welfare; the other working for her woe. Then I directed my earnest gaze towards other parts of the garden, and I saw, to my surprise, that each of its little inhabitants was similarly attended. Strange, thought I, that I should not before have observed these spiritual guardians. But so it is: sleeping or waking, the things of the earth attract our notice sooner, and occupy our attention longer, than things of heaven. I had watched with eagerness the children; but the spiritual beings beside them, those I had not seen.

Soon my eye reverted to the half-slumbering little one on the bank; and I saw that pearl after pearl was dropping from her string, without her seeming to notice how rapidly it was becoming shorter. She marked it not; but there were those who did; and, as each pearl fell unnoticed by the dreamer, a tear stole down the cheek of the fair angel; and on the face of the other I noted a hard, cold smile of satisfaction. These expressions I marked; but their meaning I could not read; for I knew not all that depended upon what appeared to me to be but a bauble. Presently a gorgeous butterfly danced around the child, and, hastily rising from the bank, she shook the long ringlets from her brow, and chased it with hand outstretched, ready to grasp the beautiful insect, which continually eluded her; for very far the butterfly led the child, who, still attended by her guardians, untiringly followed in its track. All-eager in the pursuit, beneath the sun's hottest rays, over sharp and cutting stones, along devious and slippery paths, she sped: wherever the butterfly flew, thither the child ran. Led by the brilliant tempter, and heedless of all danger, the little one entered a sombre wood, and, looking but at the prize for which she struggled, she saw not a pair of ferocious eyes which glared at her from out the thickest bushes. A lion was lurking there; but, thoughtless and unconcerned, the child still pursued her pleasure, and my heart beat quick; for I thought in a moment that the beast of prey would have darted from his lair, and have torn the child before my eyes. But succour was at hand. The fair angel whispered in her ears, and pointed with uplifted finger at the lion. The words then uttered I heard not; but words of power they must have been: in an instant the child forgot her play, and, with a look of horror, and with lips quivering with fear, she forsook the paths of danger she had been treading, and fled. Surely, methought, nothing will again tempt the child to quit the sunshine for those darksome wildernesses; but, not a moment after, another butterfly, more beautiful even than the last, crossed her path; and away ran the giddy creature, forgetful of dangers past, heedless of others to be encountered, and unmindful of her guardian's warning voice. For a time I could see the child as she pursued the butterfly: over hill and dale she went, treading down many a beauteous flower in her random course; brushing the ripe fruit from off many a pendant bough, and hearing not, or heeding not, the voice of many a young companion, calling her to leave the chase, and to join them in culturing the garden, or the pursuit of other pleasures. But, no; one object was the all-absorbing one of interest, and for none other did she now care. On and on she flew, many times she stumbled, once she fell; still on and on she went; and presently I lost sight of the little rover, as she penetrated the depths of a dark and gloomy wilderness; but I knew that it was still the painted butterfly which led her on and on.

When I again beheld the child, her robe was no longer white, but stained and torn and soiled, and I grieved for the change; but she seemed to mark it not. In her hand she held the much-sought butterfly; but it was hard to recognize in that poor lifeless insect, with bloomless plumage and battered wings, the brilliant flutterer of the morning. So the child seemed to think; for, with a look of discontent and disappointment, she threw the fragile and faded thing from her, and trampled it under foot. Then, heated by the chase, jaded and fatigued, the child once more threw herself upon the sunny bank, and tried to close her eyes, and dream away the time, as she had been wont to do; but she could not again compose herself; so she began with hurried fingers and impatient gestures to braid her long hair with wreaths of flowers. The flowers were still lovely, and the garlands were still graceful; but they could not make the child look fair as before. O no: her face was changed, sadly changed. It no longer bloomed with health, and youth, and joyousness; but it was pale and haggard; and its expression was that

of painful excitement and unavailing regret. The string of goodly pearls too, was that the same as when the child left the sunny bank in the random chase after idle pleasure? The same! O no, it had well-nigh vanished; but a few small pearls, it seemed to me, yet clung to the silver cord. Still, as before, I could not number them; and the child seemed to heed not that they were few; still, from the few, as from the many, pearl after pearl, without ceasing, fell; still did the child braid her hair with flowers, or paint her pale cheeks with their juice, or tear them with impatience from her brow, and cast them, crushed in her hands, to the winds of heaven. Still the pearls fell, still the guardian angel wept, still the dark spirit smiled, and still the child heeded nought but her ringlets or her play, the sports of other children, the birds as they soared above her head, or the shadows as they flitted across the clear blue vault of heaven. My heart within me was sad as I watched the thoughtless one; and, while I did so, I saw the last pearl drop, and the silver cord vanish. In a second the wings, black as night, of the dark spirit, enshrouded the hapless child; and both seemed to sink into the earth. I never saw them more. The fair angel, having wept soft tears of pity over the sunny bank whereon had rested the thoughtless child, spread its white wings to heaven, and flew whence it had come to be a ministering spirit on this earth.

With a sorrowing heart I turned from the place which now knew the thoughtless little one no more; and I strove to take an interest in the other youthful denizens of the garden. Many, I saw (like her who was gone), were dreaming away their time, or chasing the gilded insects with which the summer air was teeming. Alas! their pearls were falling fast; yet all unheeded. Sometimes, indeed, when a very large one was lost, they seemed to start, as though panic-struck; but quickly, very quickly, their fears were hushed, and they were again either listlessly idle or wantonly gay. Many of the children seemed only intent on plucking all the flowers, so profusely strewed along their path; and, in the pursuit of pleasure, many worked so hard that their little arms ached with their gaudy burdens; and, though they laughed loudly, care was written on their brow. O how short were many of their strings becoming! how fast their pearls were falling, and how little did they seem to care! Other children there were, only eager after the beautiful fruit with which the garden was so plentifully supplied. They made high heaps of golden apples, blushing peaches, and ruddy nectarines; and they seemed to revel in the sight. More, many more, they thus piled together, than they could either keep or enjoy: still they wearied not, and still they plucked the golden honours of tree after tree; whilst their pearls fell unheeded, their robes became soiled, and their garlands faded. Again: some few children I marked, who were ever groping on the ground; and their looks were sad and gloomy, as though they sought for that which they could never find. Something told that their search was after fallen pearls. Vain was their search; and the children's eyes were tearful, while the radiant countenances of their guardians became dimmed with grief. Of these children, as of the rest, their pearls fell unregarded; and only when lost were they valued as they deserved.

Again my eye rested on a group of children; but it was different to any of those which had already attracted my notice. They were not still, like the dreamers; nor full of thoughtless glee, like the pursuers of the butterflies; nor were they eager after pleasure, like the pluckers of gay flowers; nor ambitious of much gain, like the gatherers of the fruit; but they were calmly cheerful, and seemed to regard one another as brothers and sisters do, or should. All were busily engaged in the culture of the garden: some were tying up weak or broken flowers: some were uprooting weeds: some were making all look fair and beautiful to the eye; whilst others made the rough places smooth; and each was ready to help the weakly brother, and the stronger ever took the heaviest task. The labours of the little work-people seemed regulated by some fixed rule; for, as each task was completed, they looked anxiously upon their beads; and, if many had fallen, their countenances became troubled; and I saw that sorrow filled their hearts. One of the labourers particularly attracted my attention; for she seemed more feeble than her fellows; and her look was that of patient suffering. Still she worked hard, ceasing not; and her guardian angel regarded her with looks of love ineffable; while the dark spirit was far away, and frowning as in anger and despair. Her string was short when first my eye rested on the child; and, as pearl followed pearl, her strength seemed to decrease, and her fragile form to become weaker. But she desisted not from her labours; for, as they waxed harder and taxed her diminished strength further, instead of being borne less patiently, they seemed to be sweeter and more sweet to the child, who appeared to think them labours of love. Perhaps she was working for some dear friend; or may be there was a prize, a glorious prize, for which she strove. I know not; but O it was a blessed sight to see the little one training the lonely flowers to the sun; exposing the ripening fruit to its kindly influence, removing the briars and stumbling-blocks from the paths which must be trodden by her companions, and lending a helping hand to many a one who looked far stronger than herself. On and on the fair child toiled, still keeping her eye fixed on the decreasing pearls; and the loss of each one, as it fell, seemed to excite her to fresh exertion and more strenuous endeavours to "redeem the time." It might be she felt that it was short; for so it was. The child had just helped a fallen brother to arise; and her tiny hand was still raised, pointing with a warning finger to the darksome wood, towards which a thoughtless little one was hastening, when the last "pearl of price" fell from her silver cord, and she was hidden from my view. Wrapped in the spotless wings of the fair angel, she soared to heaven; and the clouds opened to receive her. Instantly sounds of music, as from the golden harps of countless seraphs, filled the air: for a second the harmony transported me to paradise, then it lowered me to earth and its realities; for, as the hymn of triumph swelled its highest notes of praise, I awoke, and found I had been dreaming!

It was the glad peal of village bells which

had aroused me from my trance, and warned me by their mellow chime that the old year was no more. Bending my knee in prayer, I thanked the Almighty Father for the past year, and prayed for strength to meet the trials and temptations, whether of prosperity or adversity, sorrow or joy, bereavement or neglect, which might await me in the year that was dawning.

And now, young reader, what think you was the import of my dream? Who were the children? what the garden? what the pearls? The garden was the world in which we live, warmed by God's sun, and freshened by the dews of heaven; beautiful to look upon, yet having darksome woods and uncultured wilds, the covert for sin and oppression; the "dark places of the earth," where temptation assails and danger is imminent. The children were, of course, those for whom the garden was created, the "dwellers upon earth;" and the pearls, they were the "days of the years of their pilgrimage."

"Can it be so?" perhaps you say. "Could they, knowing that the pearls were of such countless price—could they be so indifferent to the loss of them, so wasteful of the time remaining, when they saw how fast it was flying? How could they be so blind and foolish?" Ah! how could they, indeed? Yet stay; consider, ere you condemn those children; for, young readers, are not you like them? Are not you heedless of the flight of time? regardless of the loss of days and weeks, while you know not how many more of them may yet be yours? Look back on your past lives, and think, may not you have been dreaming away your time like the slumberer on the bank; or spending it in the pursuit of vain and foolish pleasures, like her who tracked the butterfly's course, or like those who culled the flowers? O if it be so; if conscience whispers that you are among the slothful and unprofitable servants of the Lord of the garden, weigh well your danger: consider ere it be too late, lest your fate be that of the slumberer; and "that thou doest, do quickly," for remember the "time is short."

Again, the children's pearls, though also goodly and of price, were not equally large. Among them were some surpassing in size and beauty those of the orient; what were they intended to represent? I answer, the remarkable days in the course of each year of our lives; days which should recall our thoughts from earth to heaven, our hearts from unworthy affections, and our minds from the ardent pursuit of worldly gains or pleasures; which should arrest our progress, if we are treading the downward paths of sin, and give us new ardour and new strength to continue (if we have begun) the fight against "the world, the flesh, and the devil." Such days are birthdays; the anniversaries of the death of friends; the days commemorating the acts of our blessed Saviour while in the flesh; the Sabbath-days, or other days appointed to be kept holy; and the day on which we enter another year of the short three score and ten, allotted as the common term for man's sojourn upon earth. These all are, or ought to be, times of serious reflection to the Christian; starting-posts, as it were, upon the course, of which the goal is heaven; beacons, to warn him from the paths beset with danger; landmarks, to point out to him the ways of pleasantness and peace. But are these days as such regarded? When, as yearly visitors, they return, is their warning voice heeded? is the opportunity they afford for beginning a new life, holy and unblameable, embraced? I fear not. Take, for instance, new-year's-day, and I will tell you how you generally spend it, young readers! With eager, happy faces, you gather around the breakfast-table, delighted to receive and anxious to bestow kind wishes all around, and to express hopes that the new year may be a merry one to those you love. Then the new year's gifts are exchanged; and your little hearts, I dare say, throb with delight to find how thoughtful as well as kind papa and mamma, brothers and sisters, have been, in remembering any wish expressed by you to possess some book, or brooch, or piece of music, that their present might prove useful, as well as acceptable, as a token of their love. Plans of pleasure are then eagerly discussed; for the Christmas holidays are not yet over, and you determine to make the most of the time yet remaining for fun and frolic. Breakfast over, you disperse to your various employments; and they are the same as on other days. You read amusing books, talk foolishly, laugh lightly, walk, ride, or skate, without having one serious thought in your minds, without once looking back on the past year, except to recall some day of pleasure, or forward to the new year, but to picture in the distance future merry-meetings. With the evening comes the family-gathering or the dance; and still your little hearts are full of self—your only desire being to amuse and pleasure it, your only thought how that object may be best attained. At length, wearied with excitement, your prayers hastily said, you lay your head upon your pillow, without once reflecting that you have lost a day, an important day; that you have passed through one stage of life, which may have but few such; that you have left behind you one of the mile-stones, as it were, upon the road to the grave; that you have lost, without a thought, one of the few large pearls of costly price from the silver cord of life—a pearl which lost is lost for ever.

Is it not thus, young readers—is it not thus that you pass the first day of each new year? thoughtlessly? idly? O, if it has been so, let it, I entreat you, be so no more! Give the first hours of that marked day to him, through whose mercy and by whose power you have been preserved to see its dawn. Look back on the past year, and think how much of it has been mis-spent by you, how much more you have wasted. Consider how many of the fifty-two Sundays of that year, if not actually desecrated by you, have been spent in a way that cannot be approved by God, whose eyes search out the secrets of all hearts, and have seen that yours have been so often full of worldly thoughts, when you seemed to be praying or reading his word, or listening to his ministers. If you do this truly—if you do not try to deceive your own hearts, while you think over all the evil you have done, and all the good you have left undone since last new-year's-day, you will wonder that God (with whom no wickedness can dwell) can so long have borne with you, sinful, thoughtless, and ungrateful as you have been; and you will pray, first for forgiveness, and then for a clean

heart, a right spirit, and a willing mind, with strength and grace to enable you to redeem the time which is before you. New-year's-day, then, and all other days which are marked either by God's decree, the church's ordinance, or by events which should lead to serious thought, ought to be regarded by us as privileges to be accounted for, talents to be improved: they should be seasons dedicated to self-examination, to sacred reading, and to earnest prayer. And think not, young readers, that by advising you thus to lose sight of earth, and leading you to the contemplation of heaven and eternity during some part of the days which you have been accustomed to regard as peculiarly your own, to be spent in pleasuring yourselves, that I would make them dull and wearisome. Far otherwise—

> "Why should we fear youth's draught of joy,
> If pure, would sparkle less?
> Why should the cup the sooner cloy
> Which God hath deign'd to bless?"

Ah, no! there is no feeling so truly happy as that caused by the consciousness that the Almighty smiles upon us; none so miserable as that of knowing that we are exposed, by our own acts, to his frown and to his wrath. Neither will any day be found so really peaceful and blessed as that which is sanctified, by dedication, to our Father which is in heaven. Try my words, young readers: prove them on this new-year's-day, and see if they be not true. Give the first hours of 1850 to him who gives the year to you. Read your bible with more thoughtfulness than you have yet read it: settle a time for reading it on each day of the coming weeks and months. Make good resolutions; and pray for grace to enable you to keep them. Entreat pardon for sins past, and strength to resist them for the future. Then go to your work, or to your play; and be as merry and as busy as you will, only remembering that God's eye is upon you. In the course of the day again read your bible, and again pray that the year you are striving to begin well may be blessed to you by adding to your growth in grace and true holiness. And, when you lie down to rest at night, let your last meditations be upon the plans you have formed for helping you better to walk according to God's law; your last thought that in Jesus Christ alone it is, you will be able to put them into practice. A day so hallowed will not be a dull day, will not be an unprofitable day.

May you, young readers, begin the new year with such an one: believe me, it will leave a blessing behind it. Nor let that be the only day so hallowed: let each marked, each holy day be sanctified to your soul's benefit by communion with God and some act of kindness or charity to your neighbour. Be careful not to lose one such day; for those yet remaining to you may be small in number. Remember, the silver cords were not long; the pearls strung thereon were not many: the goodly pearls among them were but few!

A. E. L.

The Cabinet.

THE ASSEMBLING OF GOD'S PEOPLE.—As the flame that ariseth out of united fuel is much greater than that which each stick alone by itself doth render, hence it is that the servants of God do love the habitation of his house and the place where his honour dwelleth; assembling themselves here together with one accord, because he hath promised that in every place where he recordeth his name he will come unto them and bless them, and by this means there were added to the church daily such as should be saved.—*Bp. Reynolds.*

Poetry.

FOR NEW YEAR'S DAY, 1850.

(For the Church of England Magazine.)

THIS day begins another year,
Another twelvemonth's round.
In praise and prayer, in faith and fear,
God grant we may be found.

In praise, for blessings numberless
Throughout the life that's past;
In prayer, that God will keep us safe
While this year's life shall last.

In fear; for oft we've strayed and sinn'd;
How oft transg.ess'd his law!
O, surely, of his heavenly wrath
We all should stand in awe.

In faith; for hath not Jesus said,
"Repent, and be forgiven;
Go, sin no more: believe in me,
And fit thy soul for heaven"?

H. E. C.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

No. XLVIII.

COURTESY.

"Be pitiful, be courteous."

THOU courteous heart, with grace adorning
Life's treasured charities of love,
Each low and selfish purpose scorning,
Blessing is on thee from above.
O meek forbearing sympathy,
What lovely things unite in thee!

From cruel words with harshness dealing,
From pride's rude scorn, thy presence flies,
To pity's kind and tender feeling,
To faithful friendship's beaming eyes;
To welcome greetings, earnest cares,
And all the loved and loving shares.

Low soothings under life's deep sorrow
With gratulations warm and free,
When joy with hope illumes the morrow,
All things seem fairer brought by thee.
Thou "grace unbought," refining power,
In life's worn way the brightest flower!

Hence, rude neglect, discourteous spirit,
With cold repulse, is ever thine.
But gentle souls will peace inherit:
On them each social joy will shine;
And to religion's glorious face
This charm brings yet another grace.

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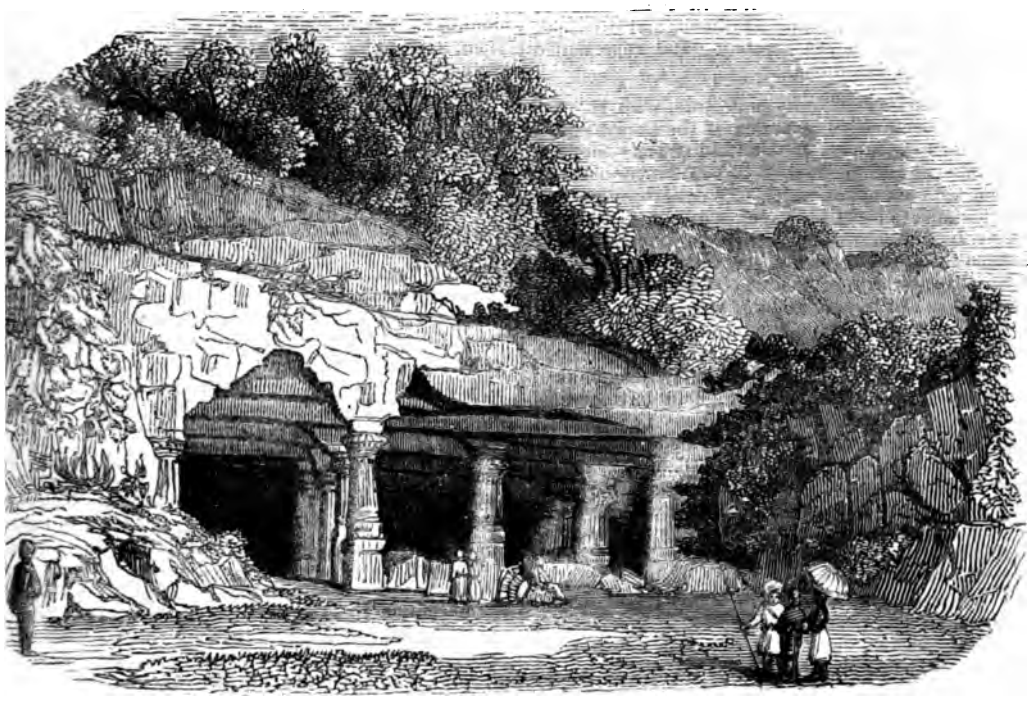
THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 803.—JANUARY 12, 1850.



(Temple of Elephanta.)

THE TEMPLE OF ELEPHANTA.

The island of Elephanta is situated about six miles in an easterly direction from Bombay, and is about four miles in circumference. A neat village stands near the landing-place; and at no great distance stands the figure of an elephant, as large as life, cut apparently from the black rock on which it is seen. From this comes the European name Elephanta.

About three-quarters of a mile from the beach is the celebrated cave-temple, approached by a romantic road through the hills. A spacious excavation in the solid rock, of 135 feet in length by an equal breadth, presents a magnificent spectacle of elaborate sculpture and mythological embellishment. There are many small shrines surrounding the hill; but the grand temple surpasses all in extent, beauty, and ornament.

The figures which decorate the walls are pro-

minently in relief, being attached to the rock only by the back. Some of the gigantic forms exhibit looks of benignity; others present an aspect of terror. The sculpture cannot be compared in design or execution to the monuments of Grecian art; but it much surpasses in elegance the remains of Egypt and Persepolis. The upper wall is crowded with figures. One of the most prominent groups is of the Hindoo trinity, Brahma, Vishnoo, and Siva. These are represented by a bust, eighteen feet in height, of a being with three heads. The middle face, which is four feet in breadth, is presented full: its features express a dignified composure. This is Brahma, the creative power. On the left is Vishnoo, the preserver; the face in profile; in one hand a lotus flower, in the other a fruit resembling a pomegranate. Siva, the destroyer, on the right, has a projecting forehead and staring eyes: snakes supply the place of hair, and on the covering of the head is a human skull: one hand grasps a large hooded snake, the other a smaller one. The hands of Brahma have been destroyed: otherwise the figures are perfect. They stand in a niche or recess, on each side of which is a gigantic individual leaning on a dwarf. A large square compartment contains several figures, among which the consort of Siva is conspicuous, with one breast. Brahma, Vishnoo, and Siva also appear again in other groups, and represented with certain variations.

It seems impossible to conjecture, with any degree of accuracy, the period of the excavation of this temple. A very high antiquity has sometimes been assigned to it; but bishop Heber observes that the rock out of which it is cut is by no means calculated to resist the ravages of the weather for any length of time. It evidently suffers much from the annual rains: a great number of pillars, nearly one-third of the whole, have been undermined by the accumulation of water in the cavern; and the capitals of some, and part of the shafts of others, remain suspended from the top like huge stalactites, the bases having completely mouldered away. These ravages are said to have greatly increased in the memory of persons now resident in Bombay, though for many years back the cave has been protected from wanton depredation. A similar rapidity of decomposition has occurred in the elephant already spoken of, which, when Niebuhr saw it, was, by his account, far more perfect than it now is. But, if thirty or forty years can have produced such changes in this celebrated temple, it is hardly reasonable to suppose that any part of it is so old as is sometimes apprehended.

Flowers are offered here by the people of the island: still it is not a famous place among the Hindoos. No pilgrims visit it from a distance, nor are there any Brahmins stationary at the shrine. Whatever might once be the devotion paid in this place, its glory as a sanctuary has passed away. And so shall all the honour of idol fanes depart, and "a pure offering" be everywhere offered through the world to the Lord alone. The Christian will long for that day: the believer knows that it must arrive, since Christ is to have the heathen for his inheritance (so runs the true promise) and the uttermost parts of the earth for his possession.

PARTICULARS CONCERNING THE REMARKABLE DELIVERANCE OF SEVERAL PERSONS IN THE YEAR 1696.

SELECTED FROM A SCARCE OLD BOOK, PRINTED AT THE SIGN OF "THE BIBLE," IN GEORGE-YARD, LOMBARD-STREET, 1720,

By Mary Roberts.

No. I.

Scarcely was the Gulf of Florida entered by the good ship "Barkatine Reformation," bound for Pennsylvania, than a terrible tornado sprung up, followed by heavy rain and a great mist, which caused the hearts of many on board to fail them. The helmsman, however, kept a look-out; and, as the mist at length rolled off, and the storm abated, a good hope began to be entertained that all would yet be well; the more especially as the moon was full, and shed a calm and steady light on the waste of waters, that heaved and trembled from the effects of the tornado. Gradually, however, and with the closing in of night, a bank of clouds began to settle on the horizon, and these became enlarged, and rose up like mountain-ridges, or rather like a vast sweep of mountains, stretching far as the eye could reach. Then, journeying across the heavens, came a brotherhood of black clouds, waving like banners, and gathering round the highest peaks of the seeming ridges; and after them posted in all haste other dense and threatening clouds, till the heavens became entirely obscured, all but at one small opening, where the bright moon still looked down on the strife of waters and the lone ship toiling through them, brightening her white sails, and the anxious countenances of many who kept watch on deck.

Narrower and yet narrower became the opening through which the moon still shed a waning light; but the light grew paler every moment, and at length it vanished like a meteor; while the ship kept on her way in total darkness, lighted only by lanterns hung forth beside the steersman.

The passengers consisted of a gentleman and a lady of the name of Dickenson, who, with an infant child, a relation, and aged friend, had set sail from Port Royal, in Jamaica, about one hundred and fifty years since. They had with them ten servants, chiefly negroes; and these, with the commander, Joseph Kerle, and his mariners, comprised about twenty-seven persons. With the exception of the infant child, who was too young to fear danger, there were perhaps none on board who were not depressed with the most gloomy apprehensions; for the character of the clouds, and hollow gusts which came, at intervals sounding over the lone Gulf, denoted the rising of a furious storm. Louder and still louder came the tempest in its might; now lashing the billows into foam, and now yelling among the close-reefed masts, which strained and shook, while the vessel went on her way with terrible impetuosity; but in one moment, and when midnight had hardly passed, she struck upon a rock, and then, upheaved by the giant surges, she floated again for a few minutes, till a furious sea urged her forward, and she ran fast aground. The rain meanwhile came down in torrents, and the thunder was

loud and terrible; the wind, too, sounded like the discharge of artillery; while ever and anon the sea broke over the stranded vessel, and flashes of fierce lightning served to discover a brotherhood of huge rocks and yawning crannies, around and into which the breakers were continually impelled.

The sailors endeavoured to get a candle lighted, and this they at length effected when the fury of the storm began somewhat to abate; but the light only served to make known the hopeless condition of the vessel, and, when day began to dawn, they discovered that several of her timbers were broken and some planks started, and, by reason of the giant waves, which continually came and went, and tossed on high their crests of broken foam, even the most experienced mariners were unable to discover land. In this forlorn condition, the captain recommended that all should remain on board, and make ready for whatever emergency might occur: he trusted that the clouds were breaking off, and that, when the sun was risen, he should be able to make some arrangement with regard to leaving the vessel. And so it was. The wind fell suddenly; and, the tide beginning to ebb, the ship was soon clear of water, and full in front extended a sandy beach, with firm land at a considerable distance. The vessel herself presented a most ruinous appearance. Different kinds of sea-fowls were resting either on the masts or on the deck, and some few had been blown into or under the hen-coops. All the hogs and sheep were either washed away, or had swam on shore, excepting one solitary hog, who seemed disinclined to commit himself to the water.

It was truly a piteous sight; and yet the ship's company, who had scarcely expected to see the light of another morning, were full of thankfulness, and began to make preparations for leaving the vessel.

Mr. Dickenson having with some difficulty got the sick and lame on shore, with provisions and materials for erecting a seat, proceeded to view the land, and in order to discover a sheltered place for the purpose of temporary security. But the wilderness country looked very dismal, having no trees, only sand-hills covered with shrubby palmetta, of which the stalks were so exceeding prickly that it was impossible to walk among them. At length he discovered a sheltered place, about a furlong from the beach; and into this the master, aided by his negro servants, soon cut their way. And thither he conveyed his wife and sick child, being only six months old, with his aged friend, Robert Barrow, who was barely recovered from a severe illness; the captain also, and his relation, Benjamin Allen—the one with a broken leg, having been knocked down through the violence of the wind a few days before, and the other still suffering from the effects of a violent fever. The rain meanwhile was heavy, and the wind began to rise, sweeping over that wild and woodless country, and giving the earnest of a dismal night. The hollow, however, being overgrown with bushes, afforded somewhat of a shelter, and enabled a fire to be kindled, round which the sorrowing company sat in much despondency, while the sailors and servants were busily employed in getting provisions on shore, with the dripping chests and trunks; for they feared lest the vessel might go to pieces before morning.

A few days had scarcely passed since the family of Mr. Dickenson were living in great affluence, on his estate noar Port Royal; but their situation was now all but hopeless. Behind them was a raging sea, before them a bleak and desolate land, without any trace of human habitation; but ranged over, according to report, by a fierce and cruel race of Indians, who were even reported to be cannibals.

Scarcely had a few hours elapsed, before the sounds of hurrying steps were heard along the beach; and presently two Indians made their appearance, running fiercely, and foaming at the mouths, and being armed with sharp knives. They seized two men who were bringing corn from the vessel towards the entrance of the hollow, where Mr. Dickenson was waiting to receive it, and brought them to him, though without any violence. Their countenances were ferocious and bloodthirsty; and they had their hair tied in a roll behind, into which two bones were stuck, the one resembling a broad arrow, the other a spear head. Meanwhile the rest of the ship's company followed their companions from the vessel, and inquired of Mr. Dickenson whether it would not be better to kill the two Indians; but he persuaded them to the contrary, desiring them to be quiet, and to put their trust in the Lord, who could alone defend them in their great extremity. Mr. Dickenson then turned back towards the hollow, and warned the company of sick and weary ones to keep as still as possible, for that the Indians were at hand. The Indians followed close with their two prisoners; but, strange to say, they presently left off holding them, and stood looking at the company beside the fire, with wild and ferocious countenances. Mr. Dickenson bethought himself of giving them some tobacco and pipes, which they greedily snatched from him, and, after making a snuffing noise, like wild beasts, they turned away suddenly, with a rapid pace.

This was a solemn moment; for doubtless those fierce men were gone off to inform their brethren. "We sat ourselves down," wrote Mr. Dickenson, "expecting cruelty and hard death, except it should please Almighty God to work wondrously for our deliverance. In this deep concernment some of us were not left without hope, blessed be the name of the Lord, in whom we trusted. While thus under deep exercise, a notion arose from one of the company that, if we should put ourselves under the denomination of Spaniards, as the Indians stood in awe of that people, it might become the means of our deliverance. To this most of the company assented, and the more readily; because Solomon Cresson spoke the language well: others, on the contrary, felt doubts on the subject."

Within two or three hours after the departure of the Indians, and while the company sought to keep their minds from being overwhelmed with dread, a sailor came in haste to say that the Indians were coming in great numbers, both running and shouting, and making their way towards the wreck. The wind was by this time much abated, and the rain ceased to fall: the sun, too, which had been hid for several days, now broke out, and lighted up the dreary waste of sand and low palmetta bushes with almost unearthly brightness.

The Indians meanwhile went to the vessel, and cast forth whatever they could lay hold of, with the exception of rum and sugar, of molasses, beef and pork, which they designed to take away.

While this was going on, their "cassakey" or king, with about thirty of his armed attendants, came towards the hollow in a furious manner, foaming at the mouth; and, after observing the company for a brief space, they rushed upon them, crying out, "Nickaleer! Nickaleer!" or Englishmen; but receiving in answer that they were Spanish, they impatiently replied in their language, "No, no Spaniards, but English people." There now seemed but a step between the prisoners and death; they continued sitting on their boxes, or on the ground, in the midst of the Indians, neither stirring nor shewing any signs of fear, but calm and still, and for the most part in a good frame of spirit, being freely given up to the will of God.

While thus preserved in much peace, as a people almost unconcerned, each of the Indians, seeming as if intent on mischief, placed himself behind a prisoner, kicking and throwing aside the contiguous bushes, while the cassakey stationed himself close to Mr. Dickenson, on the chest which served that gentleman for a seat. They then stretched forth their right arms, having their knives prepared to execute their bloody design, and seized hold of their intended victims with their knees set against their shoulders, as if waiting for a signal from the cassakey. They spoke loud, but none knew what they said, till in a moment it pleased the Lord to work wondrously for the deliverance of his servants. The savage Indians seemed as if struck dumb and like men amazed, for the space of a quarter of an hour, in which time their countenances fell, and they looked like another people. They loosed each one whom they had barbarously seized, and made signs that they wished to have all the chests and boxes unlocked. This was done accordingly, and they divided the contents among themselves, the cassakey appropriating all the money to himself, which he afterwards privately hid among the bushes. They next made free with the clothing of the men, leaving each of them only a scanty covering, with the exception of Mrs. Dickenson and her infant, aged Robert Barrow, and the master of the ship.

The company, being anxious to move forward as soon as possible, began to inquire after St. Augustine and St. Lucia, which lay to the northward; but the Indians sought to make them believe that both the towns lay to the south. It was, however, to no purpose, and partly by signs, and partly by using such words as Solomon Cresson had made himself acquainted with, they still persisted that they came from the south, and were bent on going northward. To this the Indians paid some attention, and it became evident that the heart of the cassakey was tendered towards his prisoners. He kept mostly within call, and drove away such petty robbers as would have taken every thing that remained; and, when the evening drew on, attended by heavy rain and wind, he made signs to erect a shelter, upon which a tent was speedily set up, and withered leaves collected for a bed.

At this time the vessel lay dry on shore; and the Indians, who regarded neither wind nor rain, assembled with their women in great numbers, and began plundering the wreck. Having got everything on shore, they opened the boxes and bundles containing linen, and spread them forth to dry. Happily for the prisoners they would not taste either rum or wine, but continued eagerly to examine all the various articles, with loud shouts and strange and terrifying noises. When night drew on, the cassakey caused his share of the plunder to be placed within the tent, which act greatly cheered the company, as they hoped he would continue with them through the night, and thus protect them from the fury of his people. Before, however, retiring to rest, he went down to the water side, and brought from thence three old coats, wet and torn, one of which he kindly gave Mr. Dickenson; and, a fire having been made at each end of the tent, those within lay down to rest. But little could they sleep, for hideous noises sounded above the raging of the sea, where some hundreds of fierce Indians were revelling about the wreck.

THOUGHTS ON THE ATTRIBUTES OF THE DEITY AND THE NATURE OF MAN.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

No. XIX.

MAN'S ETERNAL DESTINY.

The immortality of the soul is the second great principle of natural religion, the existence of God being the first; just as original sin and atonement are the two equally leading principles of revealed religion. But what do we understand by the immortality of the soul? What, it may be asked, do we understand by eternity? There will be time without end; and the immortality of the soul means that, as long as time endures, man in his never-dying soul will be in existence. When millions of eras of time, each containing millions of years, shall have passed away, neither man nor eternity will be nearer the end. What, then, at any one of these epochs in this unfathomable depth of eternity will man be? What will be the mode of his existence? How will he differ from what he now is?

There are many leading ideas concerning man's future destiny, originating from these two great principles—the eternal existence of God, and the immortality of the soul. The first of these ideas or secondary principles represents man's eternal destiny as happy or miserable in the extreme, or, as some have chosen to dream, indifferently so in the medium. And the foundation of this is the conformity of his conduct, as a rational creature, responsible in his actions to the known will of God; for, God being the all in all, comparing great things with small, man as much lives and moves and has his being in God as the leaf of a tree has its existence in and from the tree; and, for his welfare, as much depends upon God as the hand with which a man writes depends for its existence as a limb upon his personal existence.

Now, when we consider that all things thus depend upon the existence of God, and then admit the idea that God existed before man or every other conceivable existence, all being creatures, and existing according to his will; and admitting, as has been shown in preceding essays, that man is endowed with reason, and moreover with freedom of will and choice of action, we infer, from what God has made known to us respecting his own will, that man can only arrive at what we call happiness when he conforms his will and his conduct to the known attributes of God. This may be illustrated by putting nature in the place of God, and our own present well-being in the place of our eternal welfare. If for a moment we would be free from pain, we must act according to what we call the will, law, or attributes of nature. In this case we have one leading rule which we call self-preservation. And nature as plainly says, Thou shalt love me as identical with thy own existence and welfare, and act according to me and my attributes, which are clearly my will and laws, and upon obedience to which both thy existence and welfare depend; as God says when he utters the first and great commandment of his law: "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." And nature as distinctly says, Thou shalt do no injury to me in all that is around thee, but love me as identical with thyself; as the second great commandment of God says: "Thou shalt love thy neighbour as thyself." The inference, then, from this is that, if we would be eternally happy, we must as much eschew what we know to be contrary to the will of God as we would avoid thrusting our hands or feet into a fire, or do any other thing equally contrary to the known will of nature, if we would be happy in this stage of our existence.

And, if this hold good in all God's rational moral creatures, as a general law and throughout eternity, it must be equally so in the particular and in each individual, and as to both time and eternity must be so in every hour. In a moment a man may by outraging the will of nature inflict an injury on his person that would render him miserable in the extreme for the rest of his life; nay, even quench his natural temporal existence in the darkness and stillness of death. Transfer this, then, to God—spiritual life and eternity. To obey the will of God is to have a happy existence: to be indifferent to it, as the man heedless of temperance and self-preservation is indifferent to the will of nature, must at least destroy happiness. But the one who acts contrary with zeal to all the known will of God and to the well-being of his neighbour, regardless of those whom nature, as it were, has placed under his providence, must as much cut himself off from favour with God, and place himself beyond the benefit of his laws, as he who should inflict a mortal injury on his own person. And what, therefore, a moment of rebellion against nature may be to our temporal life or destiny, such may, nay, must be, of a whole life of rebellion against God to our eternal destiny; and here we at once arrive at eternal rewards and punishments.

I now come to the modes of man's existence in eternity. Let us view this at the focal point of the concentrated rays of revelation. Here, in our mortal state, we walk by faith, and not by sight: there, in our immortal condition, it will be by faith, sight, and conviction. What, let it be asked, are the essentials of happiness? A sound mind in a sound body, proper nourishment, congenial temperature, the blessed light of heaven by day, and artificial substitutes for the hours of the night not consumed in nature's sweet restorer — balmy sleep, then self-approbation, an approving conscience, companions of a congenial disposition, and pleasing anticipations of futurity, which, embracing a continuation of the above essentials, gilds the prospect before us with the beams of hope, so as to chase away every shade of fear of change.

Now let us analyze all these ingredients—the constituents of our happiness; and let us view them each and all separately at the focal point of the concentrated light of revelation. Every component of this list is dependent upon something else which is auxiliary to it, and which we are accustomed to call second causes. Take the sun—the source of light, heat, and congenial temperature: the orb of day is as plainly an instrument in God's hand for this purpose, as when a man takes a lantern to guide his steps in the darkest midnight. But in the future state God will be the light. There will be no second cause, no instrumental medium. In this attribute we find him revealed as light: "God is light; and in him is no darkness at all." He is represented as the essence of light in the fountain of light. What, therefore, the light of the sun here is to the eye, such will *his* glorious essence be in the future state to the soul.

Another constituent of our happiness is self-approbation, which implies the utter absence of an accusing conscience. Should the sun in the full blaze of his burning splendour strike the naked eye, utter disorganization and destruction would in a short time be the consequence. When in the revealed presence of God, having risen from the dead, body and soul united, should there have been rebellion in our hearts against God while here upon earth—and which of us has not rebelled?—this all-seeing eye, this piercing light of God must be as galling to our rebellious nature as the scorching destructive rays of the sun are to our naked eye. And suppose an unrepenting, ever-rebellious soul condemned to bear this gaze of God, can it be otherwise than as burning, unquenchable fire? Can the existence of that immortal soul be comparable, as to suffering, to anything but an ever-enduring agony of death? aptly represented by the trodden and wounded worm, writhing as in death, but yet not dying. And, if we identify love and divine approbation with light, which we do when we say God is love and God is light to all his happy creatures, then must there not be an utter absence of these from those who lived and died in rebellion? Will not their abode, no matter as to its whereabouts, be in utter darkness and in the extreme of torments? Where then, let the infidel say, is the absurdity of the psalmist's expression, when he says, "The wicked," meaning the rebellious, "and all the people that forget God, shall be turned into hell?" or the prophet's words: "Their worm shall not die, neither shall their fire be quenched," confirmed by our Sa-

viour's reiteration: "Their worm dieth not, and the fire is not quenched"?

From what has been stated, we may, as a consequence, infer the constituent ingredients of heavenly happiness. We all have been rebellious here; in other words, in our natural state we are lost. Should we leave this world in this condition, such would be the eternal destiny of us all. But religion comes to our aid: in and through what is meant by it, we are as brands plucked out of the fire. It tells us that Jesus Christ, the incarnate Son of God, the second Person of the Trinity, came to seek and to save that which was lost. But then his coming and his seeking is still on the principle that man is a reasonable agent. He has the power of will and the freedom of choice in action. Christ indeed came to seek the lost, and to save the lost; but still, as it was with our first parents, through whom this rebellious disposition was introduced, every one is free to accept or refuse these conditions. And, should any child of Adam utterly reject the conditions, then, as I have already said, eternal death must be the consequence. But, should he accept them, then he is one saved: his Saviour presents him to his Father under all the auspices of his own merits; for, rebellious as once the individual might have been, he relented and repented: he laid aside his enmity against God: he was reconciled through his Saviour becoming his mediator and intercessor. All the damage he had done to God, for which he was "sold under sin," as a subject of the power of darkness, the prince of rebels against God, is compensated: he is redeemed: the price of redemption is paid down in full weight, and to spare. God now is justified in making him equal in merit to the happiest of his blessed angels that never offended; and that man is justified, made as if he had never sinned. He can now hold up his head among the most highly exalted of heaven's nobility, even in the company of the most glorious of the different orders of angels, as if he had never been otherwise than just and holy; for God and he are now in unity of sentiment, the at-one-ment has been made; and, moreover, he is clad in the same nature as the beloved Son of God, a privilege which the most exalted angel does not enjoy.

All this, however, depends upon a process. It is not the result of a mere effort of will, either in the Redeemer or the redeemed, in the Saviour or in the previously-lost, but now found. It is a process. It commenced here upon earth. Its commencement is not fixed to any one period. A man may be a rebel, and a rank one, till old age; and, after all, he may be saved. Having, however, commenced, he must persevere to the end: having set his hand to the plough, he must not look back: he must press onwards, looking only to those things which are before: otherwise, should he fall away from what is now considered as a call from heaven, and die in his lapsed condition, he is lost. But, although I say that repentance is at any period possible, the door in heaven standing open to the very end of the longest life, the long-suffering of God still continuing to cry, "O that there were such an heart in them that they would repent! why will they thus die?" Yet repentance in old age has been compared to the difficulty of bending an old tree, in opposition to the ease with which the supple twig of youth is bent.

And now let us compare the spiritual condition of man in his eternal destiny with that of his present temporal state. I am now viewing him in the approving presence of God, clad in the merits of the Saviour, who, when in our nature on earth fulfilled all the requirements of the law of God, and then gave to the penitent the benefit of all his merit. Imputed to him is the Saviour's perfect righteousness, with all the other components of perfection, the chief one of which is a sound mind in a sound body; for his body is like unto the glorified human nature of the Redeemer; and the soundness of his mind is perfect. And, since he is now in the very presence of God, in whom, while on earth, he lived and moved and had his being, or all that conduced to his continuance in existence, of which proper nourishment is also one ingredient, being in the fountain whence these earthly rills very scantily flowed to him, he must now have them in all their divine fulness and perfection. And, if he enjoyed that congenial temperature and vital warmth here, which kept the lamp of life burning amidst a thousand essential auxiliaries, surely he may be expected to have it when in his presence who formerly sent it to him through all this intricate medium. And, if another ingredient here was the light of God's own "light-bearer", as Moses really calls the sun in Gen. i., when describing the creation, certainly when in the fountain of light uncreate he must have this light congenial with that living soul which he received at his creation, and which soul is now all eye, but to which divine light is tempered by its coming to him from the Saviour's divinity, entabernacled in his human nature, σκηνωσει ἐπ' αυτους (Rev. vii. 15).

But, by the Saviour's coming to us, we not only obtained remission of sin, but perfect oblivion of all sin. He wiped away every stain of sin from the concience of those who believe in him. The remission being perfect, there is no more consciousness of sin. All is perfect peace with God. There must, therefore, be an approving conscience. In favour of all this I might cite texts of scripture, but I rather view it in concentrated light than in separate rays.

Then, again, pleasing companions. It was the work of the day of judgment to separate all the lost from the saved. We have here only the saved. All, therefore, are alike in disposition. To each other they are agreeable companions, beholding in themselves, and in all others, every heavenly charm; blessed themselves, and blessing each other; and receiving as much joy from beholding each other's happiness as from enjoying it themselves. Emulation, envy, pride, ambition, strife, and contention, are all excluded from this abode of humility, light, truth, holiness, and love.

The last component of eternal felicity, which I have instanced, is pleasing anticipation of futurity. "That happiness", says archbishop Tillotson, "can never be perfect, where there is apprehension that it may possibly one day come to an end". But in heaven, instead of any such apprehension, there is the certainty that the felicity will ever increase in intensity throughout

eternity, and yet never so approach the divine felicity as to encroach upon its perfection and infinitude. And, as we gild our prospects here with the radiance of hope, in whatever condition we may be, so there will be hope in eternity, but different from earthly hope. Here it is chiefly useful in encouragement, to hide or alleviate our present difficulties, soothe our sorrows, or calm our fears and anxieties: in heaven there will be no need of alleviation to what is already perfect. Heavenly hope is the light of assurance, without any of those shades of fear which can never be purified from earthly hope.

Thus, without launching into the deep and shoreless ocean of enthusiastic notions and random imaginings of ineffable bliss; without any flowery figures, eloquent appeals, or special-pleading descriptions, we have a portraiture of the ever-blessed in the presence of God, the fountain of bliss, as the redeemed enjoy all the components of perfect felicity. I, however, have said nothing of the whereabouts of their habitation, or the nature of its locality and superstructure. For, being spiritual, they are not the object of our present faculties, especially since our spiritual eyes were darkened by the fall of our first parents. We might indeed give way to poetic fancy, till we were in a mist of conjecture; but there are express revelations on the subject, which are as bridles to rein in our imagination. St. Paul says that he "knew a man in Christ," thus modestly speaking of himself, "caught up to the third heaven, into paradise, and who heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. xii. 2, 4); meaning thereby that what he witnessed so differed from earthly things that he could not so describe them as to make himself intelligible to men; that the very attempt would only furnish a handle to the infidel and profane. And the inference I draw from this is, that as much has been revealed respecting the future state as God in his infinite wisdom deemed sufficient for that probation in which it is his will to place man. And we have another revelation from the Saviour's own mouth, given in his conversation with Nicodemeus, who, to have, as he wished, some of these points cleared up, came to Jesus by night, so that he might have the advantage of a private personal interview. He wished to hear of heavenly things; but the Saviour calls his attention to earthly things, or rather what must commence upon earth before a man can understand the things of heaven. He refers him to the nature of repentance and regeneration by the operation of the Holy Spirit; he describes it as a new birth; and Nicodemus recollects all the dogmas of the heathen world respecting the second birth and admission into their sacred mysteries. He, as if surprised, asks, "How can these things be?" Jesus answers, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (John iii. 12). And St. John, in his first epistle, says that "it doth not yet appear what we shall be". But this, he affirms, does appear: "We know that, when he shall appear (that is, Christ on his judgment-throne, or as he reigns in the regions of the blessed, as the tabernacled Lamb), we shall be like him; for we shall see him as he is" (1 John iii. 2). St. Paul has also told us that, though renewed in the spirit of our minds here, and made, as to this, like unto Christ, having put on Christ (Rom. xiii. 14), our minds and souls having become heavenly and holy, yet the body still continues vile (Phil. iii. 21). It may have ceased to be the willing instrument of sin; but its nature, unlike that of the soul, remains unrenewed. It was rendered vile at the fall of our first parents, and it is made still more vile by every act of sin. Repentance unto life, the gifts of grace, through the ordinances of the church, may renew the spirit; but there is no alteration in the flesh. It has no other alternative than that of returning to the ground whence it was taken—ashes to ashes, dust to dust; in every sense of the word vile. And this is a plain fact, whatever idolatry may say to the contrary, when it pretends that its dissolving remains are frequently capable of working miracles. It will be quickened and raised hereafter; but it will be as positively a work of creation, as when Adam's body was made from the dust of the ground; and its re-union with the soul will be as much an act of the Spirit, as when, at the creation, God breathed into man's nostrils the breath of life, and man became a living soul.

But, as little as we know of man's future state, whether while his body remains dissolved in the grave, or when he is enjoying his fill of future bliss, we still know less of the structure of his future and eternal dwelling. If it were of our contrivance, we, as a matter of expediency, like the vainly wise of old, should set about restoring the earth to its pristine paradisaical state: we should place all the good and happy in their respective gardens of Eden, under the entabernacled Saviour as the sun to bless them with his light and glory. We should have the Spirit as the atmosphere, to give them the vitality of a happy existence, with all the other essentials of delight in the sweet sounds of hearing, as the Saviour's glory gives to the sight all that charms the eye. Here we should have the regions of the supremely blessed. And then we would people the internal parts of the earth to the very centre; and every degree of descent should be an increasing degree of misery. Science now tells us that the earth's internal temperature increases as we descend below the surface; so that the central heat must be infinitely more intense than that of any fire with which we are acquainted. At the very centre therefore, we would probably place the great Deceiver of mankind, the Author of evil, the Prince of darkness; while around him, and nearest to him, we should arrange his chiefs, and next to them his inferior officials in mischief, till we came to the most wicked of the human race; and thus, in concentric globular *strata*, we might in the earth's composition find a congenial abode for every besetting sin that domineered in the human heart. It was in such imaginings as these that the Druids of old found their eternal torments for their heretics, and their temporal purgatories to terrify into obedience their refractory slaves. And here is that golden mine, whence, in liquid streams, flow those copious floods of wealth, which enrich the patrons of our present-day's purgatory. The vision is plausible; but St. Peter's key opens the truth which dissolves it all into the nothingness of a dream. He

tells us plainly, "The earth and the works that are therein," all the devices of mankind, priest or people, "shall be burnt up;" and thus ends all such schemes, whether pagan or popish, which have been invented for enslaving the human race.

SADDUCEAN UNBELIEF:

A Sermon,

BY THE REV. W. ALEXANDER,

Chaplain to the Lord Lieutenant of Ireland, and Curate of Derry Cathedral.

MATT. xxii. 23.

"The same day came to him the Sadducees, which say that there is no resurrection."

THE Sadducees, as is well known, said that there was no resurrection, no angel having a real and permanent existence, and no spirit, no spiritual part of man separate from a system of matter. But, while all readers of holy scripture know something of the peculiarities of Sadducean unbelief, few perhaps have considered how we are to account for that unbelief; and still fewer seem to have reflected that all the practical effects of Sadduceism are still exemplified among us; that a tone of mind morally kindred to that which denied the resurrection is still hanging like a blight over the spiritual affections of those whom "the truth has not yet made free."

We may then perhaps with profit consider how it was those Sadducees overlooked such evidence of a future state as was afforded to them. From this point we may pass on to the practical effects of Sadduceism. It will perhaps appear that similar issues of principles, operatively though not expressly the same, are to be found within the range of our own experience.

I. And, first, how are we to account for the unbelief of the Sadducees?

1. It is easy to trace an answer historically to this question. Doctrinal errors are often one-sided developments of truth. One of the great Jewish doctors had taught that man's affections gravitate towards God, who is himself the ultimate end of all love, irrespectively of reward and punishment. Sadoc pushed one part of this teaching so far, and presented another part of it so grossly, as to deny the continuance of God's moral government over man beyond the present life. And, side by side with this, there was the growth of a kindred error which ran up to the same point. It would seem that those Jews, who only looked for transitory promises, supposed that the disembodied spirit was re-absorbed in the one self-existent Subsistence from which it had emanated. But then, as in latter times, pantheism led men further down the abyss. Personal identity and personal responsibility were alike lost in the icy glitter of these metaphysical speculations. And then came the climax of consistent error. Life became a long dream, closing in annihilation—a sullen waiting for a change into the sleep, not of wearied humanity, but of the stone or of the clod. Sadduceism froze into a system: in this life only its professors had hope.

2. It appears strange, however, that the Sadducees should have overlooked the physical and moral argument for a future state as well as its scriptural evidence. No man assuredly had ever shown that death could be the destruction of ourselves or of our living powers, or even their suspension. And this is strengthened by the appeal to our hopes, and still more to our fears—by the lofty language of those aspirations in us which will not "cleave to the dust". To us these arguments appear mighty. They are so; but they are so chiefly to him who has had "life and immortality brought to light." They are collateral supports to a foregone conclusion. Till our Lord rose again from the dead, retaining the prints of the wounds, and the scars of former mortals, there was no hope beyond the grave: till then (to use famous words), "it was but one point out of many." But, when our High Priest "became the first-fruits of them that slept"—"waving the sheafs of the first-fruits of that mighty harvest before the Lord on the morrow after the sabbath"—the hope that ever flashed before the eyes of humanity in its sanguine words, and ever flashed just when it was most wanted, settled into a steady illumination: the dumb yearnings of our nature found themselves syllabled by an articulate voice. We read of great discoverers, who seem to divine by the light of their genius principles and laws of which there was no express proof: they follow on the hints of nature, till at last they prove that it is as they have said; and ordinary men, who "enter into their labours" are almost inclined to wonder that the world does homage to what, when discovered, is so palpably apparent. Or, to use another illustration, when we enter a church, and hear its solemn music, we are often at a loss definitely to catch the accompanying words, till some one points out the place in the anthem, and then we can distinguish what before was vague. So, when our Lord rose from the dead, and his apostles preached Jesus and the resurrection with burning words that "went unto the ends

of the world," it began to be perceived that this was the great law which reconciled jarring moral elements—that this was the burden of the solemn music of man's hopes and fears. Not that this doctrine of resurrection won its way without opposition. The sharpened intellects of Athens, the Epicureans, and the Stoics encountered Paul. There were not wanting those who said: "He seemeth to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection. It was a new doctrine. When they heard of the resurrection, some mocked. And as to that writing in types and analogies on the face of the earth, on which some have insisted, it was a writing illegible till its characters were elicited by the gospel beams. To the heathen it was illegible, because this interpreter, this eliciter of latent meanings, was wanting. The vegetable world, for instance, afforded the heathen poets their most sadly beautiful imagery, while it tells the Christian of an odour of immortal blossoms beyond this world, of a fair revival and an abundant harvest; for, "if the corn of wheat die, it bringeth forth much fruit;" and "that which thou sowest is not quickened, except it die". On the whole, if blind to the physical and moral arguments for a future state, the Sadducee was, at least in this respect, no blinder than the heathen philosopher.

3. But, it will be asked, did not the Sadducees neglect this scripture evidence?

Let it be considered that, before Jesus brought life and immortality to light, the Old Testament, like the moral and physical proof, was to a great extent latent. It will at once occur to us that there are at least four remarkable exceptions—in Job, in Daniel, in Ezekiel, in Hosea. More especially in Ezekiel, that valley shadows forth a broader scene. Those dry bones represent a mightier array. That prophet, wakening the thousands of the silent, is an image in this prophetic mirror of the Son of God, whose voice the dead shall hear. The four winds that war for ever along the loneliness of the valley, the dry bone and the shrunken sinew, and then the shaking, the sinews that move, and the flesh coming up, starting into animation with the semblance of actual life with the actual breath—these cannot be mere forms, which imagination summons from the void, and combines at will. A figure, indeed, they might be to some extent fulfilled in a merely moral or political resurrection; but figures are not drawn from moralities. Still, admitting the force of this and other passages, it required, without some authoritative exponent, but a scantling of criticism to explain them away.

And consider that the evidence, whatever its weight, came with an attenuated force to the Sadducee. He accepted the Pentateuch only, of which temporal rewards and punishments are the sanctions. Future, rewards and punishments are indeed implied in the very indefiniteness of some of its appeals to men's hopes and fears. And a living faith fastening on the one, or a conscience unfolded in proportion to the breadth of that law which is "exceeding broad," doubtless might dwell on these till it saw dimly through the "gross darkness that covered the people." It might have been a part of men's probation to scrutinize with earnestness and moral purpose such indications as should be afforded them. The visions of perfect beauty, the rest of God's elect, might be partially seen, or be altogether invisible, in proportion to the purity of the atmosphere through which things spiritual were discerned. "Every one that doeth evil hateth the light". "He that doeth his will shall know of the doctrine whether it be of God." The guilt of the Sadducee might lie, not in his not being actually assured of the resurrection, but in his altogether denying it. At any rate, the fault would not seem to be merely intellectual. For, if the verse selected by our Lord from the Pentateuch were that which most directly applied to the matter in hand, it must be admitted that, without that infallible comment we should be at a loss so to apply it. The fault would seem to have been a moral one, to have sisted in the tone of mind or the heart.

II. And now, in the second place, then, let us consider the practical effect of Sadduceism.

1. First, then, it may be remarked, as a matter of fact, that Sadduceism, according to the testimony of history, did not develop itself in the unbounded licentiousness which we might have expected. There was in it one element of partial belief, which neutralized much of its pernicious tendency as a moral system. The Sadducee believed that God's providence rewarded and punished, even in this life; the result of this—that he often played his part as a blameless member of society. And let it be recollected that here was not a case of men throwing themselves sheer down the abyss of unbelief; but here were men jealous of thinking too much of the world unseen, and thus ever drawing down the curtain between themselves and the future in thicker and more muffling fold. When they heard the true interpretation of scripture, or read it for themselves, "there was a vail untaken away in the reading of the Old Testament"; "they knew not the scrip-

ture." They never earnestly desired that "these vile bodies of our humiliation should be changed", purified, exalted, redeemed, "clothed upon"; and so they said that there is no resurrection. When the resurrection was spoken of, they sneered it away with shallow doubts how it could be; how particles of matter that had been in constant flux, and perhaps in process of time incorporated into the framework of more than one living agent, could be restored to their proper owners, and the like; all, however, issuing from this, that "they knew not the power of God." The question wherewith they taunt our Lord indicates their complexion of mind. It seems as if they could not so much as in imagination conceive a state of things in which man should "neither marry, nor be given in marriage;" as if the unwearied prayer, and the song before the throne, the adoration which is the very breath of the life of the children of the Spirit, the life of angels, were impalpable to their darkened eyes.

2. The second thing to be remarked among the practical effects of Sadduceism is that it would appear to have been prevalent among the higher classes chiefly. On the part of the intellectual, it was a compound between belief and unbelief; on the part of the rich and worldly, between some "form of godliness" and an utter negation of God. It was such a religion as suited those who had appearances to keep up, a character to sustain; who were fully alive to the general coincidence between virtue and prosperity.

3. Further, it would appear that the Sadducees were notorious for a zeal for the punishment of infraction of the law almost amounting to ferocity. And they were as harsh in the suppression of what they considered erroneous in religion as they were severe in the punishment of what was culpable in morals. Thus, in the first persecution of the church of Christ, when Peter and John were put into prison, the Sadducees bore a part, "being grieved that they taught through Jesus the resurrection from the dead." And soon afterwards, in the time of the first unstinted outpouring of miraculous gifts, "the high priest rose up, and all those that were with him (which is the sect of the Sadducees), and were filled with indignation."

III. And now I think it may be seen that similar issues of not dissimilar principles are to be found among ourselves.

1. There is a class of persons, of no notorious profligacy of character—members of the church, attendants on her ordinances, nominal believers—whose voices are heard in the sanctuary, and yet whose whole character is thoroughly saturated with the operative principle of Sadduceism. They speak of the probability of an upright and honest man succeeding in the world. They are born in a country, the solid texture of whose national faith does not tempt them (as in other countries is said to be the case) to rush "from an unfathomable superstition into an unbounded scepticism." They shrink from infidelity; chiefly, indeed, because it is levelling and anti-social. But here, like the Sadducees, their belief ends. Their spiritual sight is seared and dulled. They know nothing of the good gift and the perfect gift that is ever welling forth from the Father of light; nothing of the eternal love of the Son of God wherewith he hath loved us; nothing of the grace and peace from the Spirit of adoption. When this connexion between virtue and happiness is broken in the links of its earthly chain, they cannot see the finer chain that binds indissolubly God and his elect, the good Shepherd to his sheep. The least snapping of that visible chain of prosperity severs them from their conception of God. More especially when death separates between them and their beloved, the latent Sadduceism becomes conspicuous. They mourn that God, who hath given, should take away. They fly from solitude to employment, to amusement, to busy inanities; they take the sacred calendars of home, and wipe away the names of its canonized ones. For they hate to think of death, or of the dead. They have "no everlasting consolation and good hope through grace": they "sorrow as those who have" indeed "no hope": they do not believe that "those which sleep in Jesus God will bring with him." Verily, such men, who week by week confess with their mouth the resurrection of the body, in our Christian land, in our Christian houses, in our Christian churches, guests with us at the same tables, companions and familiar friends—these are Sadducees, who say in their heart that there is no resurrection.

This may be brought out more strongly by the contrast of opposition. We must all admit that, whatever we may think or say of them, there is a class of men whose character is the reverse of this. They are not mere sentimental dreamers, much less soured and disappointed misanthropes, But they have found out the world. The world cannot love them. The cross of Christ has been reared in their inner being, and its shadow lies over all their consciousness. Their affections—not perfectly, not with a full consistency perhaps, but on the whole—tend to God. Their mental desires are purified and corrected. Thus the desire of knowledge formerly led

them to be ever learning, though never perhaps coming to the knowledge of the truth. But now they are content to centre this strong spring of action on those things "which the angels desire to look into." The attitude and expression of their being is modelled (roughly and imperfectly it may be) after the cherubim, who stretch forth their wings as ready to obey God's will; whose faces look one to another in mutual love, and jointly gaze on the mercy-seat of pure gold, as if to signify that those spirits of knowledge find in the presence of God the pure and exhaustless fountain of illumination. No longer an evil heart, or the evil spirit, drives them into the wilderness; but "God's good Spirit leads them forth in the land of uprightness." How should they weary themselves out in vanity and "oppositions of science falsely so called," who have looked with stedfast gaze into the perfect law of liberty? Nay, let us not be afraid to wax bold, and to say, how should they be taken with the glare of worldly disputation, on the calm deep waters of whose soul has fallen the radiance from "the seven lamps of fire burning before the throne, which are the seven spirits of God"? Even the harmony that goes up "from the midst of the lightnings and thunders and voices," when action and contemplation are blended in the perfection of immortal lives, is borne to their ears, though broken by the distance, and jarred "by the strifes of tongues" in this evil world. Even the angels of God ascend and descend the ladder, "having charge over them, and keeping them in all their ways." Their sight at times opens upon chariots of fire, and horses of fire round about them. From the midst of the provoking of man, from the midst of the cares, pursuits, sorrows, sins, of this world, there is a voice that at times whispers to the redeemed soul, "I would draw thee with cords of a man, with bands of love. Come, and I will give thee rest." In the wilderness comes the Shepherd, lays his pierced hands on his own, calls him by his name, lays him on his shoulder, and brings him home rejoicing. When the mystery of pain pierces to the farthest reach of consciousness, and those dark shadows throng upon the soul which any one of us must one day know, there is mostly, sooner or later, one to say to him that, as the rod has smitten, so the staff shall comfort him. And so the Christian soul feels evermore that his abiding city is not here; that it is far away beyond the twelve gates of Israel, in the city of our God. He stands in sympathy with creation, straining forward in expectation of deliverance. The voice of his moral being is in harmony with the countless voices, and with the deepening groans, of a world that waits for its full redemption.

And now just suppose two men, fair representatives of those two classes which we have described, to meet at a solemn time, say of sorrow. Suppose the other to speak to our Christian Sadducee, to remind him of the meeting where there shall be no parting to remind him of the pain, the changes, the heart-aches, the disappointed hopes that mar the gladdest and shadow the youngest life; to tell him that "in our earthly house of this tabernacle we groan, earnestly desiring to be clothed upon with our house which is from heaven"; to tell him that there is a curse clinging to us, spirit, soul, and body, which cannot be utterly removed till we rise from corruption in incorruptible bodies. Suppose him to heighten these solemn thoughts, by adding that not only the flesh and the world press upon us through every inlet of the senses, but that the devil and his hosts insinuate themselves in every channel of the mental approaches; that the frailest soul amongst us all is a battle-field, where God's Spirit is offering to help us, angels looking on, and the devil desiring to have us. Suppose our Christian Sadducee to be so addressed, and will he give a readier or more realizing response than the olden Sadducee, who believed that there was no resurrection, neither angel nor spirit?

2. But, further, as the ancient Sadduceism prevailed chiefly among the upper classes, the rich and noble, so, perhaps, does this modern Sadduceism. Each man's peculiar circumstances form the subject-matter of his immediate probation. And, besides this, there is a kind of generic probation attached to different classes and positions. Poverty has its temptations: riches and rank have theirs. How often do "the cares of this world and the deceitfulness of riches" grow like weeds, unchecked, round the moral culture of such! Day by day the circle of their life is rounded from the centre of self. Their hours are filled up, if not with habitual sin, at least with hoarding imaginations and frivolous amusements: their very literature is of that kind which passes through the mind as water glides between the fingers when the boat is in easy motion. It is fearful to think how coldly the water of death must beat upon those sleepers; how the flames of "judgment to come" must flash before those drowsy eyes, if they are to be opened. There is one in the parable, a rich man: of him it is not said that he lived in open profligacy. It is not said that Lazarus was refused, when he asked for "the crumbs that fell from his table." It does not appear that the

rich man knew that Lazarus lay at his gates: if he did, it would not convict him of any peculiar want of charity; for many surely would have ordered away so loathsome an object; whereas it rather appears that Lazarus was in the habit of coming to the rich man's gate. The point of the parable is not to condemn a want of charity, or even the gross abuse of riches. It is to expose the spirit of worldliness. "For remember that thou in thy life-time receivedst thy good things." Whatever a man seeks, he seeks under the notion of its being a good. Perhaps the parable bears even more directly on our subject; perhaps it is written that we may see to the world's end that the spirit of Sadduceeism will be the danger of the rich and prosperous. Does not the close of the parable seem to show that the rich man was a Sadducee? Else why the desires, tormenting even in the place of torment, to testify to his brethren, and the answer of Abraham that, "if they believed not Moses and the prophets, neither would they be persuaded though one rose from the dead?"

3. But, again, it was stated that many of the Sadducees were harsh, severe, and unforgiving. All men of this world are not soft and easy like those just spoken of. There are some who train their minds with a manly and a noble culture, who perceive that labour is the condition of happiness and content. They have duties to fulfil, and they fulfil them. And so far must be admitted that in this wise training, in these intellectual duties, in this disciplined spontaneousness which they bring to bear on their appointed work, they are laying, deep and strong, the foundation of earnestness and moral purpose, and brushing off that apathy which is the slumber of the spiritual part of man. Still, without "vital godliness," these nobler and sterner spirits are prone to exhibit this side of the Sadducean temper. In their own lofty honour and unimpeachable character, they lose all that sympathy with the sinful and fallen which was "the mind of Christ Jesus." And here is one great difference between the Christian and the best specimen of men of the world. The latter, in proportion to his moral progress, becomes a god to himself, fearfully proud and harsh in proportion to his pride. While, in the case of the Christian, the circle of things indifferent narrows and dwindles—whilst he sees things to be sinful which others see not, and sees sin in the light of the cross, he can yet separate the sinner from his sins; loving the one, and hating the other with a hatred which is of God. O marvellous power of the cross of Christ! the habitual contemplation of our God in agony enables us to feel for the lost, despised, sullied, outcast, perishing, weary ones of our race. To love him, to grow like him who knew no sin, to have our spiritual discernment exercised so as to attain a microscopic power of perceiving sin in its relation to God and to ourselves, is, by a divine paradox, to be made free of the dark recesses of the sinner's heart, to be dowered with the gift of loving him, to speak words that are winged with a heavenly consolation.

And now, if any of us, by God's grace, be enlightened to see the Sadduceism that is in us; if we feel that scales have grown upon our eyes till, like the Sadducees, we practically believe that "there is no resurrection, neither angel nor spirit;" if we are conscious of the marks of the Sadducean temper of deadness to things unseen, spiritual apathy, harshness, and want of that love whereby "man may know that he hath passed from death to life;" let us, lacking wisdom, ask of God that giveth to all men liberally and upbraideth not, and it shall be given us. A little while and the shadow will fall away, and the veil shall be withdrawn, and we shall see that we have been living among mysteries we knew not of. A little while, and he that cometh will come and will not tarry. A little while, a few more throbs of the great heart of humanity, a few more fevered visions of the prophetic soul of the world, a few more indications of that great scheme of Providence, "which takes a step, and ages have elapsed," and then the mystery will be accomplished, the number of the elect gathered in, the fruits of Bethlehem and Gethsemane and Calvary gained. O happy they who are certain to attain that world, and the resurrection from the dead! they shall have lived in the world; they shall have passed through the mystery of death; but then they shall neither marry nor be given in marriage, neither die any more; for, they shall be the children of God: the cloud shall have passed away, and they shall be the manifested sons of God: they shall have received the adoption for which they waited, while the souls beneath the altar renewed their weary plaint, even the redemption of our body. They shall be the children of God, being the children of the resurrection.

THE UNMERCIFUL SERVANT.

(Matt. xviii. 21-35).

By the Rev. Francis Jacox, B.A.

Among the comparatively few petitions which make up the Lord's prayer, a prominent place is given to the suing for forgiveness; and this is expressed conditionally, and assumes that we, the petitioners, exercise the same quality of mercy towards our fellows that we supplicate from the divine grace: "Forgive us our trespasses as we forgive them that trespass against us." It were bold presumption, it were intolerable inconsistency, to present the clause for ourselves while we retain a harsh and unforgiving temper towards others. In fact, the Lord's prayer is so worded that, unless we be profane enough to mock the majesty of heaven, we cannot use it while continuing in enmity against any. In such circumstances we must slur over the contingent clause with a mental reservation, or else mutilate the prayer as others do the decalogue. Yet, if we regard sin in our heart, the Lord will not hear us; the act of prayer itself becomes null and void.

Some people there are, who love too well the dealing with generalities; who like abstract doctrine, presented in all its speculative and dogmatic aspects, in all its ramifications of orthodox system; whose Christianity is too much embodied in vague and intellectual phrase. When you descend to details, and insist on self-application and on translating generals into particulars, you offend them; you seem to them to be leaving the vantage ground and giving up the citadel. They are often found to delight in the rhetoric that dilates upon the mysteries of election, upon redemption as a great central idea, and profound suggestive fact, upon sanctification as a doctrine of large and critical interest. But, when you come to speak of evil-speaking, lying, and slandering (of which the apostles spoke), of forgiveness one towards another, in the seventy times seven occasions of household life (of which the Redeemer spoke), they are apt to frown on the supposed lowering of the standard of truth, and breathe hints of the darkness of those under the law. It is a bad sign, this. Something must be wrong in the religion which differs so much from the model presented by Christ and his apostles. It is not right, it is not healthy, that men should have elevated feelings, delicious emotions, and soaring fancies, and plume themselves thereon, while continuing in neglect of certain plain precepts. He does them a charitable service, who breaks their dreamy slumbers with an "Awake, thou that sleepest."

St. John teaches that, if we love not our brethren whom we have seen, it is visionary to affect love to God whom we have not seen. And, if we forgive not every one his brother all trespasses, we deceive ourselves, and the truth (which worketh by love) is not in us if we consider that we are forgiven by our Father in heaven. In order, therefore, to ascertain our state before him, it is well to institute an inquiry into our relations with our fellow-creatures.

The parable of the unforgiving servant will supply us with a fitting theme.

Chrysostom observes that, when Peter instanced seven as the number of times that an offending brother might be forgiven, he accounted that he was doing some great thing; that his charity was diffuse above that which was written, inasmuch as seven included four more than the Jewish masters enjoined. Peter's question (not forgetting the spirit* in which it was put) was the occasion of the parable to which I refer. The king, taking account of his servants, seems to represent Almighty God setting our sins before our face. The immensity of debt of ten thousand talents† represents the sum of our liabilities to our Maker and Judge. The term "servant" is not to be taken in the vulgar sense, but is a general term, embracing all beneath the eastern despot himself, from the satraps and highest magnates down to the dregs of the social scale. It has been suggested that this unmerciful servant was a satrap, through whose hands the taxes of a whole province had to pass, and that he had failed to remit the moneys paid to him by the inhabitants, which should have been forwarded at once to the royal treasury. When the alarming sentence of perpetual imprisonment and entire confiscation is passed upon this defaulter, he resorts to prostrate submission and passionate entreaty. His lord, moved with compassion, forgives him the overwhelming debt. "Not for works of righteousness which we had done, but according to his mercy he saved us." Mercy rejoices against judgment.

And now, watch the movements of the forgiven one. We might look for emotions of universal love in the subject of so notable a clemency; we might expect that his heart would be so affected as to glance tenderly, glowingly, upon every living thing, and, according to its poor means, to scatter blessings wherever it went. Not so. As that man goes forth from that atmosphere of good-will, he pounces on a fellow-servant who owed him a hundred pence. The dew of favours that had just refreshed his own thirsty soul had already passed away, and the soul was left bare and dry and sterile as is the ribbed sea-sand: it drank in all, yet gave out none. One hundred pence! comparatively a drop in the ocean, a paltry pittance, a very trifle, the thought of this sum effaces the memory of ten thousand talents. It is calculated that the proportion of the lesser to the greater sum, according to the Hebrew coinage, is as one to one million and a quarter. This bold, bad man refused to "recognize the port in which he had so lately suffered shipwreck:" he delivered up his fellow-servant to the extreme rigour of the law, forgetting that he was purged from his old sins, and unconscious that by this foul wrong done to his neighbour he was cancelling his own deed of pardon, and condemning himself as unworthy of an act of grace which could be, and which was, recalled. A pardoned debtor in great things, he would not pardon a

* On this see some valuable thoughts in Trench "On the Parables."

† Commentators illustrate the prodigious amount of this debt by showing that twenty-nine talents were used in building the tabernacle; eight thousand were collected for erecting the temple by the exertions of David and his princes jointly; the munificent gift of the queen of Sheba to Solomon was one hundred and twenty talents: the tax imposed on Assyria by Hezekiah was thirty talents; and, when the land's resources were drained, after the decease of Josiah, a levy of one talent only was exacted from it by the sovereign of Egypt.

debtor in small. And therefore is there nothing startling in his fate, interpreted by the law of retribution: he was to have justice without mercy, who, having received mercy without retributive justice, had yet showed no mercy.

Let those, who profess to consider themselves forgiven, examine the bearings of this parable. In dealing harshly with a fellow mortal, we trample on the blood of our own covenant of remission till it grows pale, and may become of none effect. Our brother's blood is in some sense heard from the ground, crying against it. In not pardoning, and seeking to love him who has wronged us a little, we wrong God much. Methinks it would almost fret a spirit in glory to think, How slow and wavering was I in forgiving my brother those few pence! I am here, fully, freely pardoned all my thick cloud of transgressions; I, who winced and debated and deliberated in cold selfishness, ere I could deal lovingly with those who had injured me hardly at all.

The great object of man is to recover God's likeness. And it is futile, and worse than futile, to pretend to that recovery while deficient in the elementary part, which is love: it is as though the eye, sparkling with intelligence, and lighted up with sunny glances, were wanting in the human countenance. He that liveth without love is dead while he liveth (or rather seemeth to live). And "love suffereth long and is kind. It thinketh no evil. It rejoiceth not in iniquity, but in the truth". This principle is the pivot upon which moves the theology of St. John the divine. "We know," he says, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." "God is love; and he that dwelleth in love, dwelleth in God, and God in him. .... And this commandment have we from him, that he who loveth God love his brother also."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

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No. II.

THE LAYMAN.

"A veteran warrior in the Christian field,
Who never saw the sword he could not wield."
COWPER'S "CONVERSATION."

We sometimes observe authority, weight, and influence, so plainly stamped upon the aspect and the whole bearing of the "outward man," that none can mistake it. There is the commanding presence to attest it; the voice of authority, the lofty carriage, all that claims the homage of our respect. We bow as it were instinctively to the man "whom men delight to honour;" and all agree, as if by tacit consent, to yield precedence to the man whom nature seems to have marked out to take a leading part in society. But sometimes weight and influence, extensive and commanding influence, appear under a different guise and exterior. There is but little externally to indicate it. Men look; but nothing shows itself that bespeaks the presence of one who is superior to his fellows. Such a character may be resembled to the metal which has been touched by the loadstone, which possesses a power of attraction of which there is no external indication.

Who is this that advances with a hurried careless gait, an almost boyish lightness of step—simple, unstudied, unceremonious—with every thing in his whole bearing and manner to throw observation off its guard? And, but for a glance which is singularly clear and penetrating and intellectual, you would pass him by as one amongst a crowd of others. He enters the chamber where shrewd and sagacious and experienced men are met in committee to deliberate on matters which affect the best interests of their fellows. His entrance draws no attention. He takes his seat without ceremony. He seems to be one who has neither time nor inclination to attend to outward forms. He is like one absorbed by one object, and who considers all as waste and lost labour, which relates not to this main end. There he sits, a puzzle to the observer. He may, for ought we can tell, be a man of study, or he may be a man of trade and commerce. He may have come from the forum, or he may have come from the counting-house. There is intellectual refinement and labour of thought enough in his look to betoken the one: there is the practical and business-like bearing to indicate the other. Alike difficult would it be to determine, from any external indications, what are his inward feelings, and what is his bias and leaning. There is neither prejudice nor partiality evinced, neither liking nor disliking. He courts none: he looks down on none. There is no demonstration of his inward feeling, either by look, or manner, or tone. Some circumstance is stated which moves others: he continues impassive. No exclamations of surprise, or wonder, or indignation are heard from him. He is like one who thought all these useless expletives. He sits and listens while subjects of the deepest interest are warmly and intelligently debated. He evinces no anxiety to take part in the discussion. He seems utterly careless about speaking for speaking's-sake. Arguments sound and cogent are heard from one side and the other. The debate grows animated. At length a new voice mingles in it, and a few words are heard, delivered in a hurried, indifferent tone. They owe nothing, one would suppose, to the manner in which they are spoken to command attention; and yet they arrest it. They throw a light upon the point in debate, which did not present itself before. They call for a reply. But this reply brings a rejoinder from him, which perplexes and embarrasses still more. And now it begins to be made apparent that a mind has entered into the discussion, which sees further into the subject debated than perhaps any other present. One argument provokes another. The metal of the mind is now tried. Its full powers are gradually put forth; and argument after argument is pressed with a clearness and rapidity, objection after objection is overruled, till at length opposition is silenced, and conviction is produced.

What halls of learning have moulded and formed the mind of this dialectician? In what academic groves have the native powers of that mind been nurtured and disciplined? What seat of learning has been the "alma mater" of this clear-headed

logician? None. Those powers have been fostered in no learned seclusion. He has walked beneath no groves of Academus: he has sat at no "Gamaliel's feet." The great world, the busy theatre of life, has been the "alma mater" of this shrewd debater. In the crowded resorts of commerce, and amidst the bustle and collisions of men, in the great thoroughfare of life, have those powers been fostered and developed: there the sword-blade has been tempered and furbished. He is the "alumnus" of active, bustling, commercial life. It is on this arena that logical acuteness, and skill and tact and readiness and dexterity, have been acquired, which make him the disputant that men may well dread to encounter in the lists of controversy. His is the information solid and various and extensive, without the ostentation of it: his is the weapon that strikes home without noise or flourish: his is the learning without pedantry; his the coolness, the tact, the promptitude, which can seldom be acquired but by frequent intercourse with men. He is the kind of opponent whom men most dread to meet—cool, quiet, noiseless, dexterous. Others may come thundering into the field of action, armed *cap-à-piè*; he enters with noiseless step, he comes with the stone and the sling hardly observed by the adversary, and making his presence first felt by the blow that he strikes. Yes, this is the opponent more to be dreaded than hundreds whom the loud trumpet ushers into the field; and many who have carried off the palm in many a literary contest will find their match in this anonymous disputant. Ah, had thy lot been cast in the bosom of that church which owes so much to subtlety and acuteness and deep knowledge of human character, what an effective instrument should she have found in thee! It is by men of a native stamp like thine she has achieved most of her triumphs. To what account would she have turned such tact and sagacity and penetration and logical subtlety as thine! It is by minds of such force and versatility as thine she has urged onward most of her movements. But, happily for thyself, and happily for those with whom thou art allied, all thy talents and ingenuity and acumen are exerted on that side which thou canst from thine inmost soul espouse—even the cause of scriptural truth, of the pure reformed faith. Those powers, which would have made thee a most formidable adversary to the "truth," make thee proportionally powerful and useful as a friend. For thou art a staunch, and warm, and stedfast friend to gospel-truth. Cold and impassive as thou seemest to the unobservant eye, and devoid of enthusiasm, there flows beneath the surface a deep, a fervent, a passionate love of gospel-truth. Where thou dost love and reverence, few love and reverence like thee. Thou yieldest the fullest homage of thy heart to the cause thou dost espouse. Therefore we hail thee as a friend, an useful ally. Thou art such a one as a Luther, a Melancthon, or a Calvin would have taken into their counsel. We welcome thee: we bless God, who has given us such men for "helps." Thou art like the watchful sentinel and outpost of the camp of the Lord. Active, subtle, ever on the alert, no movement of the enemy can escape thee; ranging from post to post, noiseless, unperceived, ever wakeful, always keeping one object in view. We hail thee as a friend and a champion of our Zion. What though no outward badges of learning adorn thee, though no diplomas attest thy attainments in scientific lore; what though no professional *éclât* be thine, thou hast earned a "degree" higher than the learned themselves could confer. Promotion was within thy reach, hadst thou chosen it; but thou thoughtest usefulness better than rank. Thou feltest thou couldest better serve the cause thou hast at heart by abiding as thou art and where thou art, where thy present position opens to thee a scope for usefulness which no conventional distinction could give thee. Thou wouldst still go in and out amongst thy fellows. Thou wouldst still stand in the great thoroughfare of busy life, on that spot from whence thou couldst best observe the movements of the foe, and collect the information which might be turned to the best account in defence of our church. And it may soon be seen that thou hast judged rightly in this; a day may be at hand, when services like thine shall be required tenfold more than they are now. Go on, then. There is work enough for thee to do: the enemies of our Zion are active and strong. Thou hast done much; but there is vastly more for thee to do. May the Lord invigorate and animate thee, and make "thy strength equal to thy day"! May'st thou "wax more valiant for the truth"; for, alas! in this age of compromise and concession, we have few on whom we can so fully rely.

ADVANTAGES OF FAMILY WORSHIP*.

THE advantages that result from family worship are very great. The first good effect I shall mention as proceeding from it is, that it is a means of securing the blessing and presence of the Almighty. Our Saviour says, "Where two or three are met together in my name, there am I in the midst of them" (Matt. xviii. 20). How frequently has this gracious declaration been realized by the members of a household, assembled around the family altar! How many a first impression has it pleased God there to make, which all the subsequent events of life have failed to obliterate, and which at last, through the boundless mercy and grace of him who began the good work, has been brought to perfection!

Family worship is, further, strongly to be recommended on account of the improvement it is calculated to promote, under the blessing of God, in the dispositions and conduct of our households. Scarcely any one can be ignorant that in almost every family little irritations and little disputes do occasionally arise. Now we can point out nothing more likely to allay and settle these than an observance of family worship: we know of nothing more likely to promote peace and harmony and love among the members of a family. They will thus be daily reminded how grievously they have each offended God, how much they each need his forgiveness; and they will also be daily reminded that they ought to be kind, tender-hearted, forgiving and forbearing towards each other.

Again, it is painful to think how often we

* From "Family Worship;" a sermon, by the rev. J. D. Jefferson, M.A., incumbent of Thorganby, Yorkshire. London: Hatchards. 1849.

hear parents and masters making great complaints of the undutifulness and disobedience and general misconduct of their children and servants. We can, indeed, scarcely be surprised at this, when we consider how sadly children and servants are neglected, how little effort is made to improve them in the knowledge of their duty, to instil into their minds just principles and a proper sense of religion. Were family worship duly attended to, were the scriptures daily read in your houses, were all the members daily called upon to unite in prayer, what an important and beneficial change would be observable in your families! All the members of your household would then be instructed in the nature of their duty, and of the responsibility under which they are placed to perform it. We do not mean to affirm that every member of your family would manifest in himself that personal improvement which we might desire; for we remember that even in the families of Abraham, Isaac, and Jacob, notwithstanding all the pains they took with their households, there were sinful characters; but we do maintain that, by an attention to family worship, the general character of your families would be improved, and many members of them would manifest in their conduct the success which had attended your religious care. Dutiful sons, like Isaac, willing to make any sacrifice in obedience to their parents' commands, would not then be so rare as they now are. Faithful servants, like Eliezer of Damascus, and Joseph, in whom their masters might repose the utmost confidence, and feel the fullest assurance that their interests would not be neglected nor their kindness abused, would not then be so rare as they now are. "So that in prudence, and from a wise consideration of the great benefit and advantage which will thereby redound to us, we ought with the greatest care to instil the principles of religion into those that belong to us. For, if the seeds of true piety be sown in them, we shall reap the fruits of it; and, if this be neglected, we shall certainly find the mischief and inconvenience of it. If our children and servants be not taught to fear and reverence God, how can we expect that they should reverence and regard us? At least we can have no sure hold of them. For nothing but religion lays an obligation upon conscience; nor is there any other certain bond of duty and obedience and fidelity. Men will break loose from all other ties when a fit occasion and a fair opportunity doth strongly tempt them. And, as religion is necessary to procure the favour of God, and all the comfort and happiness which that brings along with it, so it is necessary likewise to secure the mutual duties and offices of men to one another" (Tillotson).

The benefits resulting from family worship, when duly observed, would not be confined to your own family. The sanctification of it, amongst others, would contribute to a great national improvement in piety and virtue: not only thus would a spirit of private piety be kept alive, not only thus would a blessing descend upon your own household, but a healing influence would be diffused beyond the immediate sphere of your example. It is, besides, far from improbable that your children and servants, being habituated to an attention to this duty, will, when they become heads of families, introduce it nto their houses; and thus, through your means, may generations yet unborn enjoy the high privileges connected with family worship. "God only knows what a church may arise from one godly family, what a harvest may spring up from a single seed; and, on the other hand, it is impossible to say how many souls may at length perish by the treacherous neglect of a single person, and, to speak plainly, by your own" (Doddridge).

Family worship is, moreover, to be urged upon you from the consideration that the members of your household, thus instructed at home, will derive much greater benefit from the services of the church, than those who are neglected at home. Indeed it is, I fear, but too true that public discourses and public worship are very rarely of any lasting benefit to the children and servants of those families who have no family altar erected to the God of Israel.

The last great advantage which I shall mention as arising from the observance of family worship is, that at the close of life you will have the satisfaction of remembering that you have zealously endeavoured to promote the spiritual and eternal interests of your children and servants, and that none of them have been lost by your neglect; that you have acted the part of that "faithful and wise servant, whom his Lord made ruler over his household, to give them meet in due season;" and you can say to him with truth, "Lord, of those whom thou gavest me," by my own carelessness and indifference "have I lost none." This is a reflection which will afford you no ordinary gratification when the things of time and sense are fast receding from your view, and the awful realities of eternity are just at hand; but it is a reflection which can never be a source of comfort to him who has omitted this most reasonable and promising of all the methods by which his children and servants might have been brought to and preserved in the faith and fear and love of God.

Miscellaneous.

DIVERSITY OF GIFTS.—The stillness of the river (Engerea), in opposition to the noisy and far-heard Engumbo, give me a striking image of the different character of Christian denominations, teachers, and individual Christians, in their way through this world to a blissful eternity. Some make great noise by their temper and teaching; whilst others run their course in a more quiet and hidden manner. But what does it matter if both of them are but running streams, rising from the mountain of Zion in heaven, and carrying the waters of life in that channel, and to these quarters of the world, which Christ has assigned to them? if both do but terminate in the crystal sea of eternity?—*Dr. Krapf's Journal of a visit to the interior of Eastern Africa.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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(Egyptian Baskets.)

EGYPTIAN BASKETS.

THERE is frequent mention in scripture of "baskets;" and, as different words are used in the original, it would seem that different kinds of baskets must be meant. The cut which is given above, of Egyptian baskets in the British museum, will aid us in forming a notion of the shapes and materials employed for these various utensils.

The two smaller figures represent hand-baskets, which were worked ornamentally with colours. They were manufactured from the fibres and the leaves of the palm-tree, sometimes of rushes, and occasionally of reeds. The one with the cover is, in all probability, the kind intended in Jer. vi. 9, where it is clear that a basket, used for the purpose of depositing grapes as they were gathered, is spoken of. In Amos viii. 1, 2, we find mention made of fruit-baskets: these probably resembled the centre one in the cut, with that on the left. They were interwoven of leaves or rushes, or perhaps sometimes made of wicker-work.

Very large baskets are also referred to; as, for example, those in which the heads of Ahab's sons were sent to Jezreel, by command of Jehu (2 Kings x. 7). The same original word is also used in Ps. lxxxi. 6, where our translators render it "pots." These baskets were carried on poles resting on the shoulders of men; and therefore deliverance from them means deliverance from the carrying of heavy burdens, which the Israelites were compelled to do in their bondage.

Where the term "basket" elsewhere occurs in scripture, it means, for the most part, one made of rushes, similar in form and material to those now used by carpenters among us, for carrying their tools. It is figured by the largest in the cut. These are very common to this day in Western Asia.

MICK HEALY, THE BIBLE READER*.

MICK Healy was a native of the county of Meath. He was born in a district of the country where the Irish language is much spoken, which will account for his familiarity with that tongue. His parents were not rich, but they were respectable. His father held a small farm, to which, at his decease, Mick succeeded. He cultivated the few acres of which the farm consisted, and for some years regularly paid his rent. By great in-

* From "Recollections of Mick Healy, an Irish Peasant." By the rev, John Gregg, minister of Trinity church. Fifth Edition. Dublin: Curry and Co. 1849. We have made, with the author's permission, a very large extract from this little work, which we recommend to the notice of our Christian friends interested in the spread of pure and undefiled religion in Ireland.—ED.

dustry and economy he was able to provide for himself and his family. He possessed the good-will and respect of his neighbours, and lived in tolerable comfort. An event, however, now occurred, which altered his character, and made a great change in his position and prospects. His parents had been Roman catholics: his relations and friends, and indeed the people generally in that part of the country, were almost all of that persuasion. He had not received, either at home or at school, any scriptural instruction: he was brought up a strict Roman catholic. He had reached the age of fifty before he either read or saw the blessed book of God. He went regularly to his place of worship, and performed his devotions with becoming respect. He went to confession, and punctually paid his dues: he had the approbation of his priest, and was looked upon by every one as a good catholic, and a faithful son of the church. Things went on in this regular way for several years. No light dawned upon his mind: he did not even doubt, in the slightest degree, the truth of the system in which he had been brought up; but God, nevertheless, had mercy in store for him: he intended in his own good time, and in his own appointed way, to deliver him from the "power of darkness," and "to translate him into the kingdom of his own dear Son."

The change was brought about in the following way. Being detained one day in the house by rain, he employed himself for a time in rummaging an old trunk which had belonged to his father. In turning over some old papers which the trunk contained, he lighted on the fragment of a book: he took it out and read a few pages, and then carefully consigned it to the trunk again. The day cleared up, and he went out to his work. On each succeeding wet day, and at every leisure hour that he had, he visited the trunk, took out the fragment, and resumed his reading. His mind was arrested both by the nature and novelty of what he read. He was excited—and there is a pleasure in excitement: he was alarmed and then tranquillized: he was depressed and then elevated. He could not account for the emotions which he felt: the more he read the fragment the more he wished to read it: he became deeply interested in the subject of it. He read it now not only on wet days, and at leisure hours on other days, but devoted his Sundays after mass to the same pursuit; and, that he might enjoy the pleasure with the least interruption, he was in the habit of going out every Sunday to the back of the hedge, and poring over its pages for hours together. During all this time he had not the slightest notion what the book was with which he was so much delighted. It was, in truth, only the fragment of a book, and had neither title-page nor inscription.

When he was engaged, one sunny day, in this, his favourite recreation, the Roman-catholic schoolmaster of the parish happened to pass by. As Mick was an acquaintance of his, he came over to speak to him. He gave him the usual salutation; and, as he cast his more experienced eye on the pages which Mick was reading, he exclaimed: "Ah, Mick, you are reading the bible: you are a swaddler, and I will tell the priest." "The bible, indeed!" said Mick, "it is only an old book of my father's that I am reading." "O, I know well that it is the bible," said the schoolmaster; "and if you don't stop reading it I will tell the priest." "I don't care to whom you tell it," said Mick: "it was my father's book, and I will read it, in spite of any one, as long as I like." The schoolmaster was horrified. A poor sinner (he thought) might, any day, read a ballad, or story-book, or newspaper; but that he should read the bible, the word of his Saviour, was, in the judgment of this enlightened schoolmaster, a most serious offence. That he might not appear to countenance such conduct, he lost no time in informing the priest how he had found Mick Healy employed; and, to prove how loyal to the church he was, and how free from heresy, he did not fail to tell him how he had warned him against the bible; but that Mick Healy (horrible to relate) had said "that he would read it, in spite of any one, as long as he liked." This was no music to the priest's ears: it was dreadful to think that a catholic should employ himself on Sunday in reading the word of God, or even have it at all without leave from the church. In a day or two after he called at Mick's house, and, trying gentle means at first, he said: "What is this I hear of you, Mick? I am sorry to hear it of your father's son." "What is the bad thing your reverence has heard of me?" said Mick. "The schoolmaster tells me that you are become a bible-reader; and sure you will not disgrace your family, and bring a scandal on the parish!" "O never mind him, your reverence," said Mick: "it is only an old book of my father's, which I found in the trunk, that I do be reading." "How long have you been reading it?" said the priest. "Only about a year, your reverence," said Mick. "Show it to me," said the priest, alarmed (I suppose) at the length of time the mischief had been working. Mick proceeded to the trunk, and producing the fragment, handed it to him. "Sure enough," said the priest, as he looked through the pages, "it is the bible; and, Mick, you must not read it any more: it is not fit for you. If you had not great learning, like the clergy, you might take a wrong meaning out of it, and it might make a heretic of you." Mick, taking the book out of the priest's hands, said: "O, your reverence, it won't do me any harm: it does my heart good to read it: I never met any book like it: if it does not make me better, I am sure it won't make me a worse man." The priest, suspecting perhaps that, if he did not get the book out of Mick's hands, he might get no money out of Mick's pocket, said, in a mild tone, "O, Mick, you must not keep it at all: it is not safe for you to have it: give it to me; and, as it was your father's, I will keep it, and take care of it for you." "Is it give you my father's book?" said Mick, "indeed, please your reverence, I will do no such thing: I can keep it and take care of it myself." The priest's tone was now changed: all his efforts to get it from him by coaxing were in vain. Mick (peace to his memory) would not part with his inheritance. The priest stormed: Mick was calm; which no doubt was very provoking. He held it in his hands, and, looking at it as if his bowels yearned upon it, he said: "And is this the bible, your reverence? But sure it wants a piece here," turning to the first page of his fragment, which was in the middle of Exodus; "and sure it wants a piece there," turning to the last

page, which was part of the prophet Daniel. "Where could I get the pieces, your reverence? Will you give them to me, or tell me where I can find them?" This did not quiet the priest much: this cool confidence rather inflamed him. In an angry tone he refused to comply. Mick, in all sincerity, anxious only for the book, and without meaning any offence, calmly urged his request. This made matters worse: it was adding fuel to the fire: it flamed the more; yet what could be done? Longer delay might end in worse defeat. To avoid this, I suppose, and to prepare for another mode of attack, the priest left the house, but in the worst possible humour; while Mick very composedly remained, and quietly sat down to read.

Now thundered the priest against the peasant, to frighten him from his fragment; but Mick, intrenched in the truth, and "strong in the Lord," was not to be dislodged: he was resolved to keep it and read it, and at any hazard, if possible, to procure the remainder. It was soon noised abroad that Mick Healy read the bible, that he would not give it up for the priest, and that he was become a protestant. Some of the people thought it would be as well for Mick to have a serpent in the house as the bible; that he could not have any luck, as he went against the priest; and that he must have the devil in him since he became a protestant: they thought that it would not only be dangerous, but a disgrace to have anything to do with him. Mick went to mass as usual; but the priest looked dark and cross at him. The people shrunk from him as if he had the plague: they shunned his company with the greatest aversion, and altogether deserted his house. They were warned to keep aloof from him, partly (I suppose) for their own sake, that they might not be infected, and partly for his sake, that he might be driven to give up the bible; but neither cunning nor coldness, neither frown nor favour, would induce Mick to give up the book: the more pitiless was the pelting of the storm, the closer he clasped the comfort to his breast. The coldness and aversion with which he was at first regarded were now succeeded by threats and abuse; but, as he had incurred man's anger for God's word, he seemed to obtain God's favour by it. He was now learning, like David, to "comfort himself in the Lord his God." The methods which were pursued towards him seemed to produce an opposite effect to what was expected. The conduct of priest and people, together with the knowledge of scripture, which he was daily acquiring, gradually cooled his passion for the services of the chapel: his visits to it became less and less frequent, and, at length, they altogether ceased.

He now heard, by some means or other, that the protestant clergyman at Navan, or at Trim (I am not quite certain which) had bibles, and would be likely to give him one, if he went to him for it. Accordingly, he set out, and travelled to either of those places: the one was distant about twelve miles, and the other, I think, sixteen. He called on the curate, whose name, to the best of my recollection, was Hamilton. "Sir," said he, "I have a bit of the bible; but I would like very much to have it all." He then took the fragment from his bosom, and showed it to him. The curate entered into conversation with him; and, when he perceived that he had made good use of the part of the bible which he possessed, and was really anxious to have the entire, the worthy man gave him a good octavo bible, which Mick afterwards showed me, and which I think he kept and read to the day of his death. Mick returned home with his treasure on the same day, a distance, at least, twenty-four miles: but this was as nothing to him for the love he had to the bible. He now became a thorough and confirmed bible-reader. He struck out boldly into the wide extent of scripture: he felt himself in a new world; and new regions and new prospects opened upon his view. He was astonished at Abraham, and delighted with Joseph; but the bondage in Egypt came home to his heart. When he came to the New Testament he was lost in amazement. He followed the "Man of Sorrows" through his wondrous history, from the manger to the cross. Gethsemane and the judgment-hall, the crucifixion and the burial, each in its turn filled him with awe. He felt that he had been poor before, but that now he was rich: he felt his heart dilating with love to all men: he would fain communicate what he knew of Jesus to every one he met. He could not, however, get his wife and children to enter into his feelings; and his neighbours and friends would not come within his reach.

He went on for some time, working on the farm by day, and reading in the bible by night. But whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It so happened that by the loss of his cattle and the failure of his crops he was in arrear of rent; and, as he was entirely dependent on his own resources, and no man would lend him money, he was dispossessed of his farm. His landlord was a Roman catholic. Mick (as I was informed) was not a worse tenant, or more in arrear than many others on the estate, to whom indulgence had been granted, and who were suffered to remain. But Mick had become a bible-reader and a protestant, and had placed himself, in consequence, beyond the pale of pity. He had set at nought the authority of the priest: he might infect others—his example might be imitated; and then no one could tell where the mischief would end. It may have been thought a good opportunity—one not to be lost—to root out an obnoxious plant, that had proved too stiff and thorny for sacerdotal management. Be it as it may, poor Mick was thrown out of the house where he had begun his days, and where he too fondly hoped he would end them. He was forced to resign to other and strange hands those fields where, with buoyant mind, he passed his childhood, and on which, in maturer years, he spent his strength.

With heavy heart and painful steps, he now removed into a poor mud cabin, to shelter himself and family. No friendly eye was near to pity him, nor cordial hand to lend relief. But he had God's word. He could say: "This is my comfort in my affliction; for thy word hath quickened me." He could say also: "It is the Lord, let him do as seemeth him good:" "the will of the Lord be done." He sought employment from the neighbouring farmers, but could not obtain it; for they were all prejudiced against him. Many who are ever ready to cry aloud for liberty of conscience for themselves, are slow enough to

grant it to others. He was driven at length, for the support of his family, to have recourse to the humblest occupation, and was happy to be employed on the public roads, in breaking stones, for eight-pence a day. But this did not conquer his heroic spirit. Difficulty and danger only show what mettle a man is made of. He went cheerily to his work in the morning, and returned more cheerily to his family and his bible in the evening. His cup of trial was not yet full. It pleased God to send sickness into his family. His wife and two sons were visited at the same time with fever. The Lord kept the disease from himself. No neighbour would come near to assist at the sick bed; it may be from fear, more likely from bigotry, as otherwise the Irish are kind and compassionate. All the offices of humanity were performed by himself alone: he alone went to the stream and carried in the water: he alone moistened the parched lips, and cooled the burning temples: he alone sat up, and watched with sleepless eyes each livelong night. God took away from him one of the objects of his care—a much-loved child—a grown-up youth. Though grieved and afflicted, yet, like Job, he could say: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." He gazed, and wept over the manly but lifeless form—his fair, but faded flower. No neighbour came in to share his sorrows, nor even female hand to touch the dead. Poor Mick's own hands closed the eyes: his own hands washed the body, placed it in the coffin, lifted up the hammer, and fastened down the nails, and then, sorrowing and sobbing, uncomforted and unattended, laid it down sadly and slowly in the lonely grave.

God was pleased to spare to him the other two, and Mick was thankful. After a time he resumed his humble labour of breaking stones on the road. Thus did he struggle on for a considerable time, relieving the monotony of his life by the ever-varying scenes and circumstances of the word of God. The psalms of David had retained for him their primeval power, charming and beguiling his melancholy hours.

At length, in the good providence of God, some worthy man, who had known his character and good conduct in other days, seeing him struggling with adversity, though borne down by the stream, felt for his condition, and procured him employment. He was engaged as care-taker and man of all-work with the gentleman-farmer under whom he lived when I first became acquainted with him. He then joined the congregation in Kilsallaghan church, and continued a regular worshipper, in all weathers, from that time to the year 1835. * *

A class for catechetical instruction assembled every Sunday in Kilsallaghan church, before divine service commenced. It lasted generally from eleven to twelve o'clock. At this Mick Healy regularly attended, and took his seat in the midst of the class. Between him and the children the contrast in years, in figure, in dress, and in manners, was of course strikingly marked; but in simplicity and guilelessness the difference, I may say, was none. Often did he sit on the same form with a lively boy, whose career has since been honourably marked, both in school and college, and who is now a fellow of our distinguished university.

Some of my most pleasing recollections of that little country church, its peaceful sabbaths, and its quiet people, are connected with Mick Healy. Mick's controversial powers were peculiarly his own. He had strengthened and sharpened them in the best of all schools—the school of experience. In the class he always held the bible open in his hands, which he never called by any other name than the "book." Mick was the familiar name by which he was known, and by which, in church and everywhere else, he was called.

Imagine to yourselves, then, in a little country church, an athletic-looking peasant, in a large frieze coat, with head erect, sitting in the midst of a group of children, a thick, stout bible open in his hands, while some twenty or thirty of the friends of the children, sitting or standing in the pews around, were listening, with open ears and eyes and mouths, to what was going on.

Questions and answers to the following effect might frequently be heard from Sunday to Sunday:

"Well, Mick, why don't you now pray to the virgin Mary?" "Because it is not in the book, your reverence." "To whom only should you pray, Mick?" "To God only, your reverence." "Why don't you now confess your sins to Peter and Paul, Mick?" "Because it is not in the book, your reverence." "Mick, why don't you call the virgin Mary 'refuge of sinners,' your life, your hope, your advocate, and the gate of heaven,' as Roman catholics do?" "Because it is not in the book, your reverence." "Who is the refuge of sinners, your life, your hope, and your advocate, Mick?" "The Lord Jesus, your reverence." "How do you know, Mick?" "Because it is in the book, your reverence." "Why, Mick, don't you worship the host, which the priest holds in his hands, as the Roman catholics do?" "Because it is not in the book, your reverence." "Why are you not now satisfied with Latin prayers? why don't you keep the holy water in the house, the blessed clay, and the blessed candles, Mick?" "Because it is not in the book, your reverence." "Why don't you believe in purgatory, Mick?" "Because it is not in the book, your reverence." "Why don't you believe that the bishop of Rome is the head of the church, and the vicar of Jesus Christ, Mick?" "Because it is not in the book, your reverence." "Why don't you believe that fasting and penance and giving alms can make satisfaction for your sins, Mick?" "Because it is not in the book, your reverence." "Mick, why don't you believe that the virgin Mary has power in heaven, and that we ought to seek her intercession?" "Because it is not in the book, your reverence." "Mick, why don't you believe, as Roman catholics do, that the church of Rome is the mother and mistress of all churches, and that, if we don't belong to her, we can't be saved?" "Because it is not in the book, your reverence." "How do you find out which church teaches the truth, Mick?" "By the book, your reverence." "How do you know that the church of Rome leads people astray, Mick?" "By the book, your reverence."

All this time he held the bible open in his hands, from time to time casting intelligent and respectful glances at its pages. Mick knew well what

Romish error was, and on scripture ground refused it; but he knew well also what Christian truth was, and on scripture ground embraced it. * * *

I was always much struck with his dignified and solemn manner at the sacramant of the Lord's supper, which he attended regularly every month: he seemed absorbed in devotional feeling when he knelt at the table. When he received the bread and the cup into his hand, he always held them for a time, while with meek and elevated aspect he offered up a silent prayer, in which his whole soul seemed to be engaged. He had as little of affectation or ostentation in his manner as any one I ever knew. No intercourse with Mick, no frequency of visit to him, no friendliness or even familiarity of manner towards him, ever made him omit to show me what he considered proper respect, or made him familiar with me. He was naturally lively. I found him generally serious—never dull; cheerful, never trifling; ever friendly, but never familiar. He made a bow on coming into or leaving our sitting-room; and this he did with so much natural ease and dignity of manner, that he always, upon those occasions, brought to my mind that passage of the Old Testament wh ere it is written, "And Abraham bowed down himself before the people of the land." I was very much amused by the manner in which he handled our first-born. Looking at him with the softest and tenderest expression, after permission asked and given, he gently took him from the nurse's arms, and holding him at a little distance, that he might not appear to make too free, and yet near enough to have such power over him that he should not fall, a benevolent smile of satisfaction all the while playing upon his countenance, he dandled him with such a graceful ease, that the fondest and most timid mother might feel perfectly assured that her babe was in safe and gentle keeping. With the same pleased look he gave back the child, praying for a blessing on him.

It was of course spread abroad, before very long, that Mick Healy had left the church of Rome, and had become a protestant. This is generally regarded as a dreadful crime among Roman catholics. The common people living about him were almost all of that persuasion; he could not, therefore, expect, neither did he get, much favour from his neighbours. He was quiet and inoffensive, and let them alone, but they did not let him alone. Convert and hypocrite with them meant the same thing. Taunts were cast at him, mercenery motives were ascribed to him; various names of reproach, in which the ardent and excited mind is ever fruitful, were given to him during the week, but on Sunday he was exposed to a regular raking fire of reproach. In coming to and returning from the church, he had to pass the chapel door, and meet the people going to or returning from mass. From men, women, and boys, he received on those occasions showers of abuse—terms of bitterest reproach were "shot after him in storm." When these their softest and gentlest methods of persuasion failed, they had a reserve of hard argument in the shape of clods and stones, with which they often most mercilessly assailed him. Mick passed on, and made no reply: he bore it all, and tried to imitate his great Master; who, "when he was reviled, reviled not again, when he suffered he threatened not." But, as the annoyance continued not only unabated, but even increasing, and as there appeared no prospect, by patience and forbearance, of wearing or tiring it out, he avoided that way, and came to church by a much worse and much longer road.

As his mind became more enlightened and his heart more warmed by the love of Christ, he worked with more effect on his wife Biddy, and on his son Micky. His example and reasoning had such influence on them, that they came some three or four times to church. * * *

I made the most minute inquiries as to the way in which Mick served his master, who was a strict, and what some would call an exacting man. I knew the master well: I was often at his house: he attended Kilsallaghan church; and I frequently conversed with him respecting Mick's conduct. No blame did I ever hear attached to Mick by his master, either as to principle or practice. In hail, rain, or snow, in burning heat or biting frost, by night or by day, as duty called or need required, Mick Healy was at his post, looking after his master's property. Quarrel with neighbour he had none; except quarrel it might be called, where one abuses and the other is abused, where one strikes and the other is stricken. Of drunkenness there was never the appearance, nor, even from malice, the imputation. His honesty was never impeached. It is written of Joseph: "The Lord blessed the Egyptian's house for Joseph's sake." I think I may almost say of Mick, the Lord blessed the master for his servant's sake; for indeed "the Lord was with him, and made all that he did to prosper in his hand." All the annoyances which he suffered for conscience sake; all the petty injuries done to his only little property—his cow, his pig, and his fowl—were sorely aggravated (as he told me) by some of his neighbours saying "that his master could have no luck while he kept such an apostate in his employment." On mentioning this circumstance to me, he added: "They said to me, your reverence, that the grass would not grow in the fields which I worked or walked in; but, blessed be God, my master never had finer grass, nor a heavier meadow than he has this year. They said that the corn which I sowed would not grow; but, blessed be the Lord, my master never had finer wheat nor finer oats than he has this year. They said that the cows and the sheep which I put my hands on could not thrive; but, I thank the Lord, my master never had larger calves, nor finer lambs than he has this year." His face at these times dilated with pleasure, as he expatiated on his master's prosperity, in corn and in cattle, in the fold and in the field. I never knew him complain of his own lot, though his means were scanty and his comforts few. I never knew him ask for help, borrow money, or in any way hint at his own wants. Having food and raiment, he seemed therewith content. He appeared to have "Christ in all things, and all things in Christ." His great, his only anxiety about his family, seemed to be for their spiritual welfare. He would often encourage them to face the storm, and not be kept back from the truth by the fear of man. He was bold as a lion; but he could not infuse his spirit into them: they were as timid as hares.

He called on me, one day, at the glebe; and, when he came into my study, he put his hand into

his bosom, and took out what appeared to be a book. It was the fragment of the bible which God had so richly blessed to his soul. Gracefully presenting it to me, he said, with an air of deep solemnity: "I bring this to your reverence, hoping you will take care of it. I was afraid that, when I was gone, it might receive some bad usage. I did not know where I could leave it, or to whom I could so well give it, as to the minister of God." I of course willingly received it from him. It was in part black with smoke, as if it had been much used in the chimney-corner. It had a cover on one side—not the original one, but a piece of leather stitched on to protect it. I carefully preserved this fragment for thirteen or fourteen years, and then placed it, I think appropriately, in that storehouse of treasure, the depository of the Bible Society. There it now lies, and I hope will long continue, honourably enshrined. Though only a time-worn fragment of the "sword of the Spirit," yet how infinitely more deserving of respect is it than either the sword of Goliath, or the spear of Achilles! It was well handled by a soldier of Jesus Christ, who "fought the good fight of faith," and was "valiant for the truth." It has done good service: it was used in honourable warfare; and its achievments shall be held in everlasting remembrance.

My intercourse with Mick Healy continued uninterrupted till 1835, the year in which he came to reside near Dublin. I was happy in having assisted him to obtain a more comfortable situation with a connexion and friend of mine, near Raheny. His health, I am sorry to say, began to fail at the commencement of that year, and completely broke down before the middle of it. He spent part of the spring in hospital. In May he entered upon his new duties, but was hardly equal to them, by reason of his delicate state of health. He received, however, every indulgence from a kind and considerate master, who knew and estimated his Christian worth. It is a great blessing to servants to be in Christian families; for then they are sure to obtain, not only what is just and equal, but also what is good and kind. "Man, at his best estate, is but weak," and is much dependent on his fellow-man. Respect and kindness can soothe his sufferings; and neglect and coldness can increase his pains. It is a pleasure to be assured that this humble follower of Jesus was respected and comforted and soothed as he walked "through the valley of the shadow of death." He exhibited the same Christian spirit, and maintained the same Christian consistency to the very last. When he was dying, he expressed the greatest desire to see me. I was at that time (in May) living at Kilsallaghan: the distance, which was about ten miles, prevented my seeing him as often as I wished. He was not confined to his bed more than a week. I was with him, I think, twice. At my first visit to him, I found that his son, who perhaps was urged to it by others, was trying to work upon his father in the hour of his weakness, to bring him back to the church of Rome. He asked the dying man, "would he not like to have the priest with him, and to have mass said for him, or to hear the litany of the blessed virgin? and would he not wish to have a mass said when he was dead, to get his soul out of purgatory?" * * *

The dying peasant, gathering up all his strength, said, in answer to his son: "Priest, Micky? trash! mass, trash! litany of the saints, trash! purgatory, trash! praying for the dead, trash! help of the virgin, trash!" Then he spoke of Christ and the Spirit. He said: "Christ was all and every thing the sinner could want." "I am," said he, "a sinner—a great sinner; and Christ is all and every thing to me. Roman catholics will be trying," said he, "to get to heaven their way; but they won't be able: there will be a bush in the gap." * * *

"Are you happy, father?" said his son, thinking, perhaps, according to the false teaching of the church of Rome, that he could not be happy if he died a protestant. "Micky, jewel," said the father, "no king ever went to his throne so happy as I now am, going to my Saviour, the Lord Jesus Christ." When I was with him, his aspect was lighted up with devotion, while his manner was calm and composed. Grace imparted dignity to his outward, and strength to his inward man. I found it instructive and refreshing to be with him. I saw that our heavenly Father imparts not only needful grace to the living, but suitable grace to the dying. "Precious in the sight of the Lord is the death of his saints." Some of the best lessons of instruction are to be learned in conversation with the poor, in the chamber of sickness, and at the bed of death. When near his end (on the day before his death, as well as I remember), he sent for me again, and waited with the most intense anxiety for my coming. When I went into his room I saw that he was much troubled. He told me that he was very unhappy—that he had a great load upon his heart. I exhorted him to disclose to me the cause of his uneasiness. He said: "A great sin that he had once committed came up in his mind, and pressed like a heavy weight upon his heart; that he could not be happy till he had told me of it, and was assured by me of forgiveness." "When," said he, "I was in my former employment, my master's sheep got into the field of a neighbour, who was a Roman catholic. The man in charge of the field abused me very much for the trespass, and swore a terrible oath that he would cut off my legs with the scythe which he held in his hand. He vexed me very much: I lost my temper, and I swore a dreadful oath that, if he came near me with the scythe, I would fell him to the earth." The remembrance of this oath, and of the wicked temper in which he was when he swore it, was then most burdensome to his mind, and entirely disturbed its repose. I searched his conscience, that I might know if he was truly sorry for the sin—if he was grieved for the dishonour he had done to God. As far as I could see, he was truly penitent. I then opened up, as well as I knew how, the treasures of grace and mercy flowing to man through the blood of Jesus, to discover if he fully believed the all-sufficiency of that blood to cleanse him from that and every other sin: he expressed himself as one that most thoroughly believed it. I asked him, did he look to Jesus, and through Jesus for forgiveness? He said that he did. I pointed out to him the terms of forgiveness—repentance and faith: I explained their nature—change of heart and trust in Jesus; and showed him also that the Holy Spirit was their

source. As far as I could see, he relied not on his own works or sufferings, but on the merits and sufferings of Jesus Christ only: he looked not in anywise (so far as I could perceive) to himself for repentance and faith, but wholly and altogether to the Holy Spirit. I then told him what the Saviour said to the sinner who had faith in him: "Son, be of good cheer: thy sins be forgiven thee." I read to him that "the blood of Jesus Christ his Son cleanseth us from all sin"; that "all manner of sin and blasphemy should be forgiven to men." I told him and showed him that any one, every one, and all are invited to come to Jesus at any time for pardon and peace, and that he said: "Him that cometh unto me I will in nowise cast out." I then prayed with him for God's presence and blessing. I stood up, and, as a minister of God, declared and pronounced that, if he had "repentance towards God and faith towards our Lord Jesus Christ," both that sin and every other sin of which he had been guilty, were freely, fully, and everlastingly forgiven. The load, he told me, from that moment was gone, his heart was comforted, and his mind relieved. From that hour till he closed his eyes in death, "the peace of God, which passeth all understanding, kept his heart and mind through Christ Jesus."

FREE TRADE IN NEGROES*.

"It shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him."—JER. xxx. 8.

THE horrors of an unlimited slave trade must be repugnant to the objects of those who demand the withdrawal of the squadron (on the western coast of Africa) on the principle of universal peace, and who repudiate the use of force under every possible circumstance as contrary to religion. For, though war may justly be considered in the abstract as equally foolish and fearful, reasonable men cannot admit that this opinion involves the passive endurance of every crime by the powers that be.

The gospel, while it bids us, if struck on the right cheek to offer the left also, by no means commands us to abandon our brethren to wrong and violence. To be consistent, such advocates for universal peace must declare that measures essential to the public defence are sinful in a government: they must condemn the office of magistrate and the functions of police, and demand that burglars and murderers be left only to the sting of their own conscience. If it were a case involving some advantage which affected only herself, it might be right for England to submit to the injustice and the wrong; but the only treaties she has ever suffered to be broken are those for the suppression of the slave trade; and the breach of these has inflicted unutterable sufferings on millions of human beings. Possessing the most unquestionable right to enforce their fulfilment, she is bound to put an end to this iniquity by every moral obligation that demands the suppression of crime on her own shores. Conceive the slave trade restored by the act of the first of civilized nations—a title that belongs to England principally, from her prominence in this great cause: imagine all her success abandoned, all her steps retraced, Africa a hell upon earth, one frightful scene of pillage, rapine, and murder—all from the misapplication of the principle of universal peace.

Had the good Samaritan arrived sooner on the scene of violence, would he, had he been a Christian, have been bound to refrain from all active interference, and, while each blow might be fatal, was he to limit his efforts to pious exhortations and moral precepts, and prepare his balsams in case the thieves might still leave life in their victim? But suppose they had been fellow-travellers, and the good Samaritan had promised to succour and defend him, could he, without sin before God, and just disgrace in the eyes of men, have thus deserted him? This is the position of England towards Africa. May she be saved from such notions of Christian duty! * *

The slave trade is a hydra, against which no weapon can be thrown away, no assistance spared: lawful commerce and missionary labour are of the greatest value; but all must combine, and join hand and heart in the fight: by force the victory must be won—by Christianity and civilization it must be secured. The union of moral influences, when they have the field of action cleared for them, will teach Africa what England should have learned ere this—that the labour of her sons may be far more profitably employed on their own shores, supremely gifted as they are by Providence; and that to transport them by tens of thousands, as beasts of burden, to a distant land for the benefit of strangers, is a folly as it is a crime unparalleled.

Let the people of England distinctly know that the slave trade can be suppressed only by force: let them reflect on the inevitable results of withdrawing the squadron, and few will have the hardihood to join in the cry—"Leave it to itself." Let them only examine those absurd assertions, prompted by interested parties, and blindly adopted by many who should know better, that the squadron has never even checked the traffic; that failure must necessarily attend all its efforts, because there is some mysterious and inherent energy in the pursuit which defies control; that, even if it could be maintained only at a dead loss, and in the face of severe punishment, still the spirit of gambling which it excites, would ensure its continuance. Such statements as these have been repeated with so much clamour and perseverance, that the country was at one time almost persuaded of their truth. But what has already been done with a very small force proves that "complete suppression" may be effected, if the only principles on which a naval force can be employed with success are adopted and steadily acted upon. * * *

The battle has still to be fought, and the result is scarcely doubtful; yet history will record, to the astonishment of future ages, that, after such sacrifices, after a struggle of thirty years, with the large measure of success already won, and with complete power and unquestioned right to extirpate the traffic, the proposal should be se-

* From "Free Trade in Negroes;" by captain Denman, R.N., late commander of the cruising squadron in the west coast of Africa. London: Ollivier. 1849.

riously entertained, and powerfully supported, to relinquish every effort to suppress the crime, and to recognize henceforth a "free trade in negroes".

PRAISE:

A Sermon,

By the Rev. John Jackson, M.A.,

*Curate of Benington, Lincolnshire**.

Psalm. cl. 1.

"Praise ye the Lord. Praise God in his sanctuary."

It is difficult to conceive how any man, believing in the existence of a Deity, can require reminding of the duty of praise. It seems so natural, in the creature who feels his dependence upon the power and protection of his Creator, to seek an utterance for the grateful feelings of his heart, that one can hardly imagine the necessity for any exhortation to "praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. cvii. 31). The mind that is sensible of any devout aspirations must be so painfully conscious of the deadening effect of its ordinary worldly occupations, as to rejoice in every opportunity of lifting itself up above the grossness of earth, and joining (in imagination and desire, at least) with those heavenly spirits that stand before the throne, and sing the eternal praises of a holy God. The godly on earth must harmonize with the saints in heaven; and that which is not tainted with corruption must find its most exquisite delights in coalescing with the purity of its divine original. Hence the joys of paradise doubtless consisted in the social intercourse of man with God. While man maintained his innocence, he mingled in sweet communion with the heavenly host, and, offering the constant incense of his praise, was but an angel in the garb of flesh. When the arch-fiend, polluting a scene that roused his deadly influences, dimmed the vision of this perfect being, man became separated from the heavenly choir, and ceased to have pleasure in their never-ending work. From that moment he began to feel wants and infirmities, and had to employ his faculties, now greatly enfeebled and impaired, in seeking to avert that indignation, of which he ever afterwards was conscious. From that moment, prayer superseded praise, and became the only connecting link between earth and heaven. From that moment, praise was too holy an employment to occupy the corrupted mind of man, and has ever since afforded a sure test of his renewal.

In every age and in every country the fact is clear (and a most important one it is), that the adoration of the supreme Being has risen with the illumination of the human mind, and borne a very exact proportion to its restoration in the divine image. Thus, in the dark places of the earth, the very existence of a God is but obscurely shadowed forth in the worshipping of idols. The benighted heathen falls down to stocks and stones, the work of his own hands, and which his own fingers have made. The more astute philosopher worships an essence, which is but the creature of his own mind. The half-enlightened Christian mars his adoration with the emblem and the sign. None but the divinely-illumined, "the pure in heart," worship God in spirit and in truth.

We may trace the gradual recovery of this taste for heavenly joys, in the history of mankind, as recorded in holy scripture.

When Adam found his prayers answered, and his wants supplied, the smoke of sacrifice began to ascend. When comfort visited him in his humiliation, and he contemplated the fulfilment of the first great promise—"the seed of the woman shall bruise the serpent's head"—we may well suppose he ventured to elevate his thoughts towards the great Being, who had given him dominion over all the earth and its inhabitants. May we not conclude that he found his only consolation in the offering of slaughtered victims and the grateful presentation of numerous gifts? Abel must have taken a peculiar delight in this appointed service, to have provoked thereby the enmity of his less zealous brother. Not long afterwards, the feelings of the human heart appear to have sought some other form of expression, and to have found it in the invention of musical instruments. Jubal, the eighth in descent from Adam, was "the father of all such as handle the harp and organ" (Gen. iv. 21); and we read that "then began men to call upon the name of the Lord" (Gen. iv. 26). Thenceforth their gratitude would doubtless be manifested in praise. Of Enoch it is recorded as a perpetual memorial that he "walked with God" (Gen. v. 24); which we can only interpret to mean that he held intimate communion with him in the exercise of prayer and praise. With the advance of time, we come to the songs of Moses and Miriam and Hannah, and so on to David, the inspired author of the book of Psalms, who calls upon heaven and earth, the sea, and all that therein is, to unite together in singing the praises of their great Creator. He is

* Preached on the first anniversary of the opening of the organ.

styled emphatically, "the sweet singer of Israel;" and his divine writings are to this day "an ornament to God's service, and a help to our devotion" (Hooker). Solomon, his son, filled the temple—God's earthly habitation—with joy and gladness; and, from that time, some have had the privilege of entering "into his gates with thanksgiving, and into his courts with praise" (Ps. c. 4). When the fulness of the time was come, and God sent forth his Son, to rend the veil, and take away the enmity, the joyful voice of man again united with the heavenly host in praising God, and saying, "Glory to God in the highest, and on earth peace, good-will towards men" (Luke ii. 13, 14). And now, the wall of partition broken down, and an abundant entrance ministered into the everlasting kingdom of our Lord and Saviour, we are once more admitted into the divine presence; to "draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22); not indeed to hold familiar intercourse with God, as Adam did in paradise, but to fall low on our knees before his footstool, and present the acceptable incense of the Redeemer's righteousness—an inestimable blessing, purchased by the blood of him, of whom it hath been truly said,

"Eternity's too short to utter all his praise."

And what we find to be the fact in the history of the human race collectively, we feel to be equally true as regards each individual member.

The heart that is dead in trespasses and sins, defiled by the impurities of the flesh, or engrossed by the pursuits of worldly gain or pleasure, has no taste for the joys of angels. Even when the vanity of all earthly things has been painfully impressed upon the mind, and the necessity of having something more solid and enduring to rest upon suggests the exercise of prayer, the inclination does not urge to praise. The wants of many compel them to seek a blessing; but the hearts of few dispose them to return the praise. An accusing conscience may bring the trembling sinner upon his knees, but will never lift up his heart in joyful adoration. A moral change may be effected, and yet there will be much coldness and restraint in the discharge of this holy work. It is only when the whole man has been restored to something like his original purity, only when the image of God, which was effaced by the fall, has been reimpressed upon the heart by the Holy Spirit's influence, that it can engage, without weariness or languor, in a never-ending ascription of love and gratitude to God. Then the mind begins to appreciate the holy occupation of the blessed, to perceive something of the beauty and the unity of holiness; and, ardently longing for the time when it shall join in the songs of angels and of perfect men, it relishes each foretaste of eternal bliss.

How indeed should it be otherwise? For, not to speak of the innumerable blessings we have received, and for which we ought continually to offer up our "most humble and hearty thanks"—not even of that "great mystery" (1 Tim. iii. 16) which will form the subject of endless praise to the redeemed in heaven—what more worthy occupation of the creature than to praise the Creator? what more noble employment of the mind of man than to magnify the name of God? what more highly valued privilege of the Christian, than to extol the merits and the mercies of the Saviour? what more holy and rapturous joys of the saints than to ascribe "glory and honour and power to him that sitteth upon the throne, and liveth for ever and ever" (Rev. iv. 11)?

Even the inanimate part of creation delights to give utterance to the praises of God. When he spake the word, and the heavens and the earth were made, we are told in the book of Job that "the morning stars sang together, while all the sons of God shouted for joy" (Job xxxviii. 7); and, continuing in their appointed courses, they still declare the glory of God,

"Ever singing, as they shine,
The hand that made us is divine."

Harmony is nature's homage. It may be found in the rolling wave that foams upon the rugged coast, as well as in the silent murmuring of the rippling stream; in the loud moaning of the wintry blast, no less than in the faint whisper of the summer breeze. "The little hills rejoice on every side; and the fruitful valleys laugh and sing" (Ps. lxv. 12, 13). In animated nature the melody of sweet sounds is more palpable to the human sense. In our gardens, and about our very dwellings, the birds never cease to please us with an endless variety of song; and he, who loves to listen, in our forests and our fields may ever hear the vocal music of insects, of reptiles, and of four-footed beasts. Amid this harmony of universal nature, shall the human voice alone be still? the voice of man, God's last, best, noblest work?—of man, who is endowed with the capacity of comprehending, to a certain extent, the beneficence of the Creator, and gifted with the power of uttering what the heart conceives—shall sensible reflecting humanity alone withhold the vocal tribute of its gratitude? It cannot be: it has

never been that the praises of men have ceased to ascend, a grateful incense to the courts above. It has ever been esteemed "a joyful and pleasant thing to be thankful" (Ps. cxlvii. 1).

Our Almighty Creator has not implanted in our breasts a love of harmony to minister only to our corrupt and sensual passions, but to purify and exalt, to withdraw the thoughts from earthly objects, and lift them up to intercourse with heaven; to revive the languishing affections, and give fresh life and vigour to the energies of devotion. We feel its elevating power when, in the public worship of God, the softly-flowing notes of the organ mingle with our feeble voices and modulate their fervent praise. He that planted the ear made it capable of conveying harmonious accents to the soul, that even here below we might have a foretaste of the bliss of heaven. Hence, in every age and country the aid of music has been called in to heighten the solemnities of divine worship. David, in the psalm from which our text is taken, plainly intimates that vocal and instrumental music ought to be employed together, in the act of praising and adoring the Creator*. He there enumerates a variety of musical instruments, and, inviting heaven and earth to unite in this holy exercise, instructs us that the voice of melody, in the act of public worship, should flow a mingled stream; the sounds of music being associated with the expression of our thanksgiving. And, if the man after God's own heart deemed it good thus to worship God, we must surely esteem the cultivation of psalmody to be a course of heavenly training, a rehearsal for the performance of eternity.

Some have urged an objection to the employment of musical instruments in the house of God, because their sweet sounds are too often connected with profane and licentious language, exciting the worst passions of our fallen nature. But which of our faculties is not, alas! thus desecrated? And what shall this avail against the universal practice of the church? We can clearly trace this custom from the period when the Almighty graciously vouchsafed his immediate presence in a "house made with hands." Josephus, the great historian of the Jews, after explaining the construction of the instruments employed "on the sabbath-day and on the other festivals" (book vii. chap. 12), informs us that at the dedication of the temple, Solomon "made musical instruments, and such as were invented for singing of hymns" (book viii. chap. 3). The son of Sirach, describing the public worship of God, says, "The singers also sang praises with their voices: with great variety of sounds was there made sweet melody; and the people besought the Lord" (Ecclus. l. 18). This brings us within three centuries (which in the history of the church are but so many generations) of the time when the incarnate Son of God worshipped in the temple, and by his presence sanctioned the established system. Thus we have abundant testimony that, in the glorious days of the ancient Jewish church, the aid of music was approved and encouraged by the most devout servants of God.

And we cannot say that this was one of the shadows or imperfections that should end with the Levitical dispensation. We have no authority from scripture, or from reason, for supposing it inconsistent with the spirit of Christianity. On the contrary, we find the apostle Paul, while making evident allusion to social worship, exhorting his converts at Ephesus to be "filled with the Spirit, speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord, giving thanks always for all thanks unto God and the Father, in the name of our Lord Jesus Christ" (Ephes. v. 19). And this he says, not to some chosen and peculiar portion of the people of God, more blessed and less afflicted than others, but to all the members of the Christian church. And, if no reference is made in the writings of the other apostles to a custom so naturally and universally appropriate, may we not conclude, since they nowhere forbid it, that it seemed to them sufficient to enjoin that, under the Christian dispensation, all things should "be done decently and in order" (1 Cor. xiv. 40)? We think the church of England has done wisely in retaining that noble and primitive part of public worship, once well-nigh lost; and, congratulating ourselves on this happy escape from the effects of ignorance and superstition, we hail with delight the revival of the beautiful science of church music. For we are told in the book of Revelation that the same practice shall be maintained in that most spiritual of all assemblies, "the church of the first-born which are written in heaven" (Heb. xii. 23); where they that have obtained the victory, "having the harps of God, sing the song of Moses the servant of God, and the song of the Lamb" (Rev. xv. 2, 3). So that they, who refuse to lift up their voices in the sanctuary, in unison with musical instruments, will probably be found, at last, little prepared to "praise God in his holiness", to praise him with the saints in glory.

I began by saying that the habit of praise

* Church of England Magazine, vol. vii. No. 195.

may be used as a test of the restoration of fallen man. I have endeavoured to show how it may be applied generally to the history of the whole human race, and particularly to the case of each individual person. It remains only, to accomplish my present object, that I ask you to measure yourselves by this standard; by this test to ascertain your advancement in the spiritual life, and in the holiness of saints.

How far, then, does your outward conduct evidence, in this respect, the renewal of the inward man? Do you make the sabbath a delight and honourable, gladly embracing every opportunity of assembling together in this "our holy and our beautiful house" (Isa. lxiv. 11); cheerfully contributing a portion of your worldly substance, to provide for its decent appointment and the perfection of its services; observing a sober and devout behaviour throughout its sacred worship; lifting up your eyes in devotion, your hearts in melody, your hands in rapture, and your voices in sweet concord with the organ's hallowed strains? If you thus praise God in his sanctuary, it is well: you show that you appreciate the greatest earthly privilege, and you obtain a good report: you bear witness to the world that you have been brought out of darkness into the clear light and true knowledge of the gospel, and the world will give you credit for a participation in the communion of saints. But the judgment of the world is not infallible; therefore I beseech you to apply the test yet more closely, in the lonely chamber, to the inmost recesses of your souls; "judge yourselves, that you be not judged of the Lord;" "prove your own selves" (2 Cor. xiii. 5); and, if your hearts condemn you not, remember still, that "God is greater than your hearts, and knoweth all things" (1 John iii. 20).

For—and of this let me remind you, in conclusion—the praise of the lips is false and hollow, unless accompanied with that dedication of ourselves to God, which, though all the return we can make, is at best but a very poor return for all his mercies towards us. We ought to have "hearts unfeignedly thankful, and show forth our praises, not only with our lips, but in our lives, by giving up ourselves to his service, and by walking before him, in holiness and righteousness all our days." This we must acknowledge to be the proper expression of our gratitude; not merely to let our lips speak the affectionate emotions of our hearts, but to glorify him with our bodies and our spirits. And this habit we can only hope to cultivate by the indwelling aid of the Holy Spirit, which "worketh in us both to will and to do of his good pleasure" (Phil. ii. 13).

Let us seeek, then, this divine Agent, that we may praise him acceptably, with reverence and godly fear; living in the constant exercise of thanksgiving unto God, and esteeming it our truest happiness to mingle gratitude with the enjoyment of the many blessings that surround us.

THE CHURCHES OF ROME AND OF ENGLAND*.

"The church of Rome was never our mother's mother. Our Christian faith came not from the seven hills. She cannot be a mother of children of God; notwithstanding God's people may be in her, not of her."—(Bishop Hall's Apology against Brownists. 1614).

WAR AGAINST ERROR, NOT AGAINST THE ERRING.

We must not shrink from asking, What will be the lot of those who hear the voice, "Come out of her," and yet do not obey it? and what will be their portion who, when the voice says, "Come out of her," go into Babylon, and dwell there!

Again: the minister of the gospel .... is obliged, for fear of misrepresentation, to say that he readily acknowledges and openly professes that "Christianity does not consist in hatred of Rome."

We are not of those who, in the words of the great lord Clarendon, "consider the Christian religion no otherwise than as it abhors and reviles popery, and who value those men most who do it most furiously." No; the gospel is a divine message of "peace on earth and good will towards men:" the banner over us is love. No one is safe, because his brother is in danger: no man is better, because his neighbour is worse. Our warfare is not with men, but with sins. We love the erring, but not their errors; and we oppose their errors, "because we love the erring, and because we desire their salvation, which is perilled by their errors; and because we love the truth, which is able to save their souls. .... Our warfare is against the errors of Rome, and for the maintenance of the truth of Christ. We reject popery because we profess "Christianity," and because we must "contend earnestly for the faith once delivered to the saints." We abhor Babylon, because we love Sion.

ROME AND BABYLON IDENTICAL.

It cannot be doubted that our most eminent divines have commonly held and taught that the apocalyptic prophecies concerning Babylon were designed by the Holy Spirit to describe the church of Rome. Not only they who flourished at the period of our Reformation, such as archbishop Cranmer, bishops Ridley and Jewel, and the authors of our homilies, but they also who followed them in the next, the most learned, age of our theology—I mean the end of the sixteenth and the beginning of the seventeenth centuries—proclaimed openly the same doctrine. Yes, my brethren, and it was maintained by those in that

* From Hulsean lectures "On the Apocalypse," for the year 1848; by the rev. C. Wordsworth, D.D., canon of Westminster. London: Rivingtons. 1849.

learned age, who were most eminent for sober moderation and Christian charity, as well as for profund erudition. It may suffice to mention the illustrious names of Richard Hooker and bishop Andrewes.

DERIVATION OF THE MINISTRY OF THE CHURCH OF ENGLAND.

We, my brethren, do not derive our holy orders from Rome, but from "Christ." He is the sole source of all the grace which we dispense in our ministry. And, suppose we admit that this virtue flows from him through some who were in communion with the church of Rome, and that no charitable allowance is to be made for those who held her doctrines in a darker age, what then? The channel is not the source. The human officer is not the divine office. The validity of the commission was not impaired by the unworthiness of those through whom it was conveyed. The vessels of the temple of God were holy even at Babylon; and, after they had been on Belshazzar's table, they were restored to God's service. The scribes and Pharisees were to be obeyed, because they sat in Moses' seat (Matt. xxiii. 2). The sacraments of Christ, administered even by Judas, were efficacious to salvation. The Old Testament is not the less the word of God because it has come to us by the hands of Jews, who reject Christ. And so the sacred commission, which the ministers of the church of England have received from Christ, is not in any way impaired by transmission through some who were infected with Roman corruptions; but rather, in this preservation of the sacred deposit even in their hands, and in its conveyance to us, and in its purification from corrupt admixtures, and in its restoration to its ancient use, we recognize another proof of God's ever-watchful providence over his church, and of his mercy to ourselves.

UNION WITH THE CHURCH OF ROME.

His divine voice (the voice of the Holy Spirit, in the Apocalypse of St. John) forbids us to look for union with the church of Rome. We cannot unite with her "as she is;" and it forbids us to expect that Rome will cease to be Rome. It reveals the awful fact that Babylon will be Babylon to the end. It displays her ruin. It says that "death, mourning, and famine" are her destiny; and that she will "be burnt with fire" (Rev. xvii. 16, xviii. 9). It shows us "the smoke of her burning;" and we look upon that sad spectacle from afar with such feelings of amazement and awe as filled the heart of the patriarch when "he looked toward Sodom and Gomorrah, and toward all the land of the plain; and lo, the smoke of the country went up as the smoke of a furnace." These things, my brethren, were written for our learning.

Some imagine that Rome is changed; that, although she was once proud and cruel, she is now liberal and enlightened, and that we have nothing to fear from her. But this is not the doctrine of St. John: it is not the language of the Holy Ghost. The Apocalypse teaches us that she is unchanged and unchangeable. It warns us that, if she regains her sway, she will persecute with the same fury as before. She will break forth with all the violence of suppressed rage. She will again be "drunken with the blood of the saints." Let us be sure of this; and let us take heed accordingly. We have need to do so; more need, perhaps, than most of us suppose. The warning is from God. "He that hath ears to hear, let him hear."

Again: from the Apocalypse we learn that Rome will be visited with plagues like Egypt; but that, like the sovereigns of Egypt, she will "not repent;" her empire will "be darkened;" and her citizens will "gnaw their tongues for pain." But she will not "repent of her deeds." She will be Babylon to the end. And God forbid that Britain should ever be joined with Babylon" (Rev. xvi. 9-11).

MISSIONARY RECORDS.

No. LIV.

"Christian baptism in its nature is, on our part, a solemn dedication of ourselves to the worship and service of the triune Jehovah, the Father, the Son, and the Holy Ghost; in whose one name we are baptized. And it implies duties to be intelligently discharged; for it is said, 'Go ye, therefore, and teach all nations, baptizing them;' and, again, "Teaching them to observe all things, whatsoever I have commanded you" (Rev. A. S. Thelwall, Sermon on the Doctrine of the Trinity).

THE CHOLERA.—The bishop of Lichfield, in communicating to the Society for Promoting Christian Knowledge a resolution of a clerical meeting held at Wolverhampton, "intreating" a large and liberal grant of bibles, testaments, and common-prayer books, to be distributed in those parishes and places which have been visited by cholera, observes: "In forwarding this resolution to you, I beg to add that this neighbourhood has suffered very severely from this fearful disease. Bilston has lost upwards of 700, Willenhall 300, and Wolverhampton 500; Wednesbury 250, Tipton 129. Sedgley and other places in the Wolverhampton district of the Society for Promoting Christian Knowledge have also been great sufferers, to a larger or less extent. The effect of this visitation of God has been to make the people flock to the churches. There is not a church in the neighbourhood that is not well attended. Many of them are overflowing with worshippers. The feeling existing among the people is one of awe at the presence and power of Almighty God. The clergy have, therefore, applied to your venerable society to help them to direct this feeling into, and also to preserve it in, a right channel, through means of the distribution of the word of God and the Book of Common Prayer. They are looking eagerly and with longing expectation to its acknowledged and munificent bounty in assisting the church of Christ in the promotion of Christian knowledge, for a great effort on their behalf at this important crisis. At least 2,400 have been called to their fearful account by this fell disease, cholera, in its various forms, in the space of little more than two months. All will allow that such a visitation might well fill the minds of the people with awe! And if such be the case with the laity, what shall be said of the clergy? Over-worked amidst a dense population, which no efforts within their reach can minister to sufficiently, many of them are filled with profound grief and a painful anxiety when they reflect

upon the awful mortality among their parishioners, so many of whom were hurried away so suddenly, untaught and unconverted. And they are waiting for the society's response to this application, in the hope that they will thus be furnished with a means (hitherto not attainable by them) which, through God's blessing, will sow the seed of eternal life in many hearts now softened by sorrow and a sense of thankfulness for their preservation." The society at once granted £50 in bibles, prayer-books, &c., in answer to this stirring appeal, and promised a further grant if required.

THE PUNJAUB.—The district committee at Agra, having, through the rev. Henry Smith, their secretary, appealed to the bishop of Calcutta, to second their application to the Christian Knowledge Society, for a grant of bibles, &c., his lordship has complied with their request by a letter to the committee of the society, in which he remarks: "It is indeed a glorious prospect which the north-western provinces of the Punjaub are now opening to Christian enterprise. Three millions of inhabitants in the Punjaub alone, permeated by European Christian soldiers and civil servants of the honourable company, present a field of usefulness scarcely ever paralleled in the history of British India. .... The progress of things will, no doubt, be very gradual; and much prudence will be required in every measure adopted; but, if God pours out, in his blessings of grace, the needful aid, we cannot doubt that the glory of the incarnate Saviour, in his atoning sacrifice and sanctifying Spirit, and in the morals and virtues which are the fruit of faith and love, will be ultimately made known. The gospel is the true source of civilization." The field of the district committee's operations will embrace thirty-two large districts, under the charge of magistrates and other European authorities; all the military stations in the north-west provinces, and the civil and military stations in the Punjaub.

LOO CHOO NAVAL MISSION.—An appeal, addressed to the Christian public by Mr. H. I. Clifford, the honorary secretary of the committee of this mission, communicates the gratifying tidings that the scriptures in a new language (the 103rd translation of them!) are in preparation by the missionary, Dr. Bettelheim. This language is the Loo Choo Japanese. "It has pleased the Lord to permit him to achieve the difficult task of translating into that tongue the gospel of St. Luke and the Acts of the Apostles." These he has transmitted to England; and "the committee, seeing the many obstacles presented to their missionary preaching, and finding that he is able constantly to circulate written portions of God's most holy word; looking also at the great responsibility which rests upon them, from the number of souls hastening daily into eternity in nature's darkness, feel bound to make an effort to print those portions on their own account." The expense of printing and completing 1,000 copies is estimated at about £200, for types must be prepared for this new language. "But what is this?" the appeal remarks. "Is it not as a drop in the ocean, when compared to the inestimable value of giving a nation the pure word of the living God, in their own language?"

PORTUGAL.—Most gratifying reports have been received of the progress of truth in that country. A small band of converts from popish delusions is working in the cause of Christ; and your committee trust that many of the many thousand small portions (of scripture) circulated by your late agent in that country may yet be owned and blessed of God, and exemplify the fulfilment of the promise that his word shall not return unto him void. In London and some of the seaports Christian friends have been engaged in supplying sailors with the Spanish, Italian, and Portuguese portions. But your committee have, however, more especially turned their attention to the sister-island, Ireland, where we have witnessed the fruits of popery, ignorance, superstition, rebellion, and murder; and nothing, apparently, but the introduction of the gospel of peace into that unhappy land will release the country from its present miserable condition. .... Your committee have been in correspondence with the Irish clergy respecting the circulation of the Irish scriptures, of whom nearly 100 now receive the portions as they are published, for gratuitous distribution among their respective flocks. The committee have issued the following: Matthew, Acts, Romans, Galatians, Ephesians, 1 and 2 of St. Peter, and 3rd of St. John. A direct correspondent of the society, writes: "According to the ordinary computation, there still exist in Ireland between two and three millions of the population who speak the Irish language: of these there is a vast number who are totally ignorant of any but the Irish tongue: a still larger number have, in addition, a practical knowledge of English, but merely used to serve the purpose of the fair and market, while the train of thought is conveyed in Irish, and likewise their daily conversation. I can testify that the more the Irish scriptures are distributed and read, the more agency employed, by so much the more the real extent of the Irish-speaking population has been ascertained. Numerous districts of country, remote islands, sequestered and secluded localities, have been, as it were, newly discovered; the inhabitants, found in an almost barbarous state, more than very heathen, dark and benighted, without hope, and without God in the world." Another clergyman says: "There is, blessed be God! through the whole country, and more particularly in this part of it, a spirit of inquiry and a daily increasing desire to search the scriptures; and therefore your sweet little portions of the word of truth will be gladly received by the people. They will, I humbly trust, be blessed to the saving of many souls."

ROME.—*The Ghetto.*—The Ghetto is situated in the centre of Rome, close to the island of the Tiber: it has hitherto been a sort of Jewish fortress, or rather prison-house, within the fortified city of Rome. There were only two entrances to this labyrinth of houses and lanes: these were blocked up at certain hours every night; and the Jews were then, to all intents and purposes, prisoners for the night, and shut out from all intercourse with the Gentile world. Through the kindness of the present pope, the gates which locked up the entrances have been removed, and the Jews are no longer in a state of double captivity at Rome; although I imagine the jealousy of the inhabitants will still prevent the Jews from

emigrating into other parts of the city. The Ghetto covers a very small space of ground; it seems scarcely credible that between 4,000 and 5,000 human beings could dwell in such a limited space. There are five schools in the Ghetto, in all of which Hebrew is taught, with a less perfect instruction in the Italian and Spanish languages. The chief synagogue is a large oblong room, capable of containing about 400 persons; it is being now improved and enlarged; and the chief rabbi is an intelligent Jew from Palestine, who seems much respected by the Jews of Rome. .... Probably a more interesting remnant of the ancient people of God is not to be found than this, which inhabits the centre of this great metropolis. Surrounded by the ruins of empires and surviving change, they have long been a second gospel to Rome and to the world; preaching to all men of the untiring love of God as reaching above, and not yet enduring all the efforts and the sin of man.—(Correspondent of the Society for Promoting Christianity among the Jews).

China.—The progress of the "Native Chinese Union" has more than once been commended to the sympathy of the Christian public in these pages. "On the whole," it is observed, in the sixth and last-received report of the union, "it is very evident the work is progressing, and extending its ramifications throughout the greater part of China. Its scriptural character, its energy, and its extreme poverty, give it a very strong claim to all those who are interested in missions; and it is hoped that they will give it powerful support". Among the details given in this report, we find an interesting communication from Dr. Gutzlaff (now in England) in which, speaking of the constitution of the union, he says: "Eight individuals in 1844 solemnly bound themselves to promulgate the gospel of the Saviour, principally by constant preaching and exhortation; and to receive those who had given sufficient evidence of their conversion into the Christian church. When the number of disciples increased, it was resolved to carry out the plan for the whole of China, and the adjacent country, and never to rest until the word of the cross had been every where preached. This is the principal and the simple foundation upon which the society has been built, and on which the Lord has been pleased to bless it. .... We rejoice at the approaching arrival of the bishop. He can do much for the holy cause, if he will travel for months in the interior, as others are now doing; be the first in every noble enterprise, and spread the Saviour's love in dedicating himself entirely to the Chinese."

Belgium.—The extensive spread of the gospel in this kingdom is attested by the institution of an "evangelical protestant church," which consolidates into one national and ecclesiastical body the hitherto scattered protestant congregations. The first clause of the "laws and regulations for the union of the evangelical protestant church of Belgium," declares that "this church receives the holy scriptures as the sole standard of her faith and life." The local churches which constitute this one protestant Belgian church, are those of Brussels, Antwerp, Doua, and Patnarges, Ghent, Liege, Murin, Hoorebeke, Dovinik, Rongy, Verviers, and Hodimont. No church can be received into union unless recognized and supported by the state; but each will remain independent and on an equality with all the sister-churches in union. The general conduct of ecclesiastical affairs is vested in the synod, which is composed of the clergy and a deputy from each local presbytery or council, and assembles at Brussels once a-year. The authority for holding such a synod was first given by a royal decree dated May 18, 1839. Before appointment to a cure of souls the minister is required to declare that "he solemnly pledges himself, with sincerity of heart and with the help of God, to teach sound Christian doctrine, as it is contained in the scriptures of the Old and New Testament, and in his preaching to rest solely, as the groundwork of true faith, on Jesus Christ, who died for our sins and rose again for our justification, to uphold purity of manners and to hold forth by his own life an ensample of godly living." The bases first laid down for the constitution of this church bear date Aug. 21, 1843.

Austria.—The Romanist establishment in this empire, independently of the kingdom of Hungary, is composed of 61,888 priests and nuns; of whom 35,728 are beneficed clergy and chaplains, 14,500 monks and 6,000 ecclesiastics attached to 703 monasteries, and 3,160 nuns and 2,000 novices. The clergy of Hungary is estimated at 20,000 individuals.

France.—The propagation of the gospel continues, under the divine blessing, to embrace a wider and wider circle. A hunger and thirst after the righteousness of the one Mediator and Redeemer has now spread to the departments of the Sarthe and the Orne. Mr. Pilate, a protestant minister sent into that quarter by the Evangelical Society in Paris, makes the following report to them: "The movement in the Sarthe and Orne differs much from the majority of those which I have witnessed in France. In other quarters I perceived that the preaching of the gospel was frequently welcomed out of a spirit of violent opposition to the papacy, rather than from any sense of spiritual need. Here men are anxious to know something less baseless and more consoling than the doctrines of the Roman church, and such things as please itching ears. There is nothing here of that noisy curiosity, agitation, and giddiness which we have seen in other places: our auditories are calm and grave. They respond neither by plaudits nor bravoes; but they depart in silence, and reflect upon what they have heard. I have scarcely ever seen more striking proofs of the work of the Holy Spirit. .... At Mamers I had an audience of between 150 and 200; their very look seemed to say, 'We are ready to hear you'." Of a subsequent meeting in the same town, he observes: "I spoke to auditors who were truly athirst and a hungered for gospel truth, and convinced of the need, the perfectness, and the reality of salvation by Jesus Christ. Mingled astonishment and joy beamed from their countenances while I proclaimed the whole comfort of that grace to which hitherto they had been strangers. One good fruit of my preaching was that such as did not possess a bible at once supplied themselves with one." Again: upon his

visit to Alençon, the reverend missionary to the French Romanists writes, he was overjoyed with the eagerness with which they received the word of God. "I beheld, as if it were before my very eyes, the Spirit of God animating those dry bones and moving their souls. Many of them have already partaken of his baptism, and entered the kingdom of heaven." He preached in the Freemasons'-hall to numbers so overflowing that the vestibule, landing, and even the staircase were all beset. The same crowd attended another meeting on the day following. Both were characterised by the eager attention and gravity with which the multitude listened to the first sounds they had ever heard of Christ crucified as the one only Mediator between God and man. It is something more than as matter of mere curiosity that I append the denunciation against protestant evangelism and the circulation of the pure word of God, which has been promulgated by the prelates of the council lately held at Paris, in a synodal letter to the clergy: "Concealing themselves under an exterior of Christian piety, these are most dangerous men, who consider the church to have lost the essence of their dogmas and traditions, and snatch the gospel out of her hands, in order to interpret it in their own way, and use it as a prop to their social or political theories."

H. S.

ON THE FULFILMENT OF THE SCRIPTURE.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. i. 22, 23.

The prophecy here referred to is written in Isa. vii. 14. It was spoken under the following circumstances:

In the days of Ahaz, king of Judah, Rezin king of Syria, and Pekah king of Israel, joined in making war against Judah, for the purpose of overthrowing Ahaz, and setting up another dynasty in the son of Tabeal. This confederation could not succeed; for its object was opposed to the promise of God, that he would establish for ever the kingdom in the seed of David (2 Sam. vii. 12-17). But Ahaz, instead of believing the promise, and confiding in God for the destruction of his enemies, sought assistance from the king of Assyria (2 Kings xvi. 7). Such conduct exposed the kingdom to the anger and punishment of God; for it was part of the same promise that he would chasten the nation for the iniquity of the king. The prophet Isaiah therefore was sent to Ahaz, to exhort him to put his confidence in God, and to make known to him the purpose of God, that Syria should not extend its dominions, and that Israel would be speedily overthrown (Isa. vii. 3-9). To confirm what he had said, the prophet bids the king ask a sign out of the whole compass of nature. But Ahaz was satisfied with the confidence wherein he trusted: the exhortation of the prophet and the revelation of the purpose of God were therefore subjects of indifference to him; hence he replied, "I will not ask, neither will I tempt the Lord." The faithful were nevertheless to be encouraged and established; therefore the Lord, by the sure word of prophecy, gave the following sign: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

This prophecy was a sign to the house of David that the counsel of Rezin and Pekah could not stand, neither could it come to pass, by its revealing the birth of Jesus Christ, in whom the promise of an everlasting kingdom would have its fulfilment. This promise was based on the righteousness of the seed; and in this prophecy the seed is seen to be none less than God manifest in the flesh—the Lord our righteousness. As his birth then was here foretold, the kingdom must stand, that it might hereafter be established in him for ever.

The prophecy then is, that a virgin of the house of David should bear a holy son, whose name should be Emmanuel; and that he would be the seed of David, to whom was given the promise of an everlasting kingdom. And it has been fulfilled in the birth of Jesus Christ. He, "that holy thing," was born of the virgin Mary, of the house of David. To her the angel said, "Thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus (or Emmanuel). He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke i. 31-33).

I have remarked that this prophecy was given for the encouragement and establishment of the faithful. How much greater cause have we to be "stedfast, unmoveable, always abounding in the work of the Lord," now that we have seen its fulfilment!

"Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
And hath raised up an horn of salvation for us
In the house of his servant David;
As he spake by the mouth of his holy prophets,
Which have been since the world began:
That we should be saved from our enemies,
And from the hand of all that hate us;
To perform the mercy promised to our fathers,
And to remember his holy covenant;
The oath which he sware to our father Abraham,
That he would grant unto us,
That we, being delivered out of the hand of our enemies,
Might serve him without fear,
In holiness and righteousness before him,
All the days of our life." (Luke i. 68-75.)

J. E. W.

Dec. 5, 1849.

THE PRAYER FOR ALL CONDITIONS OF MEN*.

One of the most striking and characteristic traits of the religion of Jesus Christ is its expansiveness—its entire freedom from all selfishness, embracing, as the objects of its love and interest, every human creature, as well in their temporal as in their eternal concerns. Like its blessed Founder, whose last and parting injunction to his

* From the rev. Charles Miller's "Portions of the Morning and Evening Services catechetically explained." Dublin: Curry and Co. 1848.

disciples, as he was about to ascend into heaven, was, "Go ye into all the world, and preach the gospel to every creature," those who are truly under the influence of it earnestly desire that all, without exception (Mark xvi. 15), "may taste and see that the Lord is gracious, and that blessed are all they that trust in him" (Psa. xxxiv. 8). Rightly, therefore, does our church call upon its members to remember at the throne of grace their fellow-sinners and fellow-sufferers throughout the world; that those who are still "aliens from the commonwealth of Israel, strangers from the covenant of promise, may be brought nigh by the blood of Christ, and be no more foreigners and strangers, but fellow-citizens with the saints, and of the household of God;" and more especially that those who bear the Christian name may walk worthy of the holy name wherewith they are called, and adorn the doctrine of God their Saviour in all things. The church of England in this, as in several other parts of its liturgy, shows itself a missionary church; that it has at heart the best interests of mankind, not for the sake of temporal aggrandizement, or from any desire for temporal power, but that it may be the means of extending "the kingdom of our Lord and Saviour Jesus Christ"*; that "all Jews, Turks, infidels, and heretics, may have all their ignorance, hardness of heart, and contempt of his word, taken away;" and that they may be brought home to his flock, and made one fold, under one Shepherd. We, then, as members of this church, are bound to cultivate this spirit with all diligence, and to endeavour, by every means in our power, to promote the cause of the gospel throughout the world. God, it is to be observed, in all his dealings with mankind, works by means. This he does, whether in carrying on his providential arrangements, or in the dispensations of his grace. For, as in the original creation of the herbs and trees of the field he provided that each should have the power of bearing its own peculiar seed, for the purpose of propagating its own peculiar species, so, in the dispensations of his grace, when he, in the sovereign exercise of his grace, implants in the heart of any sinner that new principle which is necessary to salvation, he makes that sinner the means or instrument of conveying to others the knowledge of the Saviour. That principle does not lie dormant in the breasts of the Christian, but manifests itself forth in the efforts he makes to convey to others the blessing he himself enjoys. He uses all the means within his reach, in dependence upon the divine promise; and, if he is sincere, he can never be at a loss, and moreover will, in a greater or less degree, be successful.

* Third collect for Good Friday.

Poetry.

SACRED SONNETS.

No. XXI.

(*For the Church of England Magazine.*)

"I know that my Redeemer liveth."—Job xix. 25.

Mid the wild music of the mountain rills,
Sparkling and glancing in the noonday sun,
The skylark's heavenward melody begun
To fill with rapturous song the glorious hills,
When hark, borne on the breeze, deep voices rise
In praise to him, the eternal, unseen Lord—
Glory to him worthiest to be adored,
The King of kings, who reigns above the skies.

Sweetly, yet mournfully, the dirge we hear
In Kymry's loved and native accents flowing:
Sad mourners wend their way beside the bier,
Thro' the rude pass with purple heather glowin
Triumphantly they sing of him who gave
His blood to quench the terrors of the grave.

M. C. L.

Llangynwyd Vicarage.

LAYS OF A PILGRIM.

By Mrs. H. W. Richter.

No. XLIX.

EARLY SCENES.

(*For the Church of England Magazine.*)

"The world is not my country, 'tis my way."—Old Poi

Chill blows the autumn breeze
Over the grassy lees,
Uplands, and dells, where I in childhood stray'd:
Again the fading hues
A pensive charm diffuse
O'er each remembered walk and bushy glade;

The same, the very same,
When o'er my spirit came
The buoyant spring of life's enchanting morn,
When light and earth and sky
Brought gladness to mine eye,
And every cloud was from my path withdrawn.

So came sweet autumn's trace
On this familiar place,
When earth to me did seem a fairy-land,
A scene of light and joy,
Without one care's alloy,
And onwards pointed hope with beckoning hand.

How bright that morning dream,
When every wakening gleam
Told only of a future, green as spring;
Of years in long array,
With many a blossom gay,
And every charm that fancy's light could bring!

I come to you again,
And find each promise vain
That hope with all her rainbow colouring drew;
A pilgrim on the way,
Where sorrow's traces lay,
To rob each flower of bloom, and cloud the view.

But, O more glorious far
Than all these memories, are
The hope still shining more and more on me;
Beyond life's stormy wave,
Beyond death and the grave,
From that far land where time no more will be!

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THE

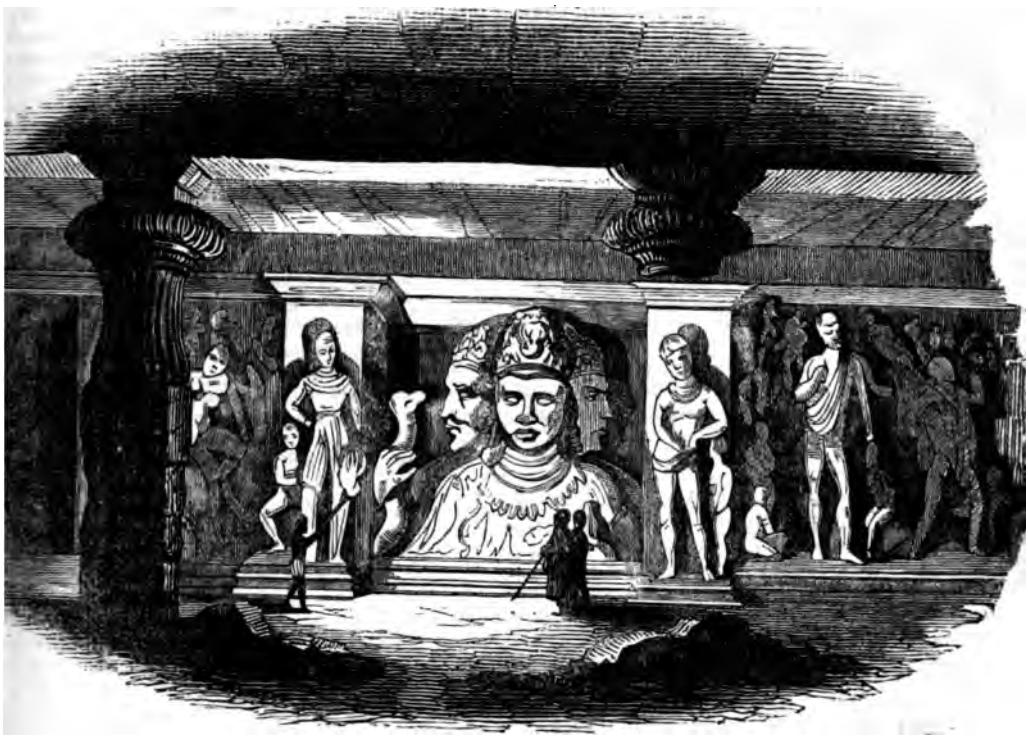
Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 805.—JANUARY 26, 1850.



(Busts of Brahma, Vishnoo, and Siva, in the Temple of Elephanta.)

BUSTS OF BRAHMA, VISHNU, AND SIVA, IN THE TEMPLE OF ELEPHANTA.

In a former paper some account was given of the temple of Elephanta: a notice of the principal deities figured there may not be now inapposite. The Hindoo mythology is of a very contradictory character: it professes to inculcate the belief in one eternal and omnipotent Being; but the practice of these idolaters strangely contradicts their theory. They speak of "one Brahmu without a second;" but, when any act of divine government is referred to, it is supposed to be effected by the means of some inferior deity. And so greatly have these acts and the subordinate agents been multiplied, that it is said that the gods of the Hindoo religion amount in number to 330,000,000.

Among these, Brahmu, Vishnoo, and Siva are considered to hold a prominent place. When the self-existent God Brahmu had created the waters and impressed them with a power of motion, a golden egg was thence produced, from which sprung Brahma, the parent of all rational beings. His name signifies knowledge. He is the god of fate, the master of life and death: he is the author of the Vedas or sacred books, and the great law-giver and teacher of men. He is usually represented with four heads and as many arms. Vishnoo is the preserver; in which character he is said to have gone through ten incarnations. He brought up the sacred books from the bottom of the sea, and is represented as beneficent, with a gentle and pleasing appearance. He is figured as a black man, with four arms, holding a club, a shell, a chukru, and a water-lily. Siva, who bears the form of a silver-coloured man, is called the destroyer, and well merits the appellation. The sacrifices offered at his shrine are bloody, and the most debasing superstitions are practised in his honour. Thus when the poor victim, a sharp hook drawn through his back, is suspended on a high pole, and swung round with dizzying vehemence, the object is to honour Siva: when the deluded fanatic throws himself from an eminence on pike-points placed under lightly-strewed straw, Siva is supposed to smile: when the fakir lies on a bed of iron spikes, or seats himself on a monument, exposed to storm and cold, with his hands and arms elevated, till the course of the blood be changed, and the nails of the fingers grow into the flesh, Siva is said to look down complacently, and to receive such a one at his death into paradise.

Such are the degraded notions of those that know not God. How imperative the call on us to send the benignant gospel of Jesus to those whose habitations are thus "full of the dark places of cruelty"!

PICTURES OF INSECT LIFE.

It is very unlikely that the present prevalent dislike of insects will continue much longer. The age has passed away when both nurse and patient have been well-nigh frightened to death by the tapping of a poor wood-beetle (*Atropos pulsatoria*). A village is not now to be put in terror by the discovery of a puss moth caterpillar, hideous though it be; nor are nations to be frightened by flights of moths, or pretended showers of blood. The superstitious and ignorant minds, in which these feelings toward this interesting part of the creation of God were cherished, are rarely now to be met with. Insects may be said to have lost their power of producing alarm to a great extent; but there remains a great, though a lessening, disposition to view them with any thing like feelings of interest; and admiration, except with a few, is a feeling still strange to the mind. Much is being done to remove, gently but surely, these fast-rooted prejudices. Interesting works on popular entomology, from the pens of Messrs. Kirby and Spence, Westwood, and others, revealing, as they do, the world of wonders opened in insect-history, have done much to remove the popular prejudices, and to set insects in a better position in public esteem than they have yet enjoyed. And, doubtless, the time will come when, mastering the foolish fears and timidity which seem almost natural to us at the sight of some of these wonderful little beings, they will no longer be treated with neglect, or regarded with abhorrence.

A beautiful work recently published by Messrs. Reeve and Co., entitled* "Episodes of Insect Life," and professing to be written by a house-cricket! will, if I mistake not, do more to make insects objects of liking than any work yet published. Its magnificent green-and-gold cover, its exquisite illustrations, and the artistic elegance with which the work has been got up, will make it acceptable to the splendid company of the drawing-room table. But the light and graceful style of the work, together with the interest of its contents, will commend itself to the understanding, and give to the insect-world a position in the reader's estimation of a more permanent and satisfactory character. I propose, in the present and in a succeeding article, to offer some extracts from this interesting book, which will at once illustrate the real entertainment derivable from the study of the most humble part of the beautiful scheme of created beings, and the pleasing manner in which this instruction is here conveyed. After a lively history of the origin, persecutions, and progress of entomology—among the curious particulars about which it is mentioned that the will of a rational lady (lady Glanville) was attempted to be set aside on the score of lunacy, simply on account of her fondness for collecting insects—we are brought to the study of that great volume, the volume of nature; out of which so many other volumes have been extracted, while yet the original remains unimpoverished:—

"Return we now to the great volume on which the above are but imperfect commentaries: that volume, bound in ethereal blue, and, at this our chosen chapter, printed in living characters on leaves of every tint, from vernal green to the richest hues of autumn—nay, on the brown or snow-white sheet of winter; for at no season is the student of entomology presented with an entire blank. Even in the month of January, besides our chirping representative of the hearth, and certain gnats which disport over frozen pools, a sprinkling of other insects may be seen melting their frosted fluids in the wintry sunbeam or the sheltered window. Numerous others, hidden from all but practised eyes, are laid up snugly in various hybernacula, of which the discovery adds a zest to their pursuit. Of these, some are concealed in caverns under ground, some in beds of mud beneath the water, some are ensconced in hollow trees, and behind or in crannies of their bark, while others lurk within the tunnels of dry perforated stalks, sleep within the domes of protecting gall-nuts, or lie defended from frost and famine in other homes of shelter, such as the care of him who careth for all has led them to seek out" (pp. 22-23).

The following idea of Réaumur's deserves extracting: "Among the numerous 'projets' of Réaumur, suggested by his favourite pursuit, was one for the establishment of a sort of public mena-

* "Episodes of Insect Life;". by Acheta Domestica. London: Reeve and Co.

gerie for insects; and perhaps, in the present speculative era, a worse scheme might be hit on than the opening of an entomologic garden. Who knows but that, by help of such adjuncts as flowery walks and fêtes al fresco, ladies might be tempted to face ant-lions 'at home' in their sandy pit-falls, as well as man-lions not at home in their iron cages, and condescend even to take a general survey of the figures and fashions, the costumes and customs of other insect tribes, when so collected in a convenient focus as to require only the trouble of looking at, instead of looking for? Might we not insure a modicum of royal and noble patronage by the introduction of some such foreigners as a company of walking leaves, or a group of spectral branches from China, providing a grand morning concert of screaming cicadas from Greece or Italy, and an evening illumination of Chinese lanthorn carriers and American fire-flies?" (pp. 26-27).

How much has entomology yet to learn even upon the history of a house-fly! Popularly, scarcely any thing is known about these our most constant visiters. Their development, habits, and structural peculiarities are totally unknown to most persons, around whom they whirl every summer-day. Is not this ignorance about common things reprehensible? If not actually so, yet how much do we lose of the beauties of creation, and of the wonders wrought by the almighty Maker of the universe, from a neglect of common things and objects! Mark the interest of so apparently trite an inquiry as the buzzing of a fly: "How does a fly buz? is another question more easily asked than answered. 'With its wings, to be sure,' hastily replies one of our readers: 'with its wings, as they vibrate upon the air,' responds another, with a smile, half of contempt, half of complacency at his more than common measure of natural philosophy. But how then, let us ask, can the great dragon-fly and other similar broad-pinioned, rapid-flying insects cut through the air with silent swiftness, while others go on buzzing when not upon the wing at all? Rennie, who has already put this posing query, himself ascribes the sound partly to air, but to air as it plays 'on the edges of the wings at their origin,' as with an Eolian harp-string, 'or to the friction of some internal organ on the roots of the wing's nervures.' Lastly, how does the fly feed? The 'busy, curious, thirsty fly,' that 'drinks with me,' but does not 'drink as I,' his sole instrument for eating and drinking being his trunk, or sucker; the narrow pipe by means of which, when let down upon his dainties, he is enabled to imbibe as much as suits his capacity. This might seem an instrument convenient enough when inserted into a saucer of syrup, or applied to the broken surface of an over-ripe blackberry; but we often see our sipper of sweets quite as busy on a solid lump of sugar, which we shall find, on close inspection, growing 'small by degrees' under his attack. How, without grinders, does he accomplish the consumption of such crystal condiments? A magnifier will solve the difficulty, and show how the fly dissolves his rock, Hannibal fashion, by a diluent, a salivary fluid passing down through the same pipe which returns the sugar melted into syrup" (pp. 40-41).

The life of the common gnat is scarcely less interesting than many a biography of men. How often have I watched and wondered at the scenes described in the following extracts; scenes which any attentive observer may behold for himself on a summer-day in a way-side pool: "Now for the beginning of the gnat's life of buoyancy, which commences on the water. Man has been believed by the nations of antiquity to have—

> 'Learned of the little nautilus to sail,
> Spread the thin oar, and catch the rising gale.'

But he might also have taken a first lesson in boat-building from an object common in almost every pond, though certainly not so likely to attract attention as the sailing craft of that bold mariner, the little argonaut. This object is a boat of eggs, not a boat egg-laden, nor yet that witch's transport, an egg-shell boat, but a buoyant life-boat, curiously constructed of her own eggs by the common gnat. How she begins and completes her work may be seen by any one curious enough and wakeful enough to repair by five or six in the morning to a pond or bucket of water frequented by gnats; and those who would rather see through other eyes than their own, especially when perhaps half open, may read in the pages of Réaumur or Rennie full descriptions of this mother boat-builder's clever operations. The boat itself, with all we are going to describe, and all we have depicted (from the life), may be seen, at home and at all hours, within the convenient compass of a basin, filled from an adjacent pond. When complete, the boat consists of from 250 to 350 eggs, of which, though each is heavy enough to sink in water, the whole compose a structure perfectly buoyant—so buoyant as to float amidst the most violent agitation. What is yet more wonderful, though hollow, it never fills with water; and even if we push it to the bottom of our mimic pool, it will rise, unwetted, to the surface. This cunning craft has been likened to a London wherry, being sharp and high fore and aft, convex below, concave above, and always floating on its keel. In a few days each of the numerous 'lives' within, having put on the shape of a grub or larva, issues from the lower end of its own flask-shaped egg, but, the empty shells continuing still attached, the boat remains a boat till reduced by weather to a wreck" (pp. 62-63).

"Here let us leave it, and follow the fortunes of one of the crew after he has left his cabin, which he quits in rather a singular manner, emerging through its bottom into the water. Happily, however, he is born a swimmer, and can take his pleasure in his native element, poising himself near its surface head downwards, tail upwards. Why chooses he this strange position? Just for the same reason that we rather prefer, when taking a dabble in the waves, to have our heads above water, namely, for the convenience of receiving a due supply of air, which the little swimmer in question sucks in through a sort of tube in his tail. This breathing apparatus, as well as the tail itself, serves also for a buoy, and both end in a sort of funnel, composed of hairs arranged in a star-like form, and anointed with an oil by which they repel water. When tired of suspension near the surface, our little swimmer has only to fold up these divergent

hairs, and plump, he sinks down to the bottom. He goes, however, provided with the means of re-ascension, a globule of air which the oil enables him retain at his funnels' ends; on re-opening which he again rises whenever the fancy takes him. But yet a little while, and a new era arrives in the existence of this buoyant creature: buoyant in his first stage of larva, in his second of pupa he is buoyant still. Yet, in resemblance, how unlike! But lately topsy-turvy, his altered body first assumes what we should call its natural position, and he swims head upwards, because within it there is now contained a different, but equally curious, apparatus for inhaling the atmospheric fluid. Seated behind his head arises a pair of respirators, not very much unlike the aural appendages of an ass, to which they have been compared; and through these he feeds on air, requiring now no grosser aliment. At his nether extremity there expands a fish-like, finny tail, by help of which he can either float or strike at pleasure through the water" (pp. 63-64).

"Thus passes, with our buoyant pupa, the space of about a week; and then another and a more important change comes 'o'er the spirit of his dream.' With the gradual development of superior organs, the little spark of sensitivity within seems wakened to a new desire to rise upwards. Fed for a season upon air, the insect's desires seem to have grown aërian. While a noon-day sun is warm upon the water (as yet his native element), he rises to the surface and above it, elevating both head and shoulders, as if gasping for the new enjoyments which await him. His breast swells, as it were, with the sweet anticipation: his confining corslet bursts; and the head—not that which has played its part on the stage of being now about to close, but another, all plumed and decorated for a more brilliant theatre—emerges through the rent, followed by the shoulders, and the filmy wings which are to play upon the air. But have a care, my little débutant! thou art yet upon the water: an unlucky somerset would wet thy still soft and drooping pinions, and render them unfit for flight. Now is thy critical moment: hold thee steady: lose not thy perpendicular, or——but why fear we for the little mariner? He who clothes the lily and feeds the sparrow has provided him support in this his point of peril. The stiff covering of his recent form, from which he is struggling to escape, now serves him as a life-boat—the second to which he will owe his safety. His upright body forms its mast as well as sail; and in the breeze now rippling the water he is wafted rapidly along. He will assuredly be capsized from press of sail. But see, he has acquired by this time other helps to aid his self-preserving efforts. His slender legs, hitherto hung pendant, now feel for and find the surface of the pool. His boat is left behind; and, still endowed with one aquatic power, he stands a moment on the water, then rises, buoyant, a winged inhabitant of air!" (pp. 64-66).

With this prettily-told narrative I must conclude my present notice of this work.

R. E.

THOUGHTS ON THE ATTRIBUTES OF THE DEITY, AND THE NATURE OF MAN.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

No. XX.

THE TRANSITION; OR, DEATH, RESURRECTION, AND JUDGMENT.

In the immediately preceding essay, man was contemplated in the bosom of eternity, millions of ages after he had left this stage of existence. It was not attempted to describe his position as to locality and circumstances, neither to state how far in his own person he was changed, in these millions of ages, from the condition in which he entered upon that his eternal destiny. Taking our advance in knowledge and experience from infancy to old age as a criterion, conjectures might have been offered respecting his progress in knowledge and wisdom throughout these ages of eternity; but this entirely beyond our reach. Where revelation leads, we may follow; but with his entrance on his eternal destiny revelation ends, and there must end our researches. We are not thereat left in darkness, but in excess of light, which our faculties as yet cannot penetrate. But, of all the attributes of the soul, and I only call those attributes which belong to its eternal essence, the chief seems to be the love of knowledge. Had this not been so, the tempter would not have selected this, through which to make his irruption into the soul in the person of our first parents. But what this attribute may be in the future state, we know not; and yet we know enough of the essence of the Deity, the eternal Godhead, to convince us that throughout the endless ages of eternity there will be enough to satisfy this attribute, without its ever arriving at satiety or outreaching what will ever appear to it something new.

As a general notion of our eternal destiny, we are told that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." The inference from this is, that we can only form ideas from what we are familiar with in this world; and heaven utterly and infinitely transcends all we meet with here; we, therefore, can have no adequate notions of it. We are assured that, whatever it may be, it is a state of positive happiness, infinitely beyond our present conception, prepared of God for them that make it the chief object of their lives to live in conformity to his revealed will; while there is a state of equally positive misery in readiness for those who now disregard the will of God, and live according to their own will and self-pleasing.

But, although we have no more than this revealed respecting the progress in eternity, a great deal is made known respecting the transition from time to eternity. We have death, the grave, the intermediate state, the resurrection from the dead, the Judge upon his throne, the scrutiny, the decision, and the final separation of the good from the bad, the departure of the latter into their never-ending portion, and the Saviour, with all the train of his good, entering the eternal regions of felicity

and glory. The information we have from revelation extends to this point, the final decision for eternity; but it goes no farther. We may, in imagination, range through millions of ages; but we are only authorized to take our stand on the threshold, as it were, of eternity, and with the light of revelation cast our eyes back through the judgment and the resurrection, the abode in the grave, and the separation of the immortal spirit from the body at that great crisis which we call death, and, lastly, to the previous preparation which has been made for it, as the advance towards the gate that opens for our entrance into the valley of the shadow of death and the avenue that leads to the eternal destiny. A great deal respecting these will depend upon doctrines which do not come under our present consideration, namely, the mode of the Saviour's assumption of our nature, regeneration, the ordinances of the church, and the millennium. My present object is the transition from this mortal state to that of immortality, and the change of our material part; and this change implies as great a change in the present sidereal creation as described by St. Peter, when he says: "The heavens shall pass away with a great noise; and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burned up." All these things shall be dissolved; "nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

When, in essay xi., a view was taken of the Almighty's works in the creation and his sabbatical rest, it was supposed that the rest from his labours was from his creation-labour, and that, since the creation of man, his spiritual work has been in the preparation of man for his eternal destiny. We may suppose that we have from revelation authority to say that this preparation will continue for six thousand years, and then will be an important change. We are told "the dead in Christ shall rise first" (1 Thess. iv. 16); also, that some shall live and reign with him a thousand years, and then shall be the general resurrection (Rev. xx. 4, 5). In all this, and a great deal more which belongs to the millennium question, there is enough to awake our curiosity, but not sufficient to satisfy our desire of knowledge. And I may safely say that things of eternity so far transcend our present faculties that, if double information had been given us on these subjects, it would only, in the same proportion, have increased the intensity of our thirst for still more: and hence we may conclude that, even in eternity, something new every moment may still be bursting and further expanding upon our intelligence.

But we have taken our stand on the threshold of eternity; and, as the redeemed, we now look back throughout all the scenes we shall then have witnessed, to the moment of our departure from this life of probation and fitting for eternity. The most recent which we shall then have witnessed, will be the general judgment. Christ upon his throne, surrounded by his angelic hosts, as a despotic monarch at a national assize, by his nobility and executive ministers. Having thus beheld the Judge and his array, we come to his person: he is the Son of God, but entabernacled in human nature, and is, therefore, also the Son of man. Here, then, are the two attributes of our Judge, the divine and human natures, in that one person Jesus Christ, the Judge of the quick and the dead. Every soul, that is, every human being, body and soul united, are before him. How, then, shall this general assize proceed; how shall judgment be given and the sentence recorded? There is now no intermedium, there is no subterfuge, no hiding of evidence: "the whole truth, and nothing but the truth," without any pleading for or against, will be as evident as the sun in the open day. The whole man, with every thought, word, and deed, of which his personal existence has been the theatre, is now all open before its Creator, in the full blaze of his divine light, perception, and penetrating glance. The soul is in the view of him who gave it: the body is brought face to face with the Judge's human nature; and, as a man views his own likeness in a mirror, each one will view his condition in the reflecting splendour of the Redeemer's glorified body; and each one will be compelled to perceive how far his nature is short in purity of the glorious body of the Judge, the essence of purity and holiness, and the sum and substance of righteousness. The throne, then, is set: the Judge is seated: the books are opened, wherein is a record of every one's life, and a true description of the condition, as to his probation, in which he died. All is pourtrayed, written, described, and recorded by the divine pencil of truth. What, then, is the decision of infinite Wisdom, perfect Justice, and almighty Power?

Now, what are these books—this book of life and this book of death, which we call the books of God's remembrance? Here is the sinner, on the one hand; and here is the saint, on the other. They are both the sons or daughters of Adam, and equally entered the world as sinners, obnoxious to the wrath of God. But now one appears as a sinner still, and the other as a saint. I do not stop here to describe the cause of this great difference; but I attempt to show how great the difference now really is. And I may compare them to two men standing before a mirror, and viewing their own reflected likenesses. Being thus in the presence of the Judge, how will they appear to themselves, to the Judge, and to the witnessing hosts around? And how will they feel! When a sinner enters the world and continues a sinner throughout his stay in it, he enters it in Satan's kingdom, continues in it, and becomes every day more and more like him. When this saint entered the world, he likewise entered it in Satan's kingdom; but, unlike the other, in the course of his probation he was translated out of this kingdom of darkness into the clear light of the kingdom of God's dear Son. Being born again, "he became a new creature." He put on Christ, being washed, cleansed, purified in his blood; that is, through the efficacy of the Redeemer's death, he had become like him. All this took place in this world in his soul. There was, indeed, none of this change in his flesh; but, along with the renewal of his mind, his flesh became subdued to the Spirit; his body ceased to be the willing instrument of sin; and, if it was not renewed like the soul, while here, but fell into decay, saw corruption, being dissolved into dust and ashes, yet it was in the resurrection also quickened by the Spirit, and had become, as by a new creation, a body as capable of receiving glory from the presence of its

Redeemer, now its Judge, as the atmosphere is capable of receiving illumination from the meridian sun, while the soul itself receives its life and light from the divine nature of the Judge.

But the sinner is also raised up, body and soul united; but in whose image and likeness is he? The saint is in those of the Judge; the human nature of the one being identical with the whole being of the other; the one never having known sin, and the other being in such a state as if it were in reality as free from sin as the Judge himself. We can now easily understand how the Judge and the saint will be identified in their appearance—the one the source of glory, and the other the recipient: the one the light-giving Sun, and the other the enlightened planet. But what of the sinner—in whose likeness is he? The terms of redemption were as freely offered to him as to the saint; but he treated them with ridicule, and threw them back with scorn in the Saviour's face. What, then, will be his appearance? what the state of his soul? what the condition of the body? Does the reader ask for those books of God's remembrance above referred to? Does he watch the countenance of the Judge, as the recording angel opens the book of death to read over the black catalogue of the sinner's offences against God? What other book does he need than the sinner's own appearance? We all know the difference between a piece of charcoal and a polished diamond; and yet chemists tell us that they are the self-same material. Is not the difference in the one case as cognizable to the imagination as it is in the other to the senses? And, as to their being the book of God's remembrance, whoever engrossed what is written therein, they are both of God's making, and are therefore his. In the face, then, of all this to confront him, how is it that the sceptic or proud infidel still continues to oppress and grieve the humble and timorous believer with his scornful and sneering contempt at what he is pleased to call the absurdity of God keeping books to record every motive, thought, word, and deed in any man's life, since they are all more than engraven on his soul and body: they are, as it were, the very essence of his composition, making his personal appearance, in the presence of his Judge, as deformed as the confusion of chaos, and as black as darkness itself.

Having stated thus much, will there be any difficulty in the assortment of the human race, any trouble in placing, as a shepherd his sheep and his goats, the saints on his right hand and the sinners on the left? May not his word be as the fan in his hand, to purge this thrashing-floor of the world's harvest, dispersing the sinners like chaff, while he gathers his wheat, the produce of his labours in the work of redemption, into his barn of eternal safety. And should we trace them to their respective portions, is it possible that the sinner could be happy in the presence of the Judge's all-searching eye of divine penetration. Can the look be any other than that of disapprobation? Can the countenance display any other aspect but one of burning wrath to the sinner's own consciousness of guilt and intensified rebellion and enmity as bitter and as black as the regions of eternal torment and despair can possibly be? But, can there be any hiding from this? Where are now the rocks, the hills, and the mountains, with their caves, into which sinners may flee? or their towering heights, which may fall upon them and hide them from the dreadful face of the Judge, called "the wrath of the Lamb", and said to be very "terrible"? Men may now hide their shame, disgrace, and remorse from the disapprobation of the world, which, though wicked enough, still has a keen perception of right and wrong, of vice and virtue, in others; and the grave is as much a refuge from public scorn to the outcasts of mankind as it is to the chosen of God from the troubling of the wicked one, and the weariness of those afflictions through which his most beloved are very often the most severely tried. But where are now all the subterfuges and hiding-places, whether the royal tyrant's palace or the robber's den, the extortioner's screen or the sensualist's retreat? The very earth itself is gone, and all its works are burnt up: the elements are dissolved—have vanished. Even the graves can no where be found: nothing now remains but their late inmates; these alone stand all naked and exposed; the human race, entire but alone, remains to meet the Judge. The resurrection of the dead is now consummated; for not one is now wanting that ever breathed the vital air.

The resurrection of the dead! What a mystery! Well might the Athenians wonder at it, when St. Paul announced it to them. Well might the more serious say, "Thou bringest strange things to our ears." Well might the rhetorician call him a scatterer of words; the spiritually blind seeker after something new exclaim, "What will this babbler say?" And well might the too superstitious assert that he seemed to be a setter forth of strange gods while preaching Jesus and the resurrection.

The resurrection of the body is as positively stated as the restoration of the soul. However impossible it may seem to man, it is not so with God; for, with God, all things are possible. Hath he said it, and shall he not do it? Yes, he hath said the dead, body and soul united, shall rise again; and verily he will bring it to pass. But what is the body as to its component ingredients? It was, at first, made from the dust of the ground; for dust only it was then pronounced to be, and to dust it was declared that it should return. St. Paul says, "Flesh and blood shall not inherit the kingdom of heaven. Enoch was translated: he did not see death; God took him. Job says, "In my flesh shall I see God." Elijah was taken up into heaven a living man. Our Saviour ascended, after his resurrection, with his human nature; but, if St. Paul says, the dead shall be raised "at the sound of the archangel's trumpet, as in the twinkling of an eye," and we, the then living, "shall be changed", we may readily enough infer that, though flesh and blood shall not inherit the kingdom of heaven (that is, we shall not live by breathing the vital atmospheric air, as now, to supply the blood with the fuel of the vital fire), yet a body we shall have, as suitable to our eternal destiny as the present one is to our present existence. In this I cannot, however, discover any divine honour to the mere elementary particles of matter, as peculiarly belonging to any individual body: they remain only as the dust of the ground. But, while I thus

refuse all honour to the individual elementary particles which compose the ashes of the dead, I only mean to say that there is no divine efficacy in them of a miraculous nature. They are, as earthly elements, entirely earthly; they have no more right to any honour, approaching to divine honour or religious veneration, than the rest of the earth's ingredients. Let us, therefore, view this in the light of revelation: the information, perhaps, only refers to a change, when St. Peter says, "The elements shall melt with fervent heat." Now, what are the component ingredients of this visible world? What are the limits of the new Jerusalem? Read them as given by St. John, in his description of that "great city, the holy Jerusalem, descending out of heaven from God, having the glory of God" (Rev. xxi.). There is not one ingredient but what is, in its elementary substance, of the materials which compose the solid earth—its atmosphere, the vegetable kingdom, and the animal substance? What is the most splendid thing of the kind in our eyes? Is it the ruby or the diamond? If the diamond, its elementary ingredient is the chief component of the human frame; whether blood, flesh, sinews, or the cement of bones. It is the main ingredient of vegetable substances, whether in the dry and solid timber or in the growing plant: it every where abounds. But, if you prefer the ruby, it is still more abundant as the adhesive principle in our solid clays, many rocks, the hard whinstone slates, bricks, and tiles. If you take rock-crystal (little short of the diamond in beauty and transparency), its element composes three-fourths of our solid globe, the hard flint, the sand on the sea-shore, the beautiful porcelain; and is, moreover, a prevailing ingredient in almost every precious stone or beautiful gem. And, whatever may be discovered in the excellence of beauty in those precious stones enumerated in the walls of this "new Jerusalem," it is still only a crystallized compound of these and other earthy substances. And what else need we instance of this world's ingredients? Shall we say gold or silver? Each one of the metals, metalloids, or metallic elements, in its simple state, is as splendid as light itself. Gold, though beautiful from its lustre, yet owes its superior estimation to its less readiness to unite and combine with other elements. From the atmospheric ingredients to the most unsightly clod, from the cheek of youthful beauty to the dust and ashes of the grave, there is no one particle of the component substance but, in its pure state, is as splendid as any one substance referred to in the apostle's description of that glorious city he saw, descending from God out of heaven, as the abode of the blessed in their eternal destiny.

And, were you to ask a chemist how this world could be converted into a solid globe, or a world as bright and radiant as the purest diamond, and as splendid in lustre as the richest and most brilliant ruby, what would he say? He would tell you, the only medium is fire. And what does St. Peter say? "The elements," he affirms, "shall melt with fervent heat: the earth, and all the works therein of man's device, shall be burnt up." And, should you ask your chemist how fire for such a purpose may be obtained, he will tell you that, if a slight alteration of the chemical energies were made, if the spheres of our solar system were to rush together, or if an almighty power were to compress the solid bulk of our globe into a less space, the whole would be dissolved into fervent heat. He will by experiments convince you of this; for, if a portion of atmospheric air or water be suddenly compressed with sufficient force, a flash of light will be visible, and heat will be evolved. A piece of iron thus treated will become red-hot, or, struck by flint, a spark of fire is obtainable, and a globule of fused iron and silex may be found where the spark fell. Thus, however cold either of these may be, from the sudden compression or collision, they evolve sufficient heat to flux them. Suppose the globe of our earth were by a divine fiat suddenly compressed to three-fourths of its present bulk, or the solar system was to collapse, or the sidereal hosts of heaven were to condense into one mass, what would be the result? St. Peter's prophetic annunciation would literally be fulfilled. And, have we any assurance that the word "elements" refers to other worlds? "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke" (Isa. li. 6). "And I," says St. John, "saw a new heaven and a new earth; for the first heaven and earth had passed away" (Rev. xxi. 1).

I have already stated that the divine labour of the creation ceased with the last and best of his works—the creation of man; and then commenced God's sabbatical rest: he is now only busied with man in his preparation for eternity. He had come forth surrounded by all his heavenly host; and in their sight created the world, while they shouted for joy at the sight of this new proof of his skill and power. He will, when his sabbath is ended, again come forth to change and perfect for eternity that which before he had created for a temporal purpose. But the same voice, which bid the material elements depart, at the same time bids the human race to awake from their sleep, and arise from the dead, that they may receive his light. And now, since this stage has well answered its purpose as a platform for man's trials, and supplied materials for his body, can we suppose that wisdom, power, and skill will be wanting to supply materials and workmanship for both body and soul in the new existence in his eternal destiny. Will not the Creator as well adapt his personal eternal existence and his local and permanent habitation to each other to suit his eternal destiny, as he aforetime did when a temporal trial and existence were designed?

But where, in the mean time, is or has been the soul of each individual? Has the soul of Abel, of Adam, of Noah, and all the Old Testament worthies, with those of the New, been asleep; and shall they, when Christ thus comes to wake the dead, start up as if the moment they ceased to breathe and that in which they rise, "as in the twinkling of an eye," were one and the same moment, and without their being conscious of any intervening time? Are they all now, while we are discussing the question, as if they had never been? When the rich man died, he immediately lifted up his eyes in torment; when Lazarus also died, he was carried by angels into Abraham's bosom—he was comforted while the

it will not be a waste of your time, I trust, to consider with me, and to compare the particulars of this relation; to put ourselves, as it were, in the place of Agrippa, and to suppose what might be the ideas excited by it in his mind.

The story, he might say, is either true or false. If true, the doctrine he preaches is divine; if false, it must then be either the delusion of an enthusiastic brain, or the fabrication of a deceiver.

That his could not be enthusiasm two arguments plainly prove:

1. An enthusiast's delusion would naturally have fallen in with the state of his excited feelings. It is contrary to all our experience of human nature, it is indeed perfectly incredible that a man, whilst thus in the bitterest and most deadly hate against Christianity, should fancy himself suddenly called upon to become a convert to it, without the least circumstance to alter his opinion of it. The bent of his disposition would have been in the other direction; and an enthusiastic Pharisee, instead of imagining he had received a commission to preach Christ Jesus, would have been persuaded of the contrary, and would have been more and more confirmed in his zeal and bitterness against it.

2. We find that the persons who accompanied him, the officers of justice, were all strongly affected with the miraculous vision. And this circumstance likewise is an additional proof that it was not the imagination of St. Paul's distempered fancy; for it is still further, if possible, beyond the bounds of credibility that a whole multitude, men of various constitutions and understandings, should be so strongly affected as to fall from their horses at mid-day, in terror and affright, if nothing extraordinary had happened.

There is also one other circumstance which may be stated, and which is of itself decisive against the idea of the apostle's enthusiasm, viz., his being suddenly struck blind, and miraculously restored to sight three days after by Ananias. The apostle does not, indeed, name it before Agrippa, because, perhaps, he deemed it a matter publicly known; and, like a man perfectly conscious of his own integrity, he contents himself with stating only a few points in his defence, without bringing forward every possible argument. But we may reasonably conclude that, from the notoriety of the whole matter, Agrippa would be well acquainted with it, and that it would have its full weight with him in disposing him to banish from his mind every idea of the apostle's being an enthusiast.

Neither, again, can it, by any shadow of reason, be supposed that his story was the fabrication of a deceiver. Men do not usually deceive but from the prospect of gaining some worldly advantage. Now St. Paul, instead of being a gainer in a worldly point of view, had every thing to lose. When high in estimation by birth, by education, and profession; when his fortunes were likely to be advanced by the zeal he had manifested for his religion; when he was in the plenitude of authority from the high priest; at this very time, and under these circumstances, does he become a convert to that religion which he was persecuting. He professes himself one of those poor, despised, persecuted Christians, whom he had hitherto been taught to look upon with abhorrence; against whom he and his party had been breathing out fire and slaughter; who were exposed to hunger and thirst, were naked and buffeted, and were treated as the off-scouring of all things; whose wonderful works were attributed to magic or imposture; whose doctrines were accounted contrary to all he had been taught; and whose very Author had been condemned and put to death as a criminal between two thieves. Surely no temptations to wealth or honours lay in this quarter.

And, my brethren, remember also that, besides exposing himself to the severities of persecution, he also subjected himself to a still severer trial. He gave up all the reputation he had acquired by his abilities and studies and zeal as a Pharisee; he gave up his relations, his family, his religion, in which he had profited over so many in his own nation; he gave up those traditions for which he had been so zealous: this last, indeed, to a Jew, and to one of St. Paul's warm temperament, was no small sacrifice. And the departing from the proverbial pride of his favourite sect, the humbling himself in his own eyes, the forfeiting the esteem of all he had been taught to respect, exposing himself to the vengeance of those he had deserted, and what is, perhaps, hardest of all, subjecting himself to the scorn and contempt of those whose good opinion he had hitherto been in the habit of eagerly seeking; all this forms such a strong evidence against imposture on his part, that no one in his senses would ever maintain it.

Such, then, are a few of the ideas which it may reasonably be supposed a man like Agrippa would entertain, on hearing the account which St. Paul gave of his conversion. And when, in addition to this, Agrippa, from the situation he held, must have been aware of the extraordinary and miraculous events that had taken place from the time of Jesus Christ's appearance (for these things were not done in a corner, but were open and

notorious facts, which thousands had witnessed or heard of); when so many years also had elapsed since St. Paul's conversion, and his enemies the Jews had had the fullest means and opportunities of contradicting his story had it been false; when Agrippa had heard in open court all they could say against him; and, moreover, when St. Paul, in the fullest confidence of innocence, and of Agrippa's knowledge of the truth and notoriety of the facts, fearlessly called upon him, upon the king who was sitting as his judge, to give testimony in his favour, challenged him to deny the facts, and, after a powerful appeal to the king's understanding whether what he preached was agreeable to the word of God, made that striking exclamation, "Believest thou the scriptures, king Agrippa? I know that thou believest," forcing conviction, as it were, upon the king's mind, and proving beyond all controversy the truth of his doctrine; when, my brethren, we consider all this, we shall have less surprise at the result, we shall feel less astonished at the public declaration of Agrippa, in the text: "Paul, almost thou persuadest me to be a Christian." Rather, indeed, shall we wonder that he did not altogether become one; that, when thus powerfully awakened, when his mind was thus impressed by a conviction of the truth of St. Paul's statements, he should not realize the pious and affectionate wishes and prayer of the apostle, who, lifting up his manacled and enchained hands at the words of the king, in all the warmth of Christian love, replied to him: "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds!" Rather should we be astonished that, instead of this, he should stop short, should stifle the convictions thus produced, should neglect to inquire further into the way of salvation which had been pointed out to him, and persist in his infidelity to the last, as history assures us that he did.

Wonder, did I say? Alas! my brethren, we have, after all, too many instances of similar infidelity and hardness of heart, daily before our eyes, to wonder at such an instance as this.

Agrippa's history but too faithfully pourtrays the case of multitudes in the present day, who are often like him *almost* persuaded; but the power of their lusts steps in, checks the good resolution, chokes the good seed sown, and prevents their becoming Christians in reality.

The history, I hope, has not been thus far without some profit, in bringing before you a few not uninteresting or feeble arguments, for the truth and divine origin of our holy religion; but I feel anxious to improve the subject still further, and I would beg your attention for a short time longer, whilst we briefly inquire into the probable causes of Agrippa's conduct, and apply a few practical observations upon it to ourselves.

Agrippa, then, was of the great and mighty in the land: he moved in a sphere of pomp and aggrandizement: he was fond of power and applause: he loved the praise of men more than the praise of God. The consequence of his becoming a Christian would have been disgrace. By such a step he would have to give up the projects of ambition, the indulgences of sensuality, the pride of his heart, the flattery of the world. He saw all this in the circumstances of the poor prisoner that was pleading before him; and, though powerfully struck by his reasoning, though admiring the character and conduct of the holy apostle, he could not bring himself to imitate his example; though almost persuaded, the sacrifice was too great for him to make; and he preferred a perishable kingdom in this world to an eternal one in that which is to come.

And now to bring this subject home to ourselves. Let us contrast this conduct of Agrippa with that of many professing Christians of our own day, whose only distinguishing mark of Christianity is their name. Let us take, for instance, the proud, self-conceited man, puffed up in his own wisdom and fancied superiority to his fellow-creatures, arrogantly assuming to himself the right of sitting in judgment upon the actions and counsels of God; daring to call in question the wisdom of the Almighty, and rejecting whatsoever his limited understanding is not able fully to comprehend; depending on his own self-righteousness, claiming heaven for his own merits, and rejecting the offers of eternal life and salvation, if he must submit to owe them to the merits and righteousness of a crucified Saviour. He, perhaps, has had an opportunity of hearing the truth of Christianity vindicated: his mind may have been startled from his fancied security: the calm of his pretended philosophy may have been broken in upon by the voice of the preacher: some conclusive argument may have been adduced, some evidence exhibited in a fresh light, some overpowering proof may have been brought forward, that shakes the strongholds in which he has entrenched himself: a ray of light flashes into his mind, and makes the darkness visible to him, in which he is enveloped: he is on the point of conviction—he is almost persuaded to be a Christian. But here, like Agrippa, he pauses: his vanity takes the alarm—his pride steps in: the ridicule of

the world, the humiliation of his former pretensions, the suggestions of the devil—all, all conspire to resist the convictions of truth: the voice of conscience is checked, the smoking flax is quenched, and, like Agrippa, he relapses into his former unbelief.

Or, again, let us view the ambitious and worldly-minded man—the slave of this world's goods, whose god is upon earth, who bows down before the idol of vanity or the god of Mammon, who is in the way to the acquisition of power, or is storing up his goods for many years. He may have been awakened to a sense of the unsubstantiality of all this world can afford: some heavy calamity may have befallen him: some serious disappointment may have occurred, which stops him in his career, defeats his expectations, and gives him a moment's time for reflection: he begins to see things in their true value: the veil of delusion is partially stripped from his eyes, and he is ready to exclaim with the preacher: "Vanity of vanities, all is vanity!" He listens, perhaps for the first time in his life, seriously to the promises of the gospel: he hears of the unfading joys of heaven—of those eternal glories and that eternal happiness which nothing can interrupt or destroy: he hearkens to the invitations of the Saviour: he is disposed to accept them. Like Agrippa, he too is almost persuaded to become a disciple of Christ. But here, perhaps, the tempter assails him; "shows him the kingdoms of the world, and the glory of them;" promises him honours and wealth; represents that the service of Christ is hard, that his doctrines are humiliating, that his followers are mean and despised. The deceiver's suggestions are listened to: the rooted love of the world, which had been checked, begins to revive: long cherished ideas and feelings resume their power: the mind enters eagerly again into the delusive scenes from which it had almost escaped: Mammon is preferred to Christ; and the miserable votary once more bows down before the footstool of the prince of the powers of darkness, and barters his immortal soul for the falsely-called pleasures of the world.

Or let us take the sensualist—the man of riot and extravagance and mirth and debauchery, sunk in the lusts of the flesh, "whose god," in the emphatic language of scripture, "is his belly;" one of those foolish, miserable beings, who exclaim, "Let us eat and drink, for to-morrow we die." In the midst of his sensual course he perhaps has been suddenly arrested by the effects of his follies—has been forcibly brought, by some temporary visitation of pain and distress, to think upon his madness: in his extremity he may have been desirous to ascertain more thoroughly that doctrine of life and salvation which he has so long scorned or derided: the reasonings of "righteousness, temperance, and judgment to come," may have alarmed his guilty soul; and, like Felix, he may have trembled before the preacher—a glimpse of futurity, with all its consequences, may have shone into his besotted mind, and aroused him from his sleep of death. He hears of a way of pardon, he has the path of salvation pointed out to him, he is shown how he may escape the wrath to come; and, whilst the terrors of the Lord stick fast to him, he, like Agrippa, is almost persuaded to be a Christian. But then he must give up his beloved sin; then he must wash him and be clean; then he must part with his long-indulged habits; then he must cut off an arm, or pluck out an eye; then he must renounce all that he heretofore followed with greediness. "This is too much," his depraved heart begins to exclaim: this is too great a sacrifice for him. His habitual passions begin to resume their sway, his besotted imagination chases away the growing convictions of conscience, and "the dog returns to his vomit, and the sow to her wallowing in the mire."

I could picture to you also the half worldling, half Christian—the man who would enjoy the happiness of heaven, and yet indulge his sins upon earth; who offers to God half his heart, but cannot consent to give up the whole; who lives in a continual state of half persuasion all his days, and hopes all will be well at the last. But I trust enough has been said, to show you that the conduct of Agrippa is not without too many parallels in the world.

And I would only in conclusion ask, is there no one now before me in this house, to whom some part of what has been said does not apply? This is the grand question, my brethren. Have you, or have you not, been not *almost* but *altogether* persuaded to become Christians? If you have not, consider once more, while the opportunity is before you, consider the proofs of the truth of that religion we preach; proofs of various kinds, all forming such a body of evidence as no other truth in the world can show.

Reflect next upon the value of an immortal soul, of the undying spirit of man: think upon the nature of eternity, upon those dreadful punishments which, if the gospel be true, will be the infallible portion of unbelievers, of the disobedient, and of those who forget God. No longer halt ye between two opinions; but "turn ye, turn ye; for why will ye die?"

And you, my brethren, who *have* been persuaded, who have become disciples of Christ in deed as well as in name, recollect, to your great comfort, that he, whom you follow as your Lord and Master, is able and mighty to save you; that, though you may meet with trials here, yet the same Lord that supported St. Paul in all his perils and labours and sufferings, that cheered him with the influences of his grace, and enabled him to be more than a conqueror, will also comfort and support you, will enable you to be more than conquerors, and will finally bring you to his everlasting mansions of bliss, there to reign with him for ever in joy and happiness unutterable.

And may that gracious Saviour, whose mighty power was manifested so wonderfully in the conversion of the great apostle of this Gentiles, shed abroad the influences of his grace on your hearts, and so dispose, assist, and bless you here, that hereafter you may meet him in glory, and enjoy that felicity which he has reserved for his saints at his right hand for evermore!

SELF-LOVE*.

THE nature of self-love, of that egotism natural to man, is to love and to regard self only. Yet what does it really do? It cannot prevent the object of its idolatry from being full of defects and misery. It desires to be great, and it sees itself to be little: it desires to be happy, it sees itself to be miserable: it desires to be perfect, it sees itself to be full of imperfection: it desires to be the object of universal love and esteem, and it sees that its faults draw down only aversion and contempt. This conflict, to which self exposes itself, produces the most perverted and criminal dispositions; for it conceives a rooted aversion to truth, by which its defects are exposed and reproved. Self-love would desire, in fact, to annihilate truth; but, not being able effectually to do this, it aims to impair her, as much as lies in its power, in its own apprehension and in that of others; that is to say, it takes every pains to conceal its defects, both from others and from itself. It will not see them itself, nor suffer them to be seen by others.

It is certainly an evil to be full of faults; but it is a still greater evil, having such faults, to be determined not to perceive them; for it is to add to their number that of a voluntary self-deception. We resent the attempt of others to deceive us—we resist their endeavours to exact from us a higher measure of esteem than they deserve. Is it not also right that we should not deceive them, nor obtain greater respect from them than we deserve?

As, then, they do no more than discover in us those imperfections and faults which we actually possess, it is obvious that they do us no wrong. It is not they who are the cause of this: they render us a service in helping to deliver us from a great evil—that of being ignorant of our own errors. We ought not surely to be displeased at their knowing and disesteeming us: it is but right that others should know us to be what we really are, and to disesteem us for those things wherein our conduct is blameworthy. These are feelings which should be natural to a spirit true to the dictates of equity and justice. What can we say, then, to our own, in which we find dispositions so opposite? Is it not the fact that we hate the truth, and those who tell us the truth? that we love those who deceive us agreeably? and that we desire to be esteemed by others for good qualities of which we are destitute? * *

Whoever does not abhor his own self-love, and his propensity to make self his idol, is blind and ignorant. Nothing can be so opposed to justice and truth as these dispositions. It is untrue that we are deserving of any such exorbitant self-knowledge: it is unjust, for all desire the same thing: it is a manifest obliquity of disposition which we received at our birth: we are unable ourselves to subdue it, and yet it must be subdued.

No other religious system (than the Christian) has ever discovered that such propensities are sinful, that they are the taint of our birth, and that we ought to resist them: no other has attempted to furnish us with remedies against them. * * If there be any one great principle, any final aim, it is God, and God only. A true religion, then, ought to be one that adores and loves no other being than him.

* From Pascal's "Thoughts on Religion and Evidences of Christianity." Longman and Co. 1849.

FRAGMENTARY NOTES.

BY THE REV. FRANCIS JACOX, B.A.,

No. XVII.

QUARLES' "DELIGHT IN GOD ONLY."

THE career of Francis Quarles runs nearly parallel with that of George Herbert, both as to time and literary taste and style. A notable time, and a notable style withal. The time dates from the waning years of "good queen Bess", when the authors of the "Country Parson," and of the "Divine Emblems," were prattling children, to the days of Charles the First—Herbert dying in 1632, the year before the memorable affair of Prynne and the Star-chamber; and Quarles, some ten years later, when the malady then incipient had become chronic, and threatened a speedy catastrophe—in the fatal year of Marston Moor. Both authors were devoted to the royal cause, though Herbert lived not long enough to suffer for it, as Quarles did. The widow of the latter, Ursula Quarles, in speaking of the decease which he had just accomplished, says: "And that which may comfort others as well as me is, what a reverend divine wrote to a friend concerning his death, that our loss is gain to him, who could not live in a worse age, nor die in a better time." The sympathy evinced by the good and earnest man with the

without holiness, that is, of heaven without God, as the baseless fabric of a dream. It is what cannot be, nor would he desire it if it could. No Mohammedan elysium, no rabbinical paradise, no pagan Walhalla would do for this immortal spirit, with its infinite longings after the divine. Heaven without God—suppose it possible—were hell to him: it were restless discontent, blank, settled gloom: it were a prison-house, dark as the grave, whence captive voices ever and anon send forth their melancholy wail: "Watchman, what of the night? what of the night"?

Such verses as "Delight in God only," should not be merely read, and the book closed. They are serious, and have a weighty message to us, and seem lingeringly to wait for an answer. The message should be read, marked, learnt, inwardly digested. The answer should be instantly prepared; it should be prayerfully studied, and given earnestly, decisively, once for all. Reader, how readest thou? What answerest thou?

THE CHRISTIAN SABBATH*.

"The weekly rest from daily toil is a most invaluable temporal benefit; but the immortal spirit wants its appropriate rest; and this is only to be found in Christ Jesus"—("On the temporal Advantages of the Sabbath". By a Frame-work Knitter).

When we consider for a moment the immense intellectual power exercised over the masses of a Christian community by the various sabbath duties of religion, and how forcibly the truth and importance of moral obligations are brought home to the hearts and understandings of all who hear them, it is scarcely possible to calculate the amount of benefit which society derives from the stated ordinances of religion. They are so momentous and varied that the mind is not capable of grasping or contemplating them in the gross. In large assemblies of people the sympathetic powers of the frame are called into the most active and vigorous state of excitement; and a glow and sanctity arise in the breast which impart vigour to the mind, and encourage it to press forward in the career of innumerable worldly enterprises and exertions. Here outward objects and inward emotions are happily blended in due proportions; and both the feelings and understanding are placed under that regular training and culture subservient to the great ends and purposes of the social contract.

Nothing presents such a depressing picture to the imagination of man as the idea of being doomed to continuous and endless toil. Life would, under such circumstances, be almost insupportable. How highly ought we, therefore, to appreciate even the worldly advantages of the sabbath! and how careful ought we to be never to allow the cupidity and avarice of man to make the slightest inroad upon the sanctity and proper observance of the seventh day, under any specious pretexts whatever.

Could we enter into the feelings of even the most unfortunate and miserable of mankind, we should find that a ray of hope and consolation penetrates their souls on a sabbath morning. Even to them worldly cares and troubles appear lighter, and their hearts seem susceptible of more humane and tender impressions. And, when we look at the sabbath as a day when the working millions have an opportunity of participating in and consolidating all their social ties and affections, derived from kindred and friendship, how valuable does this religious privilege appear, and what a gloomy and fearful blank would be created in society were it no longer rigidly observed! The sacred day is hailed as a season of rest and tranquil joy; and, when men repair to the sanctuary, they hear the message of reconciliation with the Author of their existence, and peace and goodwill to all their brethren. The ordinances and ceremonies of the Christian faith appear to them like streams from the fountain of bliss, intended to refresh them in their worldly pilgrimage, as they wander through the wilderness to another and a better life. Under this comparatively purifying and comforting influence, poverty, oppression, and injustice are deprived of their sharpest stings. ....

With regard to "the legal observance of the seventh day," better far that a government errs on the side of strictness than that the mass of the people, defenceless from their very numbers and position, should be handed over to the remorseless grindings of a system of manufacturing and commercial avarice and cupidity."

* From R. Blakey's "Temporal Benefits of Christianity." 1849.

The Cabinet.

Preaching Christ.—Preach "Christ Jesus the Lord;" determine to know nothing among your people but Christ crucified: let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the hearts, to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services to God; as wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, as an inexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the diamond to shine in the bosom of all your sermons.—*Bp. Reynolds.*

Miscellaneous.

Chinese New Year's Salutation.—The rev. T. Mc Clatchie, in a letter recently received, mentions wealth as the "summum bonum" of the Chinese. Their salutation on new year's day is, "Fah-Isay! Fah-Isay!" (May you become rich this year). Even in their most solemn religious act, the worship of their ancestors, they appear to be influenced by the superstition that their dutiful conduct will be rewarded by the acquisition of wealth. And are there none in Christian England, who disagree with them in making wealth the principal concern of life?

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 806.—JANUARY 31, 1850.

(Kissing the Feet.)

KISSING THE FEET.

THERE are many modes of lowly salutation which we find noticed in scripture, and which are still practised in eastern countries. We find, for example, that, when Abraham wished to pay respect to the three strangers who visited him in the plains of Mamre, and whom he did not then know to be greater than ordinary wayfaring men, "he bowed himself toward the ground" (Gen. xviii. 2). When Jacob, again, was anxious to conciliate his brother Esau, "he bowed himself to the ground seven times, until he came near to his brother" (Gen. xxxiii. 3). Joseph's brethren also, when they found him invested with authority over the land of Egypt, "bowed themselves before him, with their faces to the earth" (Gen. xlii. 6, xliii. 26). The salutation of friends was very commonly by a kiss. The kissing of princes was a token of homage (Ps. ii. 12; 1 Sam. x. 1). Indeed, according to Xenophon, it was a national custom with the Persians to kiss whomsoever they honoured. But this kiss was not given, as in our own modern practice, to the hand, but very frequently to the feet. "Kissing the feet of princes was a token of subjection and obedience; which was sometimes carried so far that the print of the foot received the kiss, so as to give the impression that the very dust had become sacred by the royal tread, or that the subject was not worthy to salute even the prince's foot, but was content to kiss the earth itself near or on which he trod (Isa. xlix. 23; Micah vii. 17; Ps. lxxii. 9)" (Kitto's Cyclopædia of Biblical Literature).

On one occasion we find this mark of lowly regard—the kissing of his feet—offered to our Lord (Luke vii. 38, 45). He graciously accepted it as a token of love, and cheered the heart of the poor penitent woman by declaring, "Thy sins are forgiven:" "thy faith hath saved thee: go in peace."

THE SENSE OF TOUCH*.

THE sense of feeling differs from all the other senses, in belonging to every part of the body, external and internal, where nerves are distributed.

* From "An Introduction to the Study of the Mind." Designed for the senior classes in schools. By D. Bishop. London: Longman and Co. 1849. There is much that is interesting and useful in this book; but the author should have more thoroughly digested his ideas before he commenced it. He has continually referred us to the notes of the appendix; but, on turning to the appendix we read that "at present he has none of sufficient importance to subjoin!"—ED.

Each of the senses is ordinarily influenced in a less or greater degree, according to the idiocrasy of an individual. The pusillanimous is tremblingly alive to a slight degree of pain. The epicure is attracted by that which affords especial pleasure to his sense of taste. Some have little relish for any thing but sensual gratification: of this others are to a great extent regardless, being anxious especially for intellectual and moral good.

The nerves proceeding from the brain and spinal marrow to the skin are the source of its sensibility. The degree of this offers great and remarkable varieties as regards age, sex, temperament, and state of health. A degree of action on the skin, which to some amounts to absolute torture, to others is almost a matter of indifference. To a certain extent this is doubtless influenced by the moral state. The "white man," says Flint, "shivers, and scarcely credits his senses, as he sees the young Indian warrior smoking his pipe, singing his songs, boasting of his victories, and uttering his menaces, when enveloped in a slow fire; apparently as unmoved, as reckless and unconscious of pain, as if sitting at ease in his own cabin. All that has been found necessary .... to procure this heroism, is, that the children from boyhood should be constantly under a discipline .... which tends directly to shame and contempt at the least manifestation of cowardice, on view of any danger, or of a shrinking consciousness of pain in the endurance of any suffering. The males so trained never fail to evidence the fruit of their discipline. Nothing is more common than for a friend to propose to suffer for his friend, a parent for a child, or a child for a parent. Such persons endure vastly less physical pain than those who suffer in paroxysms of terror and self-abandonment."

A German writer affirms that "terrestrial magnetism" exerts in some sensitive persons a peculiar influence, whether they are in a state of health or otherwise, affecting both body and mind.

The pleasures of touch are few beyond the variations of warmth and coolness, and even these are limited in their degree. Suffering is a warning voice, intimating that something has been left undone which ought to have been done; or that we have done, or are doing, something we ought not to do. The pains of this sense are therefore more numerous and vivid than those arising from any other sense. Our capacity of physical endurance may, however, be increased to a wonderful extent by practice, and that even at a comparatively advanced age.

In animals there is one characteristic which has a great influence on the ability of those possessed of it. It is the faculty of opposing a thumb to the other fingers: this constitutes the hand; and it is found in the highest degree of perfection in man. He being formed to stand on and walk with his feet, in an erect posture, his hands are left at liberty. All the fingers, except the wedding-ring finger, have separate movements, which is not the case with any other animal: the nails, placed on one side only, form a support, without injuring the delicacy of the touch. From the mandibles of insects to the human hand, all is seen to be in the most harmonious relation, evincing throughout the whole creation the adaptation of means to ends. Galen denominated the hand as "the instrument of instruments", as it imparts incomparable skill. It is wonderfully adapted to the purposes for which it was designed, and thus illustrates the divine wisdom. The hand is remarkable for the flexibility of its parts, and the ease with which the whole is moved: this is owing to the complexity of its structure, consisting of no fewer than twenty-seven separate bones, put in motion by nineteen muscles. No animal has any member comparable with the human hand. The right hand has a preference from natural endowment (see sir C. Bell, on the Hand). The hand is divided into many parts, to enable it to apply itself to objects of various shapes, and to obtain a firm hold on those that are both greater and less than itself; and for bodies of unusual bulk, nature has made each hand assistant to his fellow.

The touch is perhaps the least liable to err of any of the senses; accordingly, we rely on its testimony with confidence. Females have a finer skin and more delicate perception of feeling than men. Scarcely any thing is more elegant than the management of the hands of a woman of education. The hand is not the principal object of touch solely because the extremities of the fingers are furnished with a great quantity of nervous papillæ, but because it is also divided into several parts. The surface of the hand and fingers is greater in proportion than any other part of the body. The information obtained by the touch is acquired slowly, and the sensations must be frequently repeated. Much depends on the education given to the ends of the fingers; and the left hand is capable of being more serviceable than is usual.

"The South Australian aborigines," says a recent traveller, "have a power of manipulating with their toes, so as to do many things surprising to men who wear shoes .... their mode of climbing [trees], depending as much on the toes as the fingers. With the toes they gather fresh-water muscles. .... In their attempts to steal .... their feet were much employed: they would tread softly on any article, seize it with the toes, pass it up the back, or between the arm and side, and so conceal it in the arm-pit, or between the beard and throat."

By the touch we originally perceive the temperature of bodies; with the assistance of the eye, their length, breadth, depth, figure, and position; also their roughness or smoothness, hardness, softness, or fluidity. Experience teaches us to perceive most of these qualities by the sight. The blind, as they walk about, frequently estimate their approach to large and heavy bodies, by the increasing resistance of the atmosphere.

We have observed that loss or diminution of one sense is followed by increased attention to the indications of other senses. The blind acquire a wonderful delicacy of touch. Saunderson, the blind mathematician, could distinguish true medals from counterfeit ones. A blind organist distinguished different kinds of money. He was a first-rate card-player, and in dealing knew the cards he dealt to others as well as those he kept for himself. When a blind person first commences learning to read elevated characters by the touch it is necessary to use a large type, and every letter must often be felt. Afterwards, the combinations of letters into words are recognised without the

necessity of forming a separate idea of each letter: line after line may soon be read very rapidly, and the size of the types be gradually diminished. A blind Scotch tailor had the faculty of tracing the stripes, squares, and angles, of tartan cloth by the touch. In making a coat, he could cause the different squares to coalesce diagonally at the back, and meet angularly with great exactness; a difficult thing even to those that can see. A Scotch lad was blind, deaf, and dumb, from his birth: as he grew up he discovered extraordinary acuteness in the senses of touch and smell. By these, he was enabled to distinguish his relatives from strangers, and any little article of his own from things that belonged to others. His taste seemed also to be exquisite.

Some animals are destitute of the sense of smell and hearing: others are destitute of eyes. The sense of feeling is never wanting; probably not often something resembling the sense of taste. In the touch man is in some respects greatly superior to the lower world. Animals which have this sense in the greatest perfection are the most knowing; as an example may be mentioned the elephant with its trunk. Those animals which are furnished with hands appear to have much sagacity. Apes imitate the mechanical actions of man. Naturalists tell us that bats, if blinded, will guide themselves through the most winding and complicated passages, without striking the walls or any thing which may seem to obstruct their progress. Spermaceti whales are said to "have the power of communicating with each other at great distances. .... When a straggler is attacked at the distance of several miles from a shoal, a number of its fellows bear down to its assistance in an almost incredibly short space of time" (Carpenter's Physiology).

In some insects the antennæ are the organs of touch. Naturalists suppose these to be the chief instruments which enable these insects to communicate intelligence to one another. Huber gives the name of language antennal to this species of intercourse. Thus the signal of danger is propagated throughout the society of ants with astonishing quickness. The sense of touch is peculiarly acute also in other insects. An instance of this is seen in spiders, from the nicety with which they fabricate their webs. The whiskers of animals are subservient to the sense of touch, as in the cat. Even by the hoofs of animals sensations are received. Thus a highland pony ascertains the soundness of a moorland path. The presentiment of a change of weather is common to many, possibly to all, kinds of birds, arising probably from sensibility of touch. The woodpecker, the snow-birds, the swallow, are all busy before a storm, searching eagerly for food. Ducks and geese are tumultuous before falling weather: they wash and arrange their plumage with uncommon activity. The observing farmer remarks these things: he looks on birds as monitors, who, from a perception superior to his own, prepare him for the coming change. Before a storm the stormy petrels flock under the wake of a ship, and are looked upon by some sailors as foreboding evil. "But," says Wilson the naturalist, "as well might they curse the midnight lighthouse that starlike guides them on their watery way .... as this harmless wanderer, whose manner informs them of the approach of the storm."

THE SECOND COLLECT IN THE MORNING SERVICE, FOR PEACE*.

The divine protection is one of the most precious privileges which belongs to the Christian, exposed, as he must necessarily be, in a greater or less degree, to the troubles and trials incident to this mortal life. The unerring word of truth has declared that it is "through much tribulation that we must enter into the kingdom of God" (Acts xiv. 22). The measure and kind of these tribulations are regulated by him, whose servant and child he is; and there is no surer promise on which he can stay his soul, in the prospect of any trial, whether inward or outward, than that "God is faithful, who will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way to escape, that we may be able to bear it" (1 Cor. x. 23). The Christian, however, must be careful, while reposing his confidence in God to bring him safely through the assaults of his adversaries, to maintain a conscience in every respect void of offence—not in any degree to provoke those whose anger he fears. He is, as "far as in him lies, to live peacably with all men" (Rom. xii. 12), and not to allow any vindictive feelings, however great may be the provocation, to exist in his mind, or any desire to maintain his rights to interfere with conciliating those who have injured him; for surely, when he prays for peace, he ought himself to be under the influence of a spirit of peace, so that at least it shall not be his fault if he fails in securing it. If, however, his heavenly Father sees fit, for his own wise purposes, to withhold from him a present and immediate answer to his prayers, he may still take repose to his soul, in sure and certain hope of being finally rescued from the assaults of all his adversaries, if not in this world, in that blessed place, "where the wicked cease from troubling, and the weary are at rest" (Job iii. 17). It is the knowledge of the character of God, as revealed to us in the gospel as a God of love, "being in Christ reconciling the world unto himself," that enables the Christian to live up to his privileges, and which puts him in present and actual possession of that eternal life which will be consummated in heaven, and which enables him even "to glory in tribulations" (Rom. v. 3), and to enjoy, amidst them all, "that liberty wherewith Christ makes his people free" (Gal. v. 1).

* From the rev. Charles Miller's "Portions of the Morning and Evening Services catechetically explained." Dublin: Curry and Co. 1848.

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.,

No. XVIII.

DE QUINCEY ON "THE PALIMPSEST."

"A pen, to register; a key,
That winds through secret wards,
Are well assigned to memory
By allegoric bards."—Wordsworth.

The passage to which this paper is designed to call attention occurs in Mr. De Quincey's "Suspiria de Profundis," an unfinished sequel to his "Confessions of an English Opium-eater." Like the rest of this remarkable man's productions, these "sighs out of the depths" are fraught with power and pathos: the tragedy of the under-tone is intensified, although some may say marred, by the "quips and cranks" to which he is so much addicted. We often find him laughing through his tears; but the tears are none the less real; nor is he otherwise than "strangely moved" while narrating, in his own magnificent prose (so copious, so wealthy, so exact, so stirring) reminiscences of personal suffering, and illustrations of human life, "strangely moving for all who add deep thoughtfulness to deep sensibility."

One of the sections which divide the records of the "Suspiria," is headed, "The Palimpsest." Now, some of my readers may inquire, What is a palimpsest? And they have a right to know, before called upon to see what use, moral or metaphorical, our eloquent author makes of it.

A palimpsest, then, is a membrane or roll, such as was used before the times of printing and paper, for manuscript copies of authorship; from which membrane or roll has been obliterated, by a chemical process, the writing which first covered it, and, perhaps, several subsequent inscriptions beside, in order that the material, so precious in those days (when the wildest of visionaries ne'er dreamed of a daily "Times" with double supplement), might serve for some new work in greater request. The chemists of the middle ages were diligent in seeking a preparation by means of which they might efface the writing from the parchment, and thus secure a field for a new layer of literature. For instance, suppose the membrane to be filled with the classic stories of Plutarch, or the Commentaries of Cæsar, a few centuries make it desirable to obliterate the "pagan" inscript, of which various copies are known to exist here and there, in order to commit to writing and present to posterity the homilies of Chrysostom, or the monkish legends of some loquacious monastery: a few centuries more, and these ecclesiastical "memorabilia" are to be rubbed out, that on the blank surface, once peopled with their thoughts, may be told the romantic adventures of this or that crusader, the chivalric biography of such and such a red-cross knight.

But modern times have had their chemists too; and the moderns have managed to undo all that the mediævalists did, or to restore all that the mediævalists have undone. Modern chemistry has replaced the obliterated manuscript, sometimes thrice deep, dead letters on dead letters, so that the ancient forms spring to life again, like the dry bones in the valley of vision. The monks may have effaced Livy or Tacitus, for the sake of their own myths; and the troubadours and minne-singers may have effaced the church-legend for the sake of their feudal romance. But we have restored and preserved the work of each. As Mr. De Quincey says: "They expelled the writing sufficiently to leave a field for the new manuscript, and yet not sufficiently to make the traces of the elder manuscript irrecoverable for us. .... Had they been better chemists, had we been worse, the mixed result—viz., that, dying for them, the flowers should revive for us—could not have been effected. They did the thing proposed to them: they did it effectually; for they founded upon it all that was wanted: and yet ineffectually, since we unravelled their work; effacing all above which they had superscribed; restoring all below which they had effaced." And, reader, hereby hangs a moral, if not a tale.

Our author asks: "What else than a natural and mighty palimpsest is the human brain?" If you ask, How so? he will remind you of a truth which, perchance, you have forgotten, or initiate you into one of which you have hitherto been ignorant, viz., that everlasting layers of ideas, images, feelings, have fallen upon your brain softly as light; and, while each succession has seemed to bury all that went before, yet in reality not one has been extinguished. Yes, reader! he exclaims, "Countless are the mysterious handwritings of grief or joy which have inscribed themselves successively on the palimpsest of your brain; and, like the annual leaves of aboriginal forests, or the undissolving snows of Himalaya, or light falling upon light, the endless strata have covered up each other in forgetfulness. But by the hour of death, but by fever, all these can revive in strength. They are not dead, but sleeping." Surely this suggests grand and fearful thoughts. It is true that light is sown for the righteous. It is true that the pure in heart shall see God. It is true that they who sow to the Spirit, shall of the Spirit reap life everlasting; that they, who exercise themselves to have always a conscience void of offence, shall in God's light see light, and his name shall be on their foreheads. But it is also true that sin leaves a blot on the soul which is never wholly obliterated this side the grave. When we do wrong, conscience winces with a pang keen in proportion to its health; and that is a merciful, a salutary, a most gracious provision, designed to prove that it is sin which brings death into the soul and all our woe. Whenever we disobey the voice of the All-holy, there is a black line, ineffaceable, entered upon our palimpsest: it may be superscribed by other entries, it may be overlaid by repeated inscriptions, it may be forgotten by lapse of time, or made dim by the art of the mental laboratory; but it is there. It is a shadow, dark, dreary, chillsome, the shadow of death; and well may we cry, "Who shall deliver me from this shadow of death?" even as the royal murderess, in the most terrible of dramas, sobs out in her night-visions her desperate conviction, "All the perfumes of Arabia cannot cleanse this little hand!"

I am not referring to the subject of the forgiveness of sins, nor demurring to the doctrine of God's plenary absolution of all that unfeignedly

repent. My reference is to the individual consciousness of the person who has sinned, and the necessity of his liability to remorseful sorrow so long as he tabernacles in the flesh. To use a metaphysical distinction, I am alluding to the subjective, not to the objective, aspect; to the man's internal history, not to an external theological dogma. And in this view the illustration of the palimpsest does appear forcibly instructive. We are at once reminded that the past may one day be made present again, and the former things return, vocal with joy or articulate with anguish. Our days bygone cannot return: the youth cannot become a child again, nor the hoary hairs of eld be exchanged for the "Hyperion curls" of manhood in its prime; but the deeds of days bygone may have their resurrection, and start shrouded from their cold chambers at the cry, Come forth!

And here I am reminded of some striking thoughts which occur in Mr. Isaac Taylor's "Physical Theory of another Life." He shows that it is the vivid consciousness of the whole series of our actions and emotions that is needed for penetrating the mind with a sense of its own condition, and that those egregiously false estimates, which we so often entertain of our own merits, gain entrance by favour of an oblivion of the most considerable and characteristic portions of our moral life. He justly remarks that it is from a full and incessant recollection of the past that are to arise, if at all, and in a due and necessary intensity, those strivings of the spirit with itself, and those compunctious agonies of the heart, whence improvement may result. Mr. De Quincey does not enter upon this bearing of the question, of which the ramifications are manifold; but, as it is to this that I venture to apply his illustration of the palimpsest, the remarks of Mr. Taylor are quite in order; and their profound moral import deserves a wary scrutiny by every one who would know that arch mystery, himself. The latter observes: "The trite motto on a sundial, 'Non sine lumine,' might aptly be transferred to the human conscience, in relation to memory; and we may believe that, when its full light, unabated and perpetual, shall be brought to bear upon the soul's sense of good and evil, then shall be developed, in its dread power, the force of the moral principle, as implanted by God in our bosoms." And, once more: "The abstract possibility of an entire restoration of memory, or of the recovery of the whole that it has ever contained, need not be questioned; or, if it were, an appeal might be made to every one's personal experience; for we suppose there are none to whom it has not happened to have a sudden recollection, a flashing of some minute and unimportant incident of early life or childhood; and, perhaps, after an interval of forty or sixty years. With some persons these unconnected and uncalled-for reminiscences are frequent and very vivid; and they seem to imply" (let the reader particularly note this), "that, although the mind may have lost its command over the stores of memory, and may no longer be able to recall at will the remote passages of its history, yet that the memory itself has not really parted with any of its deposits, but holds them faithfully (if not obediently) in reserve, against a season when the whole will be demanded of it." And he finely compares the human memory to a field of sepulture, thickly stocked with the remains of many generations, of whom each individual man has left in that soil an imperishable germ; and all, without distinction, shall another day start up, and claim their dues.

The reader, if acquainted with the "Confessions" of the Opium-eater, will remember how often the minutest incidents of childhood, and the forgotten scenes of later years, revived with startling freshness in his intoxicated dreams. What seemed very trifles became portentous with imagery, pregnant with association and suggestion to his fervid imaginative faculty. The most ordinary events became the foundation of those gorgeous and terrible dreams which he has recorded so graphically, and with such thrilling effect: dreams of cities and palaces, whose pomp excelled all ever seen by waking eye; dreams of lakes, and silvery expanses of waters; dreams of ocean paved with innumerable faces, upturned to the heavens—faces imploring, wrathful, despairing, that surged upwards by thousands; dreams of the monstrous scenery of the east; while there brooded over all a sense of eternity and infinity, oppressive even to madness. And, as opium, in its morbid tyranny over the watches of the night, had the power, with the opium-eater, of arranging into new and frightful combinations the incidents of the past, renewing with appalling accuracy the scenic changes of vanished life, so with those who never tasted the poppy, with those who are no slaves of strong drink, with all of us, whatever our function and degree in the body politic, it requires but some occasional cause—such as fever, or a sudden convulsion in our existence—to produce an analogous effect upon ourselves, to recall the errors and sins, the follies and failings, which we never thought to behold again. Trooping, they issue forth when their hour is come; and their tones of recognition and reminder are thrilling as the voices of the dead, but distinct as the accents of the living. With them are mingled "phantoms of lost power, sudden intuitions, and shadowy restorations of forgotten feelings." And then the impassioned dreamer awakes and cries, as De Quincey does elsewhere, "O heart, why art thou disquieted? Tempestuous, rebellious heart, O wherefore art thou dreaming of things so long gone by, of expectations that could not be fulfilled, that, being mortal, must, at some point, have a mortal taint?" And alas! there are accusing spirits that will be heard, advocates of conscience that will cross-examine and confound, ghosts of memory that we cannot lay. A few moments dilate into a biography, into years of action, into crowded annals of retrospection; the narrow present epitomizes—yet in no narrow proportions, in no miniature images—the multitudinous past. The palimpsest is unrolled and spread before us: it startles us with the infinity of its written characters, with the innumerable details of its revelations; and, as we gaze shudderingly, we think of the prophet by the river of Chebar, before whom a roll of a book was unfolded: "And it was written within and without; and there was written therein lamentations, and mourning, and woe."

In the Opium Confessions was mentioned a well-authenticated case of a lady saved from drowning, who stated that she saw in a moment

her whole life, in its minutest incidents, arrayed before her simultaneously, as in a mirror; and that she had a faculty developed as suddenly for comprehending the whole and every part. It was to Mr. De Quincey himself (to whom she was nearly related) that she made this statement; and in his words, "At a certain stage of this descent [within the abyss of death] a blow seemed to strike her—phosphoric radiance sprang forth from her eye-balls; and immediately a mighty theatre expanded within her brain. In a moment, in the twinkling of an eye, every act, every design of her past life, lived again; arraying themselves not as a succession, but as parts of a co-existence". Such facts are not unknown to psychologists. I do not wonder, therefore, at the expressed conviction of our author that there is no such thing as forgetting possible to the mind; that, whether veiled or unveiled, the inscription remains for ever: "Alchemy there is none, of passion or disease, that can scorch away these immortal impresses." For the poet, in his Ode to Memory, does not embrace the whole question of her involuntary as well as voluntary agencies, when he invokes her as

> "Thou, whose sway
> The throng'd ideal hosts obey;
> Who bidd'st their ranks now vanish, now appear,
> Flame in the van, or darken in the rear*."

They will not flee at her bidding; but sometimes, like Frankenstein in the fiction, refuse to leave the mind which summoned them, nay, thrust themselves on a mind that never summoned them at all. To sow the wind has a strange, sad sequence: it is the harvest of the whirlwind. To do evil in bright days, when the heart is light and thoughtless—ah, the evil does not end there, but may spring to light in its monstrosity at some Ithuriel touch, in dark days to come. Think we, because it is underground and unseen, that therefore is it extinct? Nay; it is taking root there, and bides its time. Think we it is dead and gone because we see not its presence now, nor hear its murmur, nor feel its pressure? Nay; it is not dead, but sleeping. The chemistry of disease or of time can make legible the dim words of the palimpsest, too legible, alarming as the handwriting on the wall at Babylon, without its obscurity of symbolism. Exquisite are the pangs of remorse. Its victim lies on a couch

> "Stuff'd with the thorny substance of the past
> For fixed annoyance; and full oft beset
> With floating dreams, black and disconsolate"†.

Like one "turned adrift into the past, he finds no solace in his course:" an intolerable burden depresses him, making night hideous, and making day a reflex of night. It may be said that this is exaggerated language, unless applied to an unhappy few. But the spirit of it is universally applicable; and no man who has sinned—and who has not?—can assure himself that the day will never dawn on him when distracting revelations of his own inmost being shall be made (if not before, at least at, the hour of death), when the contrast between Almighty purity and his own nature shall be the most vividly realized. I do not contend for this as a universal rule: far from it. I believe such instances rare. But they may occur with all of us; and the moral inference is, to strive against the possibility of adding terror to the apocalypse by fresh transgression, or by remissness where duty is concerned. It is well perhaps to exercise our spirits in healthful self-knowledge, by recalling in solitude the days that are gone, that we may walk humbly, and so walk hopefully, with our God. In the words of professor Wilson: "Commune with your own soul, and be still; let the images of departed years rise, phantom-like, of their own awful accord, from the darkness of your memory. Will conscience dread such spectres? .... Thoughts, feelings, passions, spectral deeds will come rushing around your lair, as with the sound of the wings of innumerable birds; aye, many of them like birds of prey, to gnaw your very heart. How many sacred duties undischarged! How many glorious opportunities neglected! How many base pleasures devoured! How many sins hugged! How many wickednesses perpetrated! The desert looks more grim; the heaven lours; and the sun, like God's own eye, stares in upon your most secret spirit." Mr. De Quincey refers to the tendency of very aged persons to throw back and concentrate the light of their memory upon scenes of early childhood, as to which they recall many traces that had faded even to themselves in middle life, whilst they often forget altogether the whole intermediate stages of their experience; which shows that naturally, and without violent agencies, the human brain is by tendency a palimpsest. May you and I, reader, keep in mind that a full memory is a blessing, can be a blessing, only to those who

> "Walk with God, and are divinely free;"

who in the life of faith anticipate the skies, having their conversation, their citizenship (πολίτευμα) already there; and that it must be "but the fuel of remorse to the guilty." May the scroll of our "life-history" be a transcript from the book of life, illuminated with gospel themes, filled with the hieroglyphics of heaven. We may at least take care that every fresh line inserted therein be good news, and breathe the spirit of that evangel by which the Christian professes to live, and move, and have his being.

* Mason's "Ode to Memory."
† Wordsworth.

BISHOP CHASE, AND JUBILEE COLLEGE.

[We willingly give insertion to the following letter, together with the circular from our honoured friend, the bishop of Illinois, which accompanies it. We deeply regret the afflictive dispensation with which it has pleased God to visit the bishop; and we doubt not that Christian friends will be found in England, ready and thankful to aid him.]

TO THE EDITOR OF THE CHURCH OF ENGLAND MAGAZINE.

Sir,—As you may not have received the inclosed circular from any other quarter, I think it right to send it to you, as I feel persuaded you will gladly give it a place in the columns of your magazine. It may, through the divine blessing, arrest the attention, and call forth the sympathy and assistance, of many a Christian, to refresh the spirit, and

strengthen the hands of the good bishop of Illinois, who, in the evening of his days, has beheld the fruits of many years of anxious labour consumed in one night by the devouring flame. Allow me to take this opportunity (if you see no impropriety in giving insertion to this letter) of returning my thanks to several kind friends, and more especially to two anonymous benefactors, who sent me contributions to assist the bishop in carrying out his intentions of educating at Jubilee a widow's son from England. The particulars of the case were mentioned in the "Church of England Magazine" for August last. I am thankful to say that I have been enabled to send the bishop, in part payment of arrears, the sum of £37 10s., which will have reached him before this, having been forwarded to him at the very time that he was mourning over the ruins of the mills at Jubilee. It may be proper to add that James Rumsey, M.D., of Amersham, Bucks, who has long been a valuable friend of the bishop's, in aiding him to carry out his benevolent plans, will be glad to take charge of any sums which may be intrusted to him for the benefit of Jubilee college, that only nursery for ministers to supply the episcopal protestant church, in the extensive and rapidly-improving province of Illinois.

I am, sir,
Your's faithfully,
T. HOLME.

The Vicarage, East Cowton, Catterick, Yorkshire, Nov. 6, 1849.

JUBILEE COLLEGE MILLS BURNED, ON THE NIGHT OF THE EIGHTEENTH SEPT., ABOUT ELEVEN O'CLOCK.

The loss is a heavy one; for there was no insurance.

The buildings consisted of a large three-story flouring-mill, 56 feet by 30; two run of stone, of the finest burrs; bolts and elevators; and screen for cleaning grain; estimated, by referring to the books of moneys expended, at 6,463 dollars 71 cents. (about £1,370).

Also a saw-mill, recently repaired of the damages done by the late flood, in complete order for sawing lumber for the college. It was driven by a water-wheel combining the powers of three patents most esteemed, called "Parker's improved Percussion and Reaction Wheel." The whole of the saw-mill and dam cost 2,005 dollars 48 cents (about £425).

How the fire was communicated to this mass of buildings is not revealed to us. The steam-engine had not been used for two weeks, the grist-mill having been driven by water-power alone. The miller left the mill about dark, having no candles furnished that day for grinding at night. He went to his boarding-house, that of Mr. Wm. Nixon, across the creek, about 15 rods from the premises. There had been no candles or matches used in or about the mills for several days before the conflagration. There were about 150 bushels of wheat in the mill, mostly belonging to the college.

The above sad news was communicated to the bishop early in the morning of the 19th, as he returned from reading prayers with the hands at Ham's Hall. Nothing but an unshaken faith in the wisdom of God kept him from sinking under it.

The immediate consequences, affecting the institution, he feels to be painful in the extreme. Flour and other bread-stuffs, necessary to support the families on the College Hill, must now be bought at the market price, in Peoria, 15 miles distant; and the labourers, coal-diggers, and mechanics are unpaid, waiting the sale of the clip of the college wool. The lands out of the county cannot be sold, though their taxes have all been lately paid. The bishop, being entirely out of funds, looks to God only for support. "It is the Lord; let him do what seemeth him good." "Jehovah Jireh, God will provide." Whether for life, or for death all will be right. PHILANDER CHASE.

Sept. 19th, half-past 10, A.M., 1849.

NOTICE OF BOOKS.

AMONG the books we have lately received are the following:

"The Comprehensive Pocket Bible; with explanatory notes;" by D. Davidson. Edinburgh: Brydone. 1848. This is a very beautiful volume, clearly printed, with marginal references, the translators' preface, an introduction, containing a succinct history of the Jews, of the principal nations mentioned in scripture, of the various versions of the bible, with chronological tables, maps, explanatory notes, &c., &c., the whole compressed into a most portable size, and likely to be very useful to those who have not leisure or opportunity to consult larger commentaries. We have often thought that a book containing the scripture text, with a few annotations, which should carefully avoid matter of theological debate, and, by just explaining an eastern custom, or correcting an error of translation, or making plain an involved sentence, should simply strive to place before the unlearned reader the pure "milk of the word", would be of pre-eminent value. And some such idea seems to have been in the mind of the publisher of this edition. Easy as the task of thus shortly annotating upon the scripture might seem, it would be found, on trial, to be one of no ordinary labour. There would be great danger of explaining too little or too much, of being tempted into theological disquisition, or induced to colour a passage with personal views. We must not, therefore, find too much fault with Mr. Davidson, if he does not seem possessed of all the qualifications we could desire in such a commentator. But in truth he has occasionally been very careless. For instance, he tells us that Evil-Merodach liberated Jehoiakim (p. xli.): he says that the Ahasuerus of Esther was Artaxerxes Longimanus, or Xerxes I., and yet assigns a date to the narrative as if the monarch were Darius Hystaspes: his chronology in different places is not the same for the same events: he leaves out (see on Jonah iv. 11) the most important words of a sentence; and he is often too discursive in his notes. The volume is a very valuable one as it is; but it might be much improved if another edition passed under a more judicious and accurate eye.

"The Day of Prayer and the Day of Thanksgiving." Two impressive sermons, by the rev.

J. Jackson, M.A., rector of St. James', Westminster, and chaplain in ordinary to the queen. London: Skeffington. 1849.

"Sketches of the Crusades;" by G. E. Sargent. London: Partridge and Oakey. 1849. This seems to be a well-executed work.

"The Double Claim;" by Mrs. T. K. Hervey. London: A. Hall, Virtue, and Co. 1849. This remarkable history, which we are assured is literally true, must rivet the attention of the reader. But it is to be regretted that the authoress adopted such a very unnatural style. It is a refreshment to reach the concluding chapters, which are written in a much more plain and effective manner.

We have also received "Little Mary; or a Child's Influence;" a pleasing tract, by J. D. Massingham—Birmingham, Ragg; a "Summary of English History," and a "Geographical and Historical Summary of Palestine," both likely to be useful, by the same author—London, Partridge and Oakey, 1849; "The Soup Kitchen," by Rosa, reprinted from this magazine—London, Edwards and Hughes, 1849; "The Book of the Prophet Joel" (Hebrew) in parallelism—London, Bagster and Sons, 1849: Mr. Bagster's contributions to biblical literature are always acceptable; "Scripture Doctrine of Christian Perfection," by rev. A. Mahon, reprinted from an American work—London, Partridge and Oakey, 1849; "Lessons on the Book of Jonah," for the use of Sunday-school teachers—Edinburgh, Paton and Ritchie, 1849; "The Sabbath School and Bible Teaching," by J. Inglis—Edinburgh, Gale and Inglis, 1850 [1849 it ought to be]; "A Thanksgiving Sermon with Thanksgiving Meditations," by rev. J. W. Buckley—London, Darling, 1849. We also continue to receive "Sharpe's Magazine"—London, A. Hall and Co.; and the "National Cyclopædia"—London, Knight; both which publications we have repeatedly noticed.

Poetry.

STANZAS FOR MUSIC*.

By M. A. Stodart.

(For the Church of England Magazine.)

The cry to heav'n is rising:
Dark clouds are o'er us cast;
There's gloom in ev'ry dwelling,
There's death upon the blast.
The cry to heav'n is rising
Mournfully.

Ho! gather ye the people,
Quick to the house of prayer,
And let the cry for mercy
Be heard in meekness there.
For prayer the people gather
Hopefully.

The heartfelt cry is utter'd:
In mercy help is given;
Then let the glad hosannas
Peal to the throne of heav'n.
Sing forth the glad hosannas
Joyfully.

* These stanzas have been pleasingly set to music under the title of "England's Prayer," by H. Oakey. London: Oakey.—Ed.

Miscellaneous.

Romanism in Austria.—The over-filled treasury of papistical miracles has just been enriched with another gem. We describe it as we find it in the "Fremdenblatt," an ultramontane Austrian journal. "A Christian-minded lady attended her young daughter on a pilgrimage to the shrine of Maria-Zell, in Styria. Fervently and devoutly did both kneel down before the gracious image of the mother of the Lord, praying that the perils which encompassed their fatherland on all sides might be averted. During the first night of their sojourn at Maria-Zell, the maiden dreamed that it was her duty to have her amulet consecrated by the image of the holy virgin, and then made over to his majesty the emperor, to whom no misfortune would happen so long as it remained in his possession. The maid had the same dream on the second and third nights. At length she carried the directions so given her into effect, had the amulet consecrated, returned to Vienna, and handed it over to her imperial highness the archduchess Sophia, artlessly relating her dream to the illustrious lady. The mother of our beloved and chivalric monarch received the donor with great heartiness, and replied that she would comply with the wish of the dreamer, and present his majesty with the image of the virgin. Georgey (the Hungarian generalissimo) surrendered soon afterwards; and, step by step, the Magyar outbreak advanced to its ultimate break-up. We record the occurrence exactly as we have learnt it from credible authority." How is it that no devout dame has provided Pio Nono with a consecrated amulet? "Our lady of Loretto" surely yields not the palm to "our lady of Maria-Zell"!

The Virgin Mary.—Among the many arguments made use of to expose the gross error of the church of Rome in according divine honours to the mother of our Lord, there is one which I do not remember to have been brought forward, though it appears, in my humble judgment, to be one of no small weight. I allude to what took place on the visit of the magi to the infant Saviour. St. Matthew is minute in his detail of this event. The wise men are introduced as announcing the purpose and cause of their appearance in Judea: "We have seen his star in the east, and are come to worship him;" and a few verses further we read: "They fell down, and worshipped him, and presented unto him gifts," &c. Now, it is observable that he and he only was the object of their adoration; not a word of his mother as sharing in it in the most distant degree; and yet one would think, if there was one moment of her life more than another when she would be most entitled to honour, it would be on that glorifying occasion, when she had just given birth to this wondrous infant. So that, taking all that is recorded of her during our Lord's sojourn on earth, and the record ends with its close—from this opening scene, when she was at least unworshipped of the magi, down to the moment when she was consigned to the filial care and attendance of an humble apostle—the scripture details nothing in the way of homage as accorded to her either by our Lord himself, the apostles whom he had chosen, or the pious females who attended and ministered to him. At what period, therefore, or on what grounds she came to be addressed as "the queen of heaven," and so forth, let the poor Romanist discover if he can.—*Miscellanies, by Col. Blacker.*

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HARTLEPOOL CHURCH, DURHAM.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 807.—FEBRUARY 2, 1850.

HARTLEPOOL CHURCH.

THE town and municipal borough of Hartlepool, containing upwards of 7,000 inhabitants, is situate on a bold promontory, of magnesian limestone, on the eastern coast of Durham, and is surrounded on all sides but the N.W. by the German ocean.

It is now chiefly remarkable for the immense quantity of coal shipped at its capacious docks, and for the excellent shelter it affords to shipping during gales from the eastward. For many years prior to the year 1832 (when the docks were commenced) the town had ranked little higher than a fishing village, although in former times it occupied a distinguished page in the history of the palatinate.

It is recorded by the venerable Bede that king Oswy, after his victory over Penda, king of the Mercians, about the year 597, to evidence his gratitude, gave his daughter, Elfleda, to be consecrated to the Almighty, "in perpetual virginity," and placed her in the monastery here, at that time called, "Heruten, or the island of the Hart," where the abbess Hilda presided.

The church, built of the limestone from the adjoining cliffs, is dedicated to St. Hilda; and, notwithstanding the inroads which time, or perhaps more justly, the ruthless hands of man, have made upon it, is still beautiful in its decay, and bears noble testimony to the piety and munificence of its founders.

The style of architecture is that usually termed early English, which generally prevailed during the thirteenth century. There are, however, evident traces of a former edifice; and the beautifully-ornamented doorway, of Anglo-Norman date, may be cited in confirmation of this opinion. This doorway fails to attract the attention it deserves, being almost concealed by a frightful barn-like erection, dignified by the name of "the porch." The church consists of a nave, two aisles, a chancel, and a noble tower with crocketted pinnacles, supported by buttresses. The nave is eighty-five feet in length, and forty-four feet in width, including the aisles; and yet, from the unskilful arrangement of the pews, with the aid of the unsightly gallery at the west end of the church, accommodation can only be afforded for about 500 people. "The aisles are formed by light and lofty clustered pillars, on either side decorated with graceful capitals, surmounted by roll mouldings, and enriched with the nail-head ornament." The string course is simple though peculiar. The clerestory windows are formed by the equilateral arch, supported by plain shafts with richly-ornamented capitals. The principal entrance appears to have been at the western end, beneath the tower, which rests on four lofty clustered columns, with arches "of remarkable lightness and beauty of proportion, having early English foliated capitals." These arches are all filled up with masonry; and the space beneath the tower is thus lost to the church. The roof of the nave is now almost flat; although, from the traces on the tower, it appears to have possessed an elevation of a very acute angle. The chancel of this church formerly extended twenty-four yards beyond the limits of the nave, while at the present moment (it having been contracted in the year 1724) it does not number as many feet. The two only remaining arches of the chancel, one on the north and the other on the south side, are built up; the recess in the first being used as a coal-hole, the latter forming the vestry. The lofty entrance-arch from the nave to the chancel, is of unique and elegant construction, being the gem of the building. With the exception of this arch, lime-wash disfigures the whole of the interior of the church. The recent removal of it from the chancel-arch unfolds the rich mellow colour of the limestone, placing the latter in pleasing contrast with the sepulchral hue of the white-wash around. By way of summary, the whole church is lamentably out of course, and presents the anomalous appearance of a magnificent tower, a compressed nave, and a chancel almost annihilated. It is quite evident that a judicious restoration of the church and a re-arrangement of the pews would afford accommodation to a great number of inhabitants who are at present unable to obtain seats therein.

There is a curious document in the possession of

do so. They then obtained the use of a room belonging to a poor widow-woman in West-street, who lent them the use of it while she was out at work. They met in the evening. The room was very poorly furnished, a stool serving for a table, and they sat round it, on the floor. The widow lent them a candlestick; but the candle they bought themselves, taking it in turns to get a halfpenny for the purpose. One gave out a hymn; and they all sung: they repeated altogether the Lord's-prayer. Then one of them read a chapter out of the bible; but this book was always placed upon the stool. They then expressed their thoughts upon the chapter. J. B., at their first meeting, told her companions that, though they were very poor, and had only a halfpenny light on a stool, yet Jesus was there; because it was said in the bible, "where two or three are gathered together, there am I in the midst."

Prayer-book and Homily Society.—The missionary character of this society is well exhibited by a statistical return which the committee have lately published. The number of vessels which its agents have visited since the year 1846 to the end of June, 1849, has been 63,434! The prayer-books sold were 36,685; and the books of selected homilies, given to the crews, 20,624. Besides these vessels, the visiting-secretary visited 161 emigrant-ships, on board of which he instituted bible and prayer-classes, and otherwise instructed the emigrants how they should make the most profitable use of their opportunities on the voyage, with regard especially to the nurture of their souls, and mutual improvement in faith and practice. He distributed 2,827 prayer-books, and arranged services for use at public worship; 15,790 books of family prayer, for social worship; distributed 6,014 books of homilies to the emigrants, gratuitously; and, besides tracts of collects, and catechisms, presented 39,965 reward-books (chiefly homilies), as rewards for the schools formed on board of emigrant-ships. In addition to all these, many thousand single homilies in various languages were distributed to the emigrants gratuitously.

Christian Knowledge Society.—The receipts for the year ending April last amounted ro £33,601, including £15,368 annual subscriptions, and £7,354 benefactions, beside £3,895 legacies; the sale of books producing £54,555; thus raising the total receipts to £88,156. The expenditure for the year was £84,400: this embraced £65,193, paid for books, papers, printing, binding, &c.; £3,310 for books issued gratuitously; £7,416 for grants on account of churches, chapels, colleges, and schools; £2,777 for salaries, and other expenses of management; and £1,016 for the annual and monthly reports. The sale of books and tracts, in the retail department, amounted to £16,226. Of bibles, there were issued 137,600; New Testaments, 82,480; common prayer-books, 274,902; other books, 828,283; and tracts, 2,827,631. More than 200 schools in this country, including ragged-schools, have been supplied by the society, during the year, with gratuitous grants of books.

Church of England Tract Society.—The committee remark, with too melancholy a truth, in their last annual report: "England possesses to a greater extent than any other country a low, impious, and impure literature; and the efforts made to diffuse it among the people are very great. If once the mighty flood-gates which religion and morality oppose to these impious publications are thrown down, the torrent will break forth, and overwhelm the whole nation with its poisonous waters. But evil principles can only be dislodged and removed by the infusion of those that are good: what means then so likely to correct and neutralize the deleterious influence of publications, daily issuing from an infidel or a Romanizing press, as tracts like those published by this society? .... The little messenger may bring spiritual health and healing to scenes where disease and death are hurrying countless numbers away to eternal ruin, and bring life and immortality to the desolate and dying thousands of our own vast population, as well as of others in various parts of the world. .... It is no time for the servants of God and the friends of humanity to be silent and inactive. Let them come at once 'to the help of the Lord against the mighty;' and, in that conflict of opinion which is raging, let them, by the aid which they render to this and similar institutions, do their part in stemming the flowing tide of evil; by enduing the minds, especially of the poor, with those divine truths, which no sophistries of infidelity, and no efforts of a false and pretended religion, can ever overthrow; and so, under God, share in the privilege and blessedness of aiding that triumph of truth and holiness, which shall eventually be fully attained, through the grace of our God, and universally declared to the praise and glory of his name." During the year 1848-49, the society issued 42,681 tracts, of which 3,726 were by grants.

Loochoo Mission.—Advices have been received of the state of this mission to the 12th of April last. Dr. Bettelheim continued to be of a good courage, under the continued persecutions of the native government. One of his great hindrances is thus simply stated: "In countries like this, where a public execution brings disgrace upon the whole family, and is therefore considered much more shameful than perhaps in any other land, to establish the purity of a Saviour, crucified like a malefactor, cannot be the work of man. You may bring it home to reason, but never to the heart, trained to be disgusted with hearing of a similar scene." Again, on the 21st of March last, he writes: "Thanks be to God most high for the good work of this day. I found a very good audience and hearing at the early service, and likewise at Shay, and on my way back to Tumai. The people appear attentive, though unable to believe that the God of heaven should have ever thought of wretches like themselves. I see often the known smile of mocking doubt on their faces, when declaring to them in an earnest manner that Jesus Christ tenderly loves them and wishes them happiness here and hereafter. I had almost entirely lost my "market-voice" when I left Tumai; yet, arrived at the Napa bridge, I began to talk as well as I could, and got so much into voice, that I was often awed by the sonorous reverberation of my own words, probably caused by the hilly pine ground beyond the market. I came to-day with the idea of ordering my Todzies to stop the passage over the bridge while I was speaking: the order came so full of earnest, and

so unexpectedly, that they could not help being frightened into obedience. Thus I could, undisturbed, address two shores at the same time—a spectacle grand and impressive even to my own mind. O for a blessing on these rare, rural labours! I had here, through God, the command over two distinct masses, whom nothing but a breathless attention melted into one." Dr. B. is engaged in the translation of St. Luke's gospel, aided by his todzies. "Strange to say," he observes, "one of our Todzies, Shin-shi, once so averse to every thing Christian, that I could not get him even to look into a bible, now turns out my best helpmate in translating. He takes pains to find me words, and to construct sentences, so as fully to satisfy my scrupulous accuracy, so all-important in translating the living and abiding word of God. Of course I am not backward in rewarding his trouble with cakes, sacki, pencils, lead, &c. I am now come to the resolution to serve my Todzies weekly with a good batch of pies, seeing they like the produce of my built oven, and the work of my baker-hands. .... What can we do less for our good cause than become bakers and masons, and waiters on those whom we desire to taste how gracious the Lord is?" I am thankful to observe that the Lord is raising up influential friends to this interesting mission. The newly-appointed bishop of Victoria has expressed himself very favourably-inclined towards it, and has become both a donor and subscriber to the fund which lieutenant Clifford has raised and is raising to continue Dr. Bettelheim's indefatigable labours; and the British and Foreign Bible Society have voted a donation of £50 towards meeting the expenses of printing the gospel of St. Luke and the Acts of the Apostles in the Loochooan language.

H. S.

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.

No. XIX.

LOCKHART'S "LIFE OF SCOTT."

"Now, even now, ere wrapped in slumber,
Fix thine eyes upon the sea,
That absorbs time, space, and number—
Look thou to eternity."

Wordsworth.

If ever book were calculated to make one sad and thoughtful, this—*me saltem judice*—is eminently so; this merry, exciting, social life of the great sir Walter, with its plenteous scenes of uproarious mirth and genial friendliness and prodigious success. On the surface the gayest, below the surface the gravest of books: on this side the hill of life all springlike and verdant and sunny, the hill-top beaming with excess of light; on that side, as we descend, all bare and chilly; for the evening has set in, and the clouds are gathering fast, and the darkness groweth more and more unto the perfect night. A jovial, prosperous manhood, and then a bleak, dispirited old age, with dim eyes—dim through tears and trouble, more than years; fixed rather on the woe of present wreck and desolation than upon the haven beyond, where the weary be at rest.

The pain, suggested by "the last scene of all that ends this strange, eventful history," is greatly enhanced by the feeling of affectionate personal regard which one acquires towards "the old man eloquent." The noble honesty and generous fervour of his character win for him not merely golden opinions from all sorts of men, but their cordial love and sympathy also. Reading his decline and fall is, therefore, watching the bankrupt fortunes, beggared hopes, and decaying, drooping strength of an old and honoured friend. The picture presents an affecting proof of the vanity of human aims and purposes, and is an emphatic assent to the serious truth that "too low they build, who build beneath the stars." He triumphed over the burden and heat of mid-day; but, while it was yet day, his sun went down:

"See, the summer gay,
With her green chaplets and ambrosial flowers,
Droops into pallid autumn: winter gray,
Horrid with frost, and turbulent with storm,
Blows autumn and his golden fruits away."

Exuberant life and spirits marked the early and middle stages of Scott's passage through this revolutionary world. Buoyant enthusiasm vents itself at this epoch, in "Liddesdale Raids," and sallies of a like order or disorder, followed by a more staid and sober aspect—that of retired wedded life, in Lasswade cottage; where, however, literary ambition begins as leaven to leaven the whole mass of his being, and prompt him to strenuous endeavour in that career where he sped so prosperously, and was crowned with so many laurels. Now began a system of strict yet cheerful application to study and writing—a somewhat parallel case to that of Jean Paul, among the Germans, who indeed, unlike his Scottish compeer in fame, was compelled to write for daily bread, and even then gained but a scant and hard crust, but loved with devoted attachment the craft by which he lived; who continued stubbornly toiling at authorship, as at his night-work, let the weather be sunny or snowy, suffering no temptation to draw him from his book; his heart and conscience, as well as his head and hands, being in the work*. The "Minstrelsy of the Scottish Border" was the overture to Scott's course of triumphs, which trod one on the heels of the other, in thronging haste and gladness, only giving way to a yet more brilliant prosperity attendant on his renowned series of prose successes. And now the darling project of his life, the nursling treasure of his reasoning dreams, became for him a feasible and a tangible effort. To put his name and family on a par with the lauded heroes and "honourable men" whom he had painted so vividly on the canvass of his art; to give to his longing visions "a local habitation and a name"—a *status*, deep and firm in its foundation, among the great of his fatherland—this had been his cherished aim; and this to accomplish he trafficked for house and estate; and the prosaic commonplace of Cartley Hole was transformed into poetic Abbotsford, that "romance of stone and mortar." To quote the words of one who loves him well: "Alas! Scott, with all his

* See Foreign Review, No. ix.

health, was infected—sick of the fearfullest malady, that of ambition. To such length had the king's baronetcy, the world's favours, and 'sixteen parties a-day'*, brought it with him. So the insane rocket must be kept up, and rise ever higher. So masons labour, ditchers delve; and there is endless, altogether deplorable correspondence about marble-slabs for tables; wainscoting of rooms; curtains, and the trimming of curtains, orange-coloured or fawn-coloured: Walter Scott, one of the gifted of the world, whom his admirers call the most gifted, must kill himself, that he may be a country-gentleman, the founder of a race of Scottish lairds. It is one of the strangest, most tragical histories under the sun. So poor a passion can lead so strong a man into such mad extremes! To cover the walls of a stone house in Selkirkshire with nicknacks, ancient armour and genealogical shields, what can we name it but a being bit with delirium of a kind? As the Arabs say, 'There is a black speck, were it no bigger than a bean's eye, in every soul, which, once set it a-working, will overcloud the whole man into darkness and quasi-madness, and hurry him balefully into night'." If we look at Scott's correspondence at this season, we find it crowded with items of Abbotsford upholstery—showing the bent of his mind; full of paragraphs about "shelves ten or twelve feet high;" "an antique mosaic slab, about four feet and a-half in length;" "carved wainscot from the kirk of Dunfermline enough to cover the hall to the height of seven feet;" "Jamaica cedar-wood, for drawing-room and library"—"the wood finely pencilled, and most beautiful, something like the colour of ginger-bread;" "fine old English cabinet;" "two superb elbow-chairs, the gift of Constable," &c., &c.; interlaced with such questions as "Pray, is there not a tolerable book on upholstery—I mean plans for tables, chairs, commodes, and such-like?" and again: "Another anxious subject with me is fitting up the little oratory;" and so on. The warm heart of the man is in these details of dilettantism, almost like the cold heart of Horace Walpole amid the trifles and articles of *vertù* at Strawberry-hill. They are, to Scott, symbols of the object of his worship. They are *indices* of prosperity, first-fruits of the newly-planted tree of renown.

But adversity spread its wing-shadow over the roof of that fair domain; and the sunbeams played no more upon its walls. The chilling change comes—

> "And—when he thinks, good easy man, full surely
> His greatness is a ripening—nips his root;
> And then he falls."

And great is the fall: great must be the fall of every house built upon the sand, as also our Lord hath forewarned us and testified. The contrast presented by Scott's declining years, and the boisterous blythe joyousness of earlier times—this makes his "life" so melancholy a book. Perhaps the most painful part of all is his wondrous manful energy to regain his position. "The ultimate prize was within view; and the world cheered him on, eagerly anticipating his triumph; but the victor sank exhausted on the course. The strong man was bowed down; and his living honour, genius, and integrity were extinguished by delirium and death." A few brief snatches from his journal will best illustrate my meaning: they are often touching in the extreme:

"*March* 13, 1826.—I am not entirely free from a sort of gloomy fits, with a fluttering of the heart, and depression of spirits, just as if I knew not what was going to befall me. .... The hang-dog spirit may have originated in the confusion of our old furniture, the stripping of walls of pictures, and rooms of ornaments: the leaving of a house we have so long called our home is altogether melancholy enough. .... I have set to work to clear away papers, and pack them for my journey. What a strange medley of thought such a task produces! There lie letters which made the heart throb when received—now lifeless and uninteresting, as are perhaps their writers; riddles which have been read; schemes which time has destroyed, or brought to maturity; memorials of friendships and enmities, which are now alike faded. Thus does the ring of Saturn consume itself." Then his feelings on reaching Abbotsford, after the death of lady Scott: "*May* 16.—She died at nine in the morning, after being very ill for two days—easy at last. I arrived here late last night. Anne is worn out, and has had hysterics, which returned on my arrival. .... It would have been inexpressibly moving to me as a stranger—what was it then to the father and the husband? For myself, I scarce know how I feel—sometimes as firm as the Bass rock; sometimes as weak as the water that breaks on it. I am as alert at thinking and deciding as I ever was in my life. Yet, when I contrast what this place now is with what it has been not long since, I think my heart will break. Lonely, aged, deprived of my family—all but poor Anne; an impoverished, an embarrassed man; deprived of the sharer of my thoughts and counsels, who could always talk down my sense of the calamitous apprehensions which break the heart that must bear them alone." "*May* 26.—I cared not carrying my own gloom to the girls; and so sate in my own room, dawdling with old papers, which awakened as many stings as if they had been the nest of fifty scorpions. Then the solitude seemed so absolute—my poor Charlotte would have been in the room half-a-score of times to see if the fire burned, and to ask a hundred kind questions." "*June* 8.—I have often deserved a head-ache in my younger days, without having one; and nature is, I suppose, paying off old scores. Aye, but then the want of the affectionate care that used to be ready, with lowered voice and stealthy pace, to smoothe the pillow, and offer condolence and assistance—gone—gone—for ever—ever—ever." "*June* 29.—So farewell, poor No. 39!* What a portion of my life has been spent there! It has sheltered me, from the prime of life to its decline; and now I must bid good-bye to it. I have bid good-bye to my poor wife, so long its courteous and kind mistress; and I need not care about the empty rooms; yet it gives me a turn. Never mind—all in the day's work." "*July* 21.—A melancholy contrast between the young man entering the

* In allusion to the tourists, wonder-hunters, &c., who made "solitary Ettrick" a "populous" region—arriving, as many as sixteen parties in one day, at world-famed Abbotsford.

* 39, Castle-street, his Edinburgh residence.

world, on fire for fame, and busied in imagining means of coming by it, and the aged widower, *blasé* on the point of literary reputation .... and looking back to regret, instead of looking forward to hope. This brought bad sleep and unpleasant dreams."

The plough, as he said, was nearing the end of the furrow; and the sorrows of his heart were enlarged, just as the cordage of that heart gave symptoms of breaking. The time came for faithful William Laidlaw to watch him from hour to hour; when the "sagacious judgment, the brilliant fancy, the unrivalled memory," had all become subject to occasional eclipse; when he "spoke and wrote with embarrassment;" when he left the excited and insulting Jedburgh electors, with the affecting words, "*Morituras vos saluto;*" when a dark day told sadly on his shattered nerves, and the rushing of a brook, or the sighing of the summer breeze, brought the tears into his eyes; when he sought on Italian shores a transient recovery, a new lease of vigour for the crumbling tenement of flesh, but returning "a helpless and almost unconscious wreck;" when, once more at Abbotsford, he sat bewildered amid weeping relatives, and alternately sobbed and smiled over the dogs that had gathered about his chair, and begun to fawn upon him and lick his hands; when he insisted on having the pen put within his fingers, and his fingers refused their office, and the pen dropped on the paper; when, to Laidlaw's whisper in the sick-room, "Sir Walter has had a little repose," he interposed, "No, Willie: no repose for sir Walter but in the grave;" and with gushing tears he craved them to take him to bed, from whence he arose again no more.

But the melancholy of the story is not complete when the worn-out veteran is laid in his grave. That fine property, which had been as the apple of his eye for the sake of his sons and daughters, was destined to be enjoyed by no one of the four.* The baronetcy of Abbotsford became extinct by the death of sir Walter, the last survivor of his children, on his voyage from Madras to England, in 1847. "Rarely indeed," it was observed at the time—"rarely indeed has time made a more rapid end of mortal hope and ambition than in the case of the family of the 'great unknown.'" To his dream of becoming the patriarch of a race, the founder of a family name, the life of the latter was sacrificed; and in the very youth of his first successor we have the end of all! The poet's letters, rapturously describing the halls which he was building, and counselling the son, who was, he trusted, to sustain the honour of his self-earned rank, give to the "common lot" in this case a lesson more than usually impressive and touching.

Reader, draw the moral thyself: apply it to thyself; and pray to profit by it.

Juvenile Reading.

CHRIST AN EXAMPLE TO HIS "LITTLE ONES."

By the Hon. and Rev. L. Barrington, M.A.,

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It is said that "the grace of God was upon him." Has not God said, "I love them that love me"? Yes; and he shows his love to them by pouring out upon them the riches of his grace. Jesus had wisdom to understand the will of God, and grace to do it. When Saul went forth from Jerusalem to persecute the Lord's people at Damascus, he had neither divine wisdom nor divine grace, though he was a learned man, and thought he was doing God service; but, when he turned from that way, and went about enduring so many hardships and suffering to do the will of God, how did he do it? It was "the grace of God" which was upon him: the power was given to him. We are naturally very weak at our best: what must a little child be? Yet, "by the grace of God," they may glorify him, as many a Christian child has done, by overcoming temptation.

But how are we to know when a child has the grace of God? As a tree is known by its fruit, so a child is known by its doings. Thus, when Jesus was twelve years old, he went up with his parents to Jerusalem. It was the feast of the passover—a feast which God ordered the Jews to keep, in remembrance of his mercy to their fathers in Egypt, when he smote all the first-born of the Egyptians so that they died, whilst he "passed over" the children of Israel. Many people went from Nazareth to Jerusalem at this time; and after the feast they returned to their homes. Joseph and Mary also returned, but Jesus tarried behind. They sought him at the end of the first day's journey; and when they found him not, they returned to Jerusalem, and, after three days, they found him. Where was he? Had he gone with idle companions, to seek amusement? No: they found him in the temple; that is, in his Father's house, sitting among the learned men, hearing probably what God had done for Israel in times past, and what he had promised to do for them in time to come. He also asked them questions on what he heard, and on what he read in the law and the prophets; so that all who heard him were astonished at his understanding and answers. When Mary asked him why he had so dealt with them, his answer is very simple and beautiful: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke ii. 48-49). He had to make known the salvation of God; and thus early did he seek to awaken men's minds to seek it. But he went back with them to Nazareth, and was subject unto them, or "obedient in all things"—a continual example to children and young men. And thus he grew, and "increased in favour with God and man" (Luke ii. 52).

Now, my children, you may remember that you are often disposed to be unruly and disobedient to parents: you give trouble sometimes to your teachers; but look to Jesus as your example. You like better to play and be idle than to do God's work: think of Jesus. And, as you grow,

pray to God that his "grace may be upon you;" that, like Jesus, you also may increase in wisdom, and in favour with God and man, for his name's sake!

"Follow me!" These two little words are very important, my children, and very necessary to remember: let them sound in your ears when you sit down and when you rise up, when you go forth from your chamber, and when you lie upon your bed: they are the sum of all religion, for they show us the faith and duty of a Christian. Then, you think religion is a thing soon learnt, if it is wrapt up in the two words, "Follow me." Yes; we may soon learn what it is; but it is not so soon practised; for, instead of doing what is said, we are too often thinking of this thing or of that, by which we are hindered from following Christ. .... Philip went after him; and so, in a manner, must we. Shall I tell you how, my children? It is to do what Jesus did, and not to do what sinners do. "He did no sin; neither was guile found in his mouth" (1 Pet. ii. 22); but they "provoke God to anger with their sins" (1 Kings xvi. 2). We must then take Christ for our example, if we would follow him. There must be in us "the same mind that was in Christ Jesus" (Phil. ii. 5). His heart was love: the breathings of his soul were to heaven. To us also it is commanded, saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. xxi. 37). Then, how great was his love to man! He came from the glories of heaven, "to seek and to save that which was lost." He became man for this purpose, and went about doing good; and at last, "humbled himself even to the death of the cross," for our sakes. But can little children do this? You are not asked to do it; but you are told, "Thou shalt love thy neighbour as thyself;" and in so doing, thou wilt "follow" Jesus*.

A Sermon,

BY THE REV. W. W. CHAMPNEYS, M.A.,

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PHIL. iv. 6-7.

"Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, make your requests to be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus."

THE Philippians, to whom these words are addressed, were the first Europeans who became Christians; at least, the first in whose city the gospel of the grace of God was preached. It is worthy of remark, that in the whole epistle there is not one word of blame: "a strong proof," as St. Chrysostom observes, "of the virtue of the Philippians, who gave their teacher no subject of complaint whatever."

We, brethren, like the Philippians, are Europeans; and, like them, we also profess to have received the gospel. Could he who walketh in the midst of his church, the ever-present God and Saviour of the Christian, could he say of us what he taught his last apostle to say and write of them? Alas! no. Our lukewarmness, our want of love to him, our worldly-mindedness, our divisions, our want of brotherly kindness, testify against us.

But why should it be so? If we are Christians, if our profession of Christianity is not self-delusion, if we be not reprobates, the Philippian Christians had nothing which we have not also. The same gospel has been preached to us as was preached to them; we have the same privileges as they had, and the same duties belong to us as belonged to them. If we, then, are Christians, "we have one Father, even God; and all we are brethren:" "we are all the children of God by faith in Jesus Christ;" and the same child-like trust and confidence in God, which the words of our text enjoined on them, they equally enjoin on us.

The words of our text are evidently addressed to the Philippians as children of God: in no other relation could they be spoken to them. Such words would not be addressed to children of this world, to urge them to "be careful for nothing", when they are taken up with the cares of this life alone; to urge them to cast their cares upon God, "when they know not God;" to have recourse to prayer and supplication, when they know not what real prayer is, and have, like Saul before his conversion, never prayed in spirit and in truth; to promise them that they shall have "the peace of God, which passeth all understanding," when they know not what peace means, though they may know what mirth and laughter are: this would be to urge them to do what they cannot do, and to promise what can never belong to them while they are as they are. Our text, then, is evidently addressed to God's children in Philippi, and to none else. It is, therefore, spoken to such of you as are God's children. May God our heavenly Father bless the words to our souls, by his Spirit, for his dear Son's sake.

Children of God! Is it possible that any among Adam's sinful race can be God's children? Can it be possible that he, whom the heaven and heaven of heavens cannot contain, should so stoop and bend as not only "to behold the things that are in heaven and earth," but to take any of earth's beggars from the "dunghill" of their corruptions, "and set them among princes, even the princes of

* Not only the young, but the old, may learn and profit by "The Child's Preacher," from which the preceding is taken. Happy is it indeed for all of us, if we remain "children," from the cradle to the grave; for of such is the kingdom of heaven.—S.

his people, and make them equal to the angels"? Is it possible that the Father should have bestowed such love on any of his poor erring creatures, that they "should be called the children of God; that they should be the sons and the daughters of the Lord Almighty?" It is possible: wonderful as the love is that has done this, it is done; and there are in the world, but not of the world, who are not discerned of any, nor known by the men of the world, a few out of many, meek, humble, afflicted ones, who, by faith in Jesus Christ, have received the Spirit of his Son, the Holy Spirit of adoption, and who not only call God their Father, but "cry," and that from a child-like and filial heart, "Abba, Father." To such as these the words of our text are addressed.

To these God is a Father; not by creation only, having made them; but by choice, having "chosen them in Christ before the foundation of the world;" by redemption, having bought them by Christ when the time of his offering was fully come; by regeneration, having "begotten them again to a lively hope by the resurrection of his Son Jesus Christ from the dead"; by renewal, having strengthened and renewed the new nature in them day by day. To these he is indeed a Father. And, while he is good to all; while his tender mercy is over all his works; while he doeth good even to the unthankful and the evil, and even in heathen lands "leaves not himself without witness, in that he sendeth rain and fruitful seasons, filling men's hearts with food and gladness;" yet to his children, his believing and repenting people, he is indeed a Father. He loves them as his own, because they love and believe in him whom he hath sent: he watches over them to do them good. To these no evil shall come: evil shall be turned into good, the very curse into a blessing: pain shall be the root of patience, trouble of submission, sorrow of humility: poverty shall prove his watchful providence: all things shall work together for good to them: death itself shall be life, the gate of everlasting life, the passage to the home of many mansions, the approach to the courts of their Father's house, the messenger of mercy to strike off all chains of sin and infirmity, and bring them to peace and rest with Christ in paradise.

Such is God to them, a Father to his children: such is his love to them, such are his purposes of mercy towards them. The text points out to such—

I. A duty arising from their relation to God. And,

II. Holds out a promise of blessing, which will follow on their due discharge of the duty.

"Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, make your requests to be known unto God:" this is the duty. "And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus:" this is the promise.

I. "Be careful for nothing." The word "careful," in the old English, meant anxious care, or, as the old writers call it, carking care; that is, care that gnaws on and eats into the heart, as rust into metals. These words, then, "be careful," do not teach Christians not to be careful and saving and provident. In many other passages of God's word they are especially urged to be so. "If a man will not work, neither let him eat:" "If any man provide not for his own, he hath denied the faith, and is worse than an infidel:" "The children lay not up for the fathers, but the fathers for the children." We are bidden by the wise man to "go to the ant, consider her ways, and be wise; which, having no guide overseer, nor ruler, provideth her meat in the summer and gathereth her food in the harvest." Christians, then, are not forbidden to be careful, when by carefulness is meant (as the word often means) frugality and saving and forethought, but only that restless anxiety, that perplexing care which arises from doubts about the future, and uneasy thoughts as to what is befalling or may befal us.

The Christian ought not to be harassed by such anxiety, such care as this. It is dishonouring his God when he feels thus: it is wronging himself when he throws away his privilege. As a child of God, such fear should be cast out. Such cares may not be strange in one of this world's slaves; for every worldly man is a slave; "to whomsoever we yield ourselves servants to obey, his servants we are to whom we obey"; and he who obeys the world is the slave of the world. Such cares, then, are not strange in a worldly man, but in a Christian, in a true child of God, they ought not to have a place.

Are not, then, a Christian's troubles still troubles? Is sickness not sickness? Is pain not painful? Is want not hard to bear? Is unkindness any thing but distressing? Is it no trial to have a dear child's life or a tender parent's hang in doubt? Is hope deferred not as sickening to a Christian's spirit as to a worldly man's? Is calumny not galling? Is contempt not cutting to the heart? Yes; all these are evils to whomsoever they befal; and the being children of God, by precious faith in Jesus Christ, does not deaden one of a believer's feelings, but increases them all many fold. The blessed God-man him-

self, speaking by his antitype David, could say, "It was not an open enemy that did me this dishonour, for then I could have borne it; neither was it an adversary that did magnify himself against me, for then peradventure I would have hid myself from him; but it was even thou—my companion, my guide, and my own familiar friend." Although, as God, he knew that Judas was a devil, and son of perdition, yet, as man, the Saviour felt the treachery of his apostle and pretended friend; and his words meant that, when he said, "Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?" Faith, then, does not deaden our feelings. Faith does not make cares to be no cares, and troubles to be no troubles; but the believer is a child of God; and, as such, nothing really evil can befal him but sin. Evil itself shall work together for good to him: tribulation, however bitter, shall "work patience, and patience experience, and experience hope".

But the Christian has a privilege which no other has. The true Christian's faith, then, does not prevent him feeling every evil of life as sharply as the unbeliever; nor is he, as a Christian, excused from one of those evils which, as a child of fallen Adam, we are all to suffer. Nay, more: "great are the troubles of the righteous:" the godly man has troubles which the worldly does not know of: he has "fightings without, and fears within," to which the unbeliever is a stranger. He has to wrestle with "flesh and blood:" he has to deny himself daily: he has to watch himself every hour, and chasten himself every moment: he finds the greatest foes to be those of his own household; and that it is a hard struggle to keep down the evil workings and tempers of his own heart. The worldly man, who knows not what self-denial means, has none of this trial. The believer has to contend with Satan. He has to find out his crafts, and beat back his assaults. While he was an unbeliever he was the devil's goods; "and that strong man armed kept his goods in peace," in a false security—that peace of death, which arises from ignorance of our danger. The devil will not trouble much those who are in his power; but, when a man is taken out of his power; when he, who is stronger than the strong man armed, has taken us out of his power; taken away his armour, in which he trusted; removed unbelief or sinful habit from us, by which he overcame us, and spoiled him of the goods he before held—then all his endeavour is to recover his goods, to go back to his house whence he came out; and he taketh with him many besides himself; and with these the believer has to keep up a constant warfare: against these he has to maintain an increasing watch and ward. He wrestles "with angels, principalities, and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places:" he has to keep the shield of faith continually held up to guard against their fiery darts; and when these darts strike his soul, they wound him; when doubts, and fears, and thoughts of evil nature are cast into his mind, they distress him, if they do not hurt him; and this is another source of a believer's trouble, of which the unbeliever knows nothing.

He has also difficulties to encounter from the world; that is, from the men of the world and the things of the world—the men that do not love God, the things that God does not love. Such men do not love the real, spiritual Christian: they find him too strict, too scrupulous, too conscientious for them: to them he is righteous over much; their ways are not his ways, nor his thoughts their thoughts. If he is right, then they are wrong: they are secretly conscious that all is not right with them; and they do not like him, because he continually reminds them that all is not well with them. Therefore the true Christian, however meek and gentle and kind he may be, yet, if he is also straightforward and firm and unflinching, meets with trials from the world and the men of the world. "If any man will live godly in Christ Jesus, he shall suffer persecution." This word is as true now as it was the day when the ink of it was wet from the apostle's pen. Thus, then, the believer has trials from the world, of which the believer knows nothing.

Having, then, to meet with the same troubles which all other men have as sons of fallen Adam, and having, besides, others which none but believers have to encounter in denying their own hearts, in resisting the world and overcoming the devil; deadening their faith, not their feelings; nor preventing them feeling every trial as sharply as those who have not faith, you will ask perhaps how can they be otherwise than careful? if cares are cares to them, and troubles troubles, how can they but feel them? Our text answers the question. They have a Father and a Friend, to whom they may go at all times, and on whom they not only are allowed, but invited and entreated to cast their every burden and every care. They are directed "in every thing by prayer and supplication, with thanksgiving, to make their requests known unto God." They are encouraged to trust God as dear children, "and cast all their care on him, because he careth

for them." It is the privilege of children to leave their care with their father: they know that he thinks for them and provides for them, and they trust him: they tell him of their little troubles: they confide in him their little difficulties; and, if he has really won their love by firm tenderness, they do not dread him, though they respect him: they feel alive to him, which takes away such fear as gives pain and banishes confidence. Such should be the feeling which God's children should have towards him: such should be the confiding trust which they are to place in him. He invites them, when weary and heavy laden, to come to him, to unburden their hearts, and cast their load on him. He invites them to tell him of all their griefs, to whisper all their sorrows in his ear, and promises to hear them and answer every prayer.

Are their consciences by sin accused; does the remembrance of past guilt rise, like a dark cloud, over the memory, and weigh down the spirits; do the iniquities of their days of ignorance and unconversion come up before their mind, and bring a sense of guilt over their soul; do their daily faults, their negligences and ignorances, their daily shortcomings in duty, the imperfections which they discover and lament, in the motives of their daily conduct, oppress them; they are invited to bring their load, and lay it down before him, and to go away in the full assurance of his gracious pardon and tender pity?

Do doubts and misgivings harass them; does the evil heart of unbelief send forth its secret murmurings and repinings, its fears and suspicions; does Satan lead them to question their forgiveness, their interest in Christ, their adoption into God's family, their own sonship, and his fatherly love to them; does the enemy of souls whisper that their afflictions are marks of God's anger; does he say to their soul that God hath forsaken them, and therefore he shall persecute and take them, because there is none to deliver them — they are invited, then, to cast their care upon the Lord, to go to him with their doubts, their misgivings, their temptations, and are assured that, "like as a father pittieth the weakness of his own children, so will the Lord be merciful to them that fear him". Does want overtake them; is the widow's little barrel of meal gone, except a scanty morsel; is the oil wasted to all but the last drop; does pinching poverty threaten them, and the almost empty house, stripped of the little furniture of life, tell a tale of sharp necessity and pressing need—they are then invited to come with their want, and lay it all before him, who will sooner make windows in heaven than let a child of his starve; who will so move the heart of some kind Christian to assist, or make even some unbeliever generous, that they may feed those who put their trust in him. Yes, brethren, and we believe that he, who holds every man's heart in his hand, does still, in a way that we often know not, though we sometimes can see his hand in the work, supply his poor children as marvellously and as strangely as he supplied Elijah by the ravens—as he made the poor widow his prophet's almoner, and blessed her own little store, because she was giving the first-fruits of that store to him, the prophet of the widow's God.

Such, then, is the duty enjoined on us as Christians, in the text: "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

II. The promise contained in the latter part of our text (which we must notice very shortly) shows us the result of trusting God: it points out what will follow if we thus make known our requests to God in prayer.

Our care shall depart, our anxieties cease, and peace, the peace of God, which passeth all understanding, shall keep our hearts and minds. The peace of God! Yes, brethren, there is no true peace but God's peace. That which the world calls peace is no peace at all: it is ignorance of danger, it is a blindness of heart, it is a groundless security; but it is not peace. The men of the world may be merry and jovial—"the harp and viol, the tabret and pipe may be in their feasts," but peace is not there: their mirth lives in excitement: calm, quiet, serious thought is not the air in which their (so-called) peace thrives: their merriment is restless and feverish — fed upon novelty, living upon change: it is not peace. None but the true Christian knows by experience the meaning of that word peace—that unutterable calm shed abroad upon the heart, that stills the waves and the multitude of thoughts when they arise, as oil stills the troubled waters: none but the Christian knows that sense of quiet joy, arising from simple, child-like confidence in God—content to leave all with him, not knowing, nor anxious to know, how he may see good to help, but knowing that he will help, in the best way and at the best time: none but the true Christian knows what the Saviour's last legacy is which he bequeathed with his dying breath to his people: "Peace I leave with you: my peace I give unto you." But, if the believer would only be more diligent in using his privilege; if, as a child of God, he were more ready to make known his requests by prayer and supplication to his God;

if in this way he would cast his cares upon that blessed Being who careth for him, he would oftener know that peace of God which passeth all understanding, which no man can by nature know, which none but the believer can feel, and none but the Spirit of God and of Christ bestow. And this peace would keep both heart and mind through Christ Jesus.

The heart is generally taken in scripture for the affections—the mind for the understanding: both these would be kept and garrisoned, as it were, like a fortified town, by the peace of God. It would keep the heart, by filling it with the love of God; for the more we trust God the more shall we find his love to us; and it is natural to trust those we love and love those we trust, and love them still the more the more we trust them. So would it be with us if we trusted God more: we should find more of his faithfulness to his promises, we should know more of his tender mercy and infinite compassion; and this would lead us both to love him and trust him further; and thus the peace of God, increasing ever more and more within us, would garrison our hearts, and keep them, as it were, with an armed host, in the love of God, against all the assaults of the enemy.

So also would it keep the mind. The more we go to God in prayer the more we should know of him, and the more we know of God the more we should love him. "We err in our hearts, because we know not his ways." The knowledge of God would keep us in his love: it is those doubts and perplexing thoughts which arise from distrust that keep the mind in a state of agitation and disquiet. If we went to him in prayer, and, having made known all our wants and all our difficulties, left them then with him, peace would fill the mind and calm the thoughts of the mind, and the knowledge of God increasing within us would keep our mind, as it were, garrisoned against the entrance of worldly, doubting, and disturbing thoughts.

But we must not forget through whom we are thus permitted at all times thus to be near unto God: we must not forget that there is only one way by which we have access and the liberty of approach to his throne—even by Jesus Christ, the living way, the only door to heaven. It is on account of what he has done and suffered that God's anger is turned away from us: it is through faith which is in him, which is fixed on him as its object, which comes from him as his gift, that we have redemption, pardon, and adoption into the family of God: it is through him that our poor prayers are alone accepted: by him they are purified, and perfumed with the merits of his righteousness, that they rise before the throne of God as incense and a sweet-smelling savour. He is our peace, who has made peace between an offended God and offending man: he is our peace, who has made peace between guilty man and his own accusing conscience: he is our peace, who has made peace between man and man, and has brought brethren to dwell together in unity, by making them his own brethren, and the children of his God and Father. Children of God, honour your heavenly Father by trusting him and carrying your cares to him: then shall you taste that "peace of God which passeth all understanding."

PARTICULARS CONCERNING THE REMARKABLE DELIVERANCE OF SEVERAL PERSONS IN THE YEAR 1696.

SELECTED FROM A SCARCE OLD BOOK, PRINTED AT THE SIGN OF "THE BIBLE," IN GEORGE-YARD, LOMBARD-STREET, 1720,

By Mary Roberts.

No. II.

The next day, about noon, when the Indians had removed all their plunder, a guard was provided, armed with bows and arrows, and the ship's company were ordered to march, each one with a heavy burden, except Mrs. Dickenson, whose strength scarcely sufficed to carry her child, and the captain of the vessel, who, having lately broke his leg, was helped by his negro, Ben. It was a sad sight to see this train of weary people forced along the beach, barefooted, some of whom had been accustomed to all the elegances of life; but there was no help. Mrs. Dickenson, as already mentioned, was forced to carry her child, and no one was suffered to relieve her; for, if any of the men offered to lay down his burden for the purpose, or for a moment's rest, he was threatened with instant death.

One of the master's quadrants had been saved, with the Seaman's Calendar and two other books; and, as the company walked along the bay, the mate, Richard Limpeny, took an observation, and found that the latitude was 27 deg. 8 min. Some of the Indians, however, observed this movement, and, when the quadrant was held up, an arrow was immediately drawn; but it pleased the Lord to frustrate this murderous purpose, and to prevent the shedding of blood.

By this time the sun was extremely hot, and the sand deep, and wearily went on the company for nearly five miles, till they came to an inlet, beside an Indian town, made of small poles stuck into the ground, and bent one towards the other, making a kind of arch, covered with thatch of small palmetto-leaves. Within this rude dwelling the prisoners were commanded to sit down, and the cassakey came to them, and scratched a hole in the sand about a foot deep, upon which water appeared; and of this he made signs that they

should drink. This they did willingly, for their thirst was great; but the water was almost salt.

Presently lights appeared on the other side of the inlet, which grew brighter and brighter till it became evident that large fires were being made; and the prisoners' hearts sunk within them with exceeding dread. At length an Indian came with a small canoe, and made signs that Mr. Dickenson, with his wife and child, and their aged friend, Robert Barrow, should accompany him. This being done accordingly, they were soon paddled across the inlet and safely landed on the other side, where the Indian again certified that they should go a little distance from the coast into one of the largest wigwams which belonged to the cassakey, or chief man.

This wigwam, although somewhat larger than the rest, was yet scarcely higher than a man's head; and therein was the wife of the cassakey, and some aged women, sitting on a kind of raised platform made of sticks, about a foot high, and covered with a mat. Signs were made that the strangers should sit upon the ground; and, after looking earnestly at them for a little time, the cassakey's wife left her place, and, having given her young child to another woman, insisted upon taking the white infant from its mother. In vain did the poor mother seek to detain her child; but the Indian woman meant no harm; and, having fondled it for some time, and felt it from head to foot, she returned the infant to its mother.

Next came several of the ship's company, who were directed to sit down without the tent; and an Indian having broiled a fish, brought it on a palmetto-leaf, signifying that the company within should partake of it. Their distress, however, was so great, that they had no inclination to eat; neither did they know how to divide the fish, except by tearing it asunder.

At length all the people were brought over; and the cassakey, having obtained some stakes, stuck them in a row adjoining his wigwam; which done, he tied them together with small palmetto-branches, and threw over them two or three mats made of reeds, to keep off the wind. He then made signs that all were to go there; which they did accordingly; some lying on the mats, and others on the ground: a strange company, resembling those who lie down in their last sleep: both the great and the poor were there; some who had possessed great wealth and a train of servants, but were then in want of every earthly comfort; rough sailors, and negro servants, with an Indian girl, who waited, most probably, upon the infant.

The night was terrible, and even the most weary could not sleep. The moon being full, an Indian came from one of the contiguous wigwams, and, looking earnestly at her, began to make a most hideous noise, with violent gesticulations, as if he had suddenly become mad. This continued for at least half an hour, the rest of his brethren keeping a profound silence, till suddenly they burst into one simultaneous chorus of dreadful sounds. Some barked like dogs; others howled like wolves; others, again, seemed to imitate the ravening cries of furious wild beasts. At length one of the Indians brought a log of wood, which he upheld, sitting, while others gathered round, with fearful yelling; and then others began singing, in which they were joined by the women; and thus they continued till midnight. Towards morning, the dew fell like rain, and, the fire having gone out, the cold was hard to bear.

Next morning the cassakey looked on his prisoners with a mild countenance, and sent his son, with a striking staff, to procure fish for them. Some of the company went with him; and it was curious to observe the dexterity with which he could spear a fish: those who looked on could see nothing; but the young cassakey saw his intended victim, and in a moment it was transfixed by his spear. In two hours sufficient were obtained for twenty men; but extreme anxiety took away all appetite.

A great fire was seen far off, about the place where the wreck happened, and this led to the conclusion that the vessel and boat were burned, the more especially as the cassakey had gone thither. In the afternoon he returned, and spoke affably in his own language; but towards evening a company of Indians, armed with bows and arrows, came from the southward, and when they espied the prisoners they immediately squatted down. This was by no means propitious; and such as had fallen asleep were awakened, and bid to prepare for the worst, under an impression that either immediate death would be the result, or else a forcible removal southward, into the very heart of that wilderness country, from whence there could be no hope of escape. The Indians, however, after sitting quietly for some time, went among the wigwams; and thus was the goodness of the Almighty wonderfully manifested in their preservation.

"Some time before night," wrote the narrator, "Robert Barrow exhorted us to patience; and in a godly manner did he expound that text of scripture, 'Because thou hast kept the word of my patience,' &c. (Rev. iii. 10). After which he ended with a most fervent prayer, desiring of the Lord that, whereas he had suffered us to be cast amongst a barbarous and heathenish people, if that it was his blessed will, he would preserve and deliver us from amongst them, that our names might not be buried in oblivion, and that he might lay his body amongst his friends; and at the close of his prayer he seemed to have an assurance that his petition would be granted. In all which some of us were livingly refreshed and strengthened."

27th.—"This day," continued the narrator, "being the one appropriated for rest, we having preserved a large bible, with another religious book, some one or the other was often reading. And being most of us sat together, Robert Barrow desired our people to wait upon the Lord; in which time he spoke very comfortably to us, and afterwards went to prayer. All the Indians coming about the place, some of the younger sort would be mocking, but not to our disturbance. The older sort stood very modestly all the time. After prayer ended, they quietly withdrew; but some of them, the cassakey's eldest son especially, took great delight in our reading, and would take the bible or other book, and give to one or the other to read: the sound seemed to please them, for they would sit quietly and very attentively to hear us.

"The cassakey, having been gone most of the day, returned towards evening, in our boat, with three

THE REPENTANCE OF NINEVEH.

(For the Church of England Mgaazine).

STILL madly sinned the wrath-doomed city; still
'Twas to that prophet given Jehovah's will
To tell; and still his wayward heart must prove
The boundless depth of heaven's long-suffering love.

He stood before that mighty city's gate,
The sinful centre of the sinful state:
Before his eyes, as various impulse led,
Existence wide its restless billows spread:
Reckless or sportive, eager or profound,
As lust or pleasure, gain or baseness bound,
Their onward footsteps pressed the countless throng,
And solemn paced, or giddy danced along:
Pampered and proud, and rich and gay, were some;
Tattered and pinched were others seen to roam;
Some learn'd, and some in lofty science versed,
But more in brutish ignorance immersed;
And all alike with prone and earth-bound eyes,
All heedless of a good beyond the skies;
Confined within time's narrow scope each thought;
His favour, who their being gave, unsought;
In sin and sense the etherial spirit drenched,
And the heaven-kindled light within them well-nigh quenched.

He gazed. It was an hour when teeming life,
With all its baseness, joys, and crimes was rife:
With careful looks were gainful bargains made,
As if heaven's good depended on the trade:
In glittering shows the trumpet sounded far,
Or called to arm for spirit-stirring war.
Glad bridegrooms trooped their blooming brides to meet,
While funeral-trains unheeded swept the street,
And mourners stole their way with heavy feet.
The growing mansions overspread the ground;
The free and jocund feast went ceaseless round;
And from their temples forth (for temple-rite
In this dark land was not forgotten quite),
They rushed, with hot desires and breathless speed,
To rout and revel, or to darker deed.

A holy horror shook the prophet's breast;
His spirit burned. He told heaven's dread behest—
Told that the cup of wrath divine was filled,
The day of grace was past, the sentence sealed;
Told that a few brief days alone remained,
Ere all should die that those proud walls contained!

He looked. He thought to see, as once of old,
When the first peals of heavenly anger rolled,
Ere burst the tempest, and unsparing hurled
To dire destruction an offending world—
He thought, as then, hard hearts, bold fronts, to see,
The laugh of fools, the phrenzied revelry;
To see round death's dark brink his victim's play,
And strew with flowers their smooth-descending way:
He deemed his words would meet the listless ear,
The ribald jest, the sarcasm cool, the sneer:
For foul contempt and scorn he stood prepared,
And for the martyr's blow his bosom bared.
He looked again. Lo! one of lordly mein
Down from his stately seat to bend is seen!
Foremost in rank his gorgeous trappings show,
As foremost mourner in a nation's woe;
And, while his aspect inborn greatness seals,
His solemn front transcending grief reveals:
'Tis he, 'tis Nineveh's great King! Laid by
His tissued robes of regal pageantry;
The blazing crown as refuse cast away,
And studded symbol of imperial sway;
In sordid weeds of sackcloth bound his head,
And ashes o'er that sordid covering spread;
With slow-advancing step, and abject look,
Upon the naked earth his lowly seat he took.

As, when upon the harvest-field upstand
The fruitful ears, and wait the reaper's hand,
Lo! o'er the herbage rushes autumn's blast,
Prostrate it lies, and all its glory past;
So, at their monarch's mandate gathered round,
The mourning myriads pressed the lowly ground.
Aside all badge of proud distinction laid,
In the same doleful garb of grief arrayed,
There knelt the gilded courtier in his pride,
And there the rag-clothed beggar knelt beside;
There, 'midst his juggling mysteries was stayed
The crafty priest, and first in earnest prayed:
The warrior bold was there, the statesman sage;
And there, life's weary dregs to save, old age:
Unconscious infamy filled up the scene,
And gazed and wondered much what such strange sight should mean.

He listened. Sudden ceased all stir of life,
All sound of joy, all jar and clash of strife;
The hum of busy crowds was heard no more;
Mirth's jocund laugh and passion's din were o'er:
The huge and complicate machine was still,
Each curious spring, each swift-revolving wheel;
And, as by death's cold blast arrested, stood
The mighty course of being's restless flood.

Deep was the silence, strange the stillness. Then
A cry arose from those death-sentenced men:
Ne'er till that hour such cry of woe and fear
Had rolled its horrors on the troubled ear;
O never, never, to life's latest bound,
Torment the ear again such doleful sound!
'Twas as if all the ills that earth sustained
To that sad hour was in that cry sustained;
As if all griefs that human-kind assail
Found one deep voice from midst that piteous wail:
For mercy, mercy only, was their cry—
Mercy for myriads justly doomed to die!
Louder and deeper rolled the sound: it took
By their proud heads the lofty turrets; shook,
Deep to their base, that city's ponderous walls;
Waked the loud echoes in the vacant halls;
And then, in mighty volume, took its flight
To the far regions of celestial light.

And swift that cry the ethereal mansions gained,
Swift passage through th' eternal gates obtained;
And well was urged the plea: if entrance there
No mortal sorrow finds, to mortal prayer
Wide stand those ample doors. Instant all show
Of gathered wrath forsook the heavenly brow:
Celestial pity in the eternal breast
Found once again her place of sacred rest.
Prompt to subside, as slow his wrath to rise,
Joyous a swift-winged herald of the skies
Down from the blessed seats with respite flies:
'Tis done! The cherub, mercy-fraught, arrives,
And once again that guilty, pardoned city lives!

HEMAN.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 808.—FEBRUARY 9, 1850.

(Samuel anointing David.)

BRIEF NOTES ON THE HISTORY OF DAVID.

No. I.

SAMUEL ANOINTING DAVID.

HIGH hopes had been excited in Israel when Saul was first appointed their king. They had wished for some one to judge them, and go out before them, and to fight their battles, that they might be like the nations around. And the king that was given them seemed, at first, to answer their expectations. He gained a great victory over the Ammonites, and showed much political wisdom in his administration. But he soon forgot the Lord, who had raised him to his kingly seat; and, in consequence, his proceedings became unfortunate. And then the Lord resolved to set him aside, and to raise another to his throne, who would better fulfil the divine will, and with whom there might be made a lasting covenant.

It was not from the great men of the nation that this new monarch was to be chosen; for the Lord very often chooses the weak and despised things of the world, "and things that are not to bring to nought things that are, that no flesh should glory in his presence." And therefore it was to Bethlehem that Samuel was sent, to the family of Jesse, which was not at that time of much account in Israel, though lineally descended from Judah. Here, again, the divine sovereignty was displayed. For, when the prophet imagined that Jesse's eldest son, mature in age and commanding in mien, was the destined ruler, he was told that the Lord looked not upon the countenance or outward appearance; and it was not till all Jesse's sons had passed in review, and the youngest, a lad employed in

tending sheep, had come, that the choice was made: "Arise, anoint him; for this is he."

It was the custom solemnly to anoint kings, as well as priests; by which rite they were set apart for their high office. And a type was thus afforded of him who was peculiarly to be the Lord's Anointed, endowed with the rich Spirit of grace to be the priest and king of the redeemed church. David was to be his progenitor; and, accordingly, we find that prophecy repeatedly announced this, and that Christ, when he came, was acknowledged to be David's Son and David's Lord. Happy to be the stock from which that Branch sprang forth! happier still to be the living branches of him, the living Root! And precious is the blessing which they that are joined to Christ enjoy of the unction of the Spirit. "The anointing which ye have received of him (says the apostle) abideth in you; and ye need not that any man teach you; but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John ii. 27).

PICTURES OF INSECT LIFE.

No. II.

I resume my notice of the interesting book called, "Episodes of Insect Life*," of which I presented extracts in a previous number. Ever since Huber observed and wrote, the ants have been famous among insects. They attracted the notice of one wiser than Huber, who, under the influence of divine inspiration, instructs us as to the lessons which may be learnt from these pigmy tribes. While they exhibit many admirable traits of character, from which even man himself might learn wisdom, yet it is not to be denied that they have their bad qualities, and among them it is to be mentioned that they have frequent battles. Neighbouring colonies of the Formicans will go to war in the most desperate manner over a disputed territory a foot square; and ferocious combats are not unfrequent over the body of a dead beetle or a cargo of bits of stick. "If," says Huber, "we wish to behold regular armies wage war in all its forms, we must visit the forest, in which the wood-ant establishes its dominion over every other insect within the neighbourhood of the colony. We shall there see populous and rival cities, and regular military roads diverging from the ant-hill, like so many rays from a centre, frequented by an immense number of combatants of the same species. I have witnessed in these forests the inhabitants of two large ant-hills engaged in spirited combat: two empires could not have brought into the field a more numerous or more determined body of combatants."

Let us, however, re-open the pages of the work before us, and extract the following account of a military expedition among the ants:

"On a certain day of a certain year, the Amazonian chieftains of Rufia, one of the slave-making states of Formica, assembled to concert a plan of operation for a new campaign or marauding expedition. Some people might suppose that they had already settled, or that they would settle beforehand, upon some decent pretext, for attacking their peaceful neighbours—a matter which sometimes puzzles the ingenuity of civilized cabinets; but, like bold border chieftains or honest freebooters, our warlike pigmies always set at nought such empty preliminaries. That moral sensitiveness is not theirs, which must wrap up motives in a cloak, to hide them, if possible, even from themselves; and, as for their neighbours, since it never consorts with their tactics to give notice of an incursion, they cannot to them, of course, attempt to justify the making it.

"It was towards the close of a fine summer's day that the army of the Rufians, consisting of a large body of infantry, was seen issuing from their capital. Their march soon brought them to an arid sandy plain, strewn with rocky fragments, between which they pursued their way in winding but unbroken files; their polished brown corselets glistening like sparks of fire in the glow of the declining sun. Marching with great rapidity (considering their diminutive stature), they soon traversed this desert-like tract without loss or accident; a matter for no small congratulation, seeing the manifold dangers to which their exposed route had rendered them liable. In the first place, that which to our little Amazons appeared, as we have described it, a rock-strewn plain, was none other than a public causeway, used by the gigantic creatures who consider themselves the lords of the land; and, had one of these happened to pass by, during the transit of the Rufian army, his direful footfall would have enveloped whole divisions in awful darkness, to be followed by annihilation" (pp. 111, 112).

Having escaped all the dangers of the way, the assailants approach the scene of conflict:

"When warned of the enemy's unwelcome appearance, the inhabitants of Fusca—those at least of them who belonged to the preponderating class just mentioned—were busied in their usual avocations. Some were building; some clearing the streets; some tending their domestic cattle; others waiting on the great—in other words, the idle—of the community; others feeding the children of the royal nurseries; for with the Fuscans all nurseries may be called royal, because amongst them, as well as amongst the Rufians, the privilege of maternity belongs to royalty alone, the queens being always the queen-mothers of their people" (p. 115).

The alarm given, the defendants poured eagerly forth to meet the enemy, leaving only the feebler folk within the city, defended by a small guard of soldiers. The contending forces being arranged against each other:—

"Now comes the tug of war. The defenders are assembled in front of their city, fighting for their queen, their lives, and the liberty of their infant population. The assailants (their main body having now come up) are fighting for glory and for plunder, and, above all, for the rape of Fuscan babies, to become the future slaves of their own rising generation. O for a Homer's pen, to describe the universal ardour and the individual prowess of our pigmy Amazons! By far more numerous are the dusky Fuscans, though in discipline and personal strength they are much inferior to the warlike Rufians. Of the latter ye

* Messrs. Reeve have just published a second series of this work, not less attractive and elegant than the first.

have spoken hitherto as Lilliputians; but now we have to treat of them as opposed to a tribe of very inferior stature.

"The battle-field, an area of some four feet square, is strewed with dead and dying. Sulphureous fumes exhale around. Single combatants by thousands, each so eager in their respective contests as to seem unconscious of all besides, have spent their ammunition; but with rancour undiminished, behold them now, limb to limb, head to head, seized by each other and held in savage grip, now wrestling upright, now rolling in the dust: long does the dubious strife continue, till a third, Rufian or Fuscan, comes to turn the balance, and throw death into the ascending scale. In another quarter see, perhaps, a dozen combatants of either party, all firmly linked together in a living chain, dashing, writhing like a wounded snake in serpentine convulsions, till snap goes a link beneath a mortal blow; but in an instant the dissevered portions re-unite, and struggle on with double fury" (pp. 116, 117).

A battle so savagely contested, though prolonged, could not last for ever, and the issue is at length no longer doubtful. The Rufians have obtained a great victory; the scattered Fuscan combatants having fled, leaving thousands of their slain comrades on the battle-field. The Rufians then proceeded to plunder the Fuscan city of all the young Fuscans they could lay hands on; and, carrying them between their jaws, set out in their march homewards:—

"Triumphant was the homeward march of the victorious Rufians; each Amazonian victress shouldering her ravished bantling. Of the little captives, some (the pupæ) were wrapt in a sort of swaddling-clothes, whilst others (the larvæ), who were younger and not thus enthralled, felt equally ill at ease under the awkward handling of their warlike captors. No longer keeping (in consequence, perhaps, of their acquired incumbrances) the regular array in which, spite of impeding obstacles, they had advanced towards the ransacked city, their return, for the greater portion of the way, was straggling and irregular; but, converging from all points, they at last reassembled again in a compact body before their own capital. Thus were the free nurseries of Fusca stripped almost to extinction, that the slave nurseries of Rufia might be replenished to overflowing. An unfair procedure, doubtless; but we must not throw a stone at an ant-hill of oppression, while we tolerate a mountain of the like, as heaped by certain of our (so called) Christian brethren on their brethren of our race" (p. 121).

Some amusing observations are made upon the uses of insects to mankind. Among them, that which may excite most surprise is, that insects have been used as food! The rev. F. W. Hope has published a valuable essay on this subject, which our author might have consulted with profit; and the list there presented of edible insects exceeds, by far, what might have been expected on such a subject. In the West Indies, we learn that the French planters are much attached to a meal of fat caterpillars. When the wild nations of the East lose the produce of the soil by the locusts, they commonly retaliate by falling upon the locusts and eating them. Réaumur long ago advocated certain caterpillars as a delicate and pleasant food.

"We only marvel," says our author, "that gastronomy (than whom even necessity herself can scarcely boast a more numerous progeny of inventions and resources) should not, in the demand of her votaries for new modes, have been led to seek more frequently for new material out of the insect kingdom. This, however, may be reserved for some future time. Cockchafers and chafer-grubs may yet become articles for the London spring-market, and patés de sauterelles may yet have a place in second courses. The idea is not Utopian, neither is it new; for Dr. Darwin long ago recommended the former as a delicate addition to the list of *entremets*; and the rev. Mr. Shepherd, who himself dared to venture on the thing unknown, pronounced the large green grasshopper to be excellent. And why not? Full of sweet vegetable juices, fresh imbibed, and in some cases, as in aphides, scarcely altered, wherefore should insects, in the shape of diet, be viewed with abhorrence and disgust, and that forsooth, by coarse shamble-fed animals, living upon stall-fed oxen and sty-fed swine?

"Insects once occupied a place as important as herbs in the list of sovereign remedies. To take a wood-louse or millepedes, perhaps alive, and conveniently self-rolled for the occasion, was as common as to take a vegetable pill. Five gnats were administered with as much confidence as three grains of calomel. In an alarming fit of colic, no visitor, with a drain of peppermint, could have been more cordially welcomed or swallowed than a ladybird. Fly-water was eye-water; and even that water-shunning monster, hydrophobia, was urged to lap *aqua pura* by the administration of a dry cockchafer. Like other dogs and drugs, these have all had their day in the world of medicine, but have left behind them that salutary biter, the cantharides or Spanish-fly of Europe, and the *Meloe Chicorei*, used by the natives of the Celestial empire for the same purpose of drawing off terrestrial humours (pp. 160, 161).

My space forbids further extract from these pleasant pages, which lead the reader to acquaintance with many a strange and marvellous portion of insect history. It has always appeared to me that the history of insects is a beautiful commentary upon that seldom-remembered passage in holy writ: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence" (1 Cor. ii. 27-29). For, what more confounding to human wisdom can be related than the amazing evidences of ingenuity, intellect, and skill displayed by creatures of which man's footfall will annihilate myriads? The author of the present work, while he (or she?) writes in a pleasant spirit, forgets not whose creatures are the subjects of these episodes, nor whose glory is manifest in their creation. I am much pleased with the following remarks, with which I shall conclude my notice. The writer has been describing the butterfly's wing:—

"There are few people, perhaps, unwilling to

bestow their meed of praise on the beautiful object we have just described, however they may be usually accustomed to defraud nature of her just tribute of notice and admiration. But how often has the butterfly's wing, like other exquisite works of creation, drawn from the beholder's lips expressions, ascending from the indifferent 'Very pretty,' to the enraptured, 'How superlatively beautiful!' without giving rise to one thought about the taste and skill of its divine Artificer, or one feeling about that bounty and benevolence which has led him to bestow all this elaborate ornament on a little creature, designed, as we cannot doubt, to minister to the delight of our admiring eyes; to give (for us) a living charm to the flowers he emulates; and in his emblematic story, no less than in his exhilarating flight towards the source of day, to raise our spirits above it and beyond it to the Source of all things bright and beautiful. These, we are persuaded, are the primary objects of their great Creator in filling the air with forms of life and grace, which, destitute of outward beauty, might have accomplished as well all the other ends of their creation. Let not, therefore, our own heedlessness or ingratitude frustrate a design so gracious."

In all the works of nature, let me add, let us never fail to acknowledge the hand of the God of revelation, that God to whom alone access is obtained through the blood of a crucified Redeemer, and we shall find natural theology not only a delightful but also a sanctified study.

R. E.

THOUGHTS ON THE ATTRIBUTES OF THE DEITY, AS MANIFESTED IN MAN'S SALVATION.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

No. XXI.

SALVATION AND REDEMPTION.

The terms "salvation" and "redemption" refer to certain conditions of the human race. The one implies loss; for without loss there can be no need of being saved, and if saved there must be a Saviour. The human race is in a lost condition, and needs a Saviour; but, according to its need, it has a Saviour now occupied in the process; and the work accomplished by him in this process is called salvation. The other term refers to price, and, in this case, to conquest and captivity. The human race is a captive race as well as a lost race, and a price must be paid for its release; but this price is already paid. The One who paid the price is the Redeemer; and the work accomplished is called redemption. The two processes are so intimately combined, that they cannot be separated from each other, nor distinctly viewed apart. They are therefore simultaneous, and will continue as long as the race exists in its present state of probation.

The subordinate terms are such as refer to man personally and individually, but with a reference also to his redemption and salvation as conjoined with divine assistance. They are, original rig ousness, original sin, free will, and free agé Then there is the term "justification," which r to the divine covenant as the origin of man' covery from his lost and captive state. Ther also the terms "regeneration" and "sancti tion," which imply a gradual process of eman tion from that corruption of nature called ori sin, and an entrance into a state of holiness, c the new birth; while a progressive continuan this state is called becoming a saint—walkin newness of life, or existing as a new creature, that which gives consistency to the whole, a connective medium between God and man i work of man's restoration to favour with Go belief and obedience on man's part, and grace favour on God's part; and the joint operatio both is known by the term "faith." These tw the production of faith, depend upon each ot grace is freely offered to, and even pressed every one; but it is not overpoweringly or sistibly enforced upon the acceptance of Whether any one will receive it is determine his own conduct in the use of that freedo will and determination of choice which God his incomprehensible but infinite wisdom, given to all. But, for the encouraging of m receive it, for assisting him to receive it, an aiding him in the increase of it, exercise and tice, which are the constituents of vital sa faith, God, in compassion to his fallen na weakness, and inability, has devised, as an ai means, what may be called a material, mech cal, instrumental, and visible system, consistin ministers, ordinances, precepts, directing r usages, exercises, exhortations, warnings, pr rewards and punishments, the richest promis futurity, and the most awful denunciations. this system, as depending upon human agenc called the visible church; while that whic owing to divine agency is called the invisible mystical church.

ORIGINAL RIGHTEOUSNESS, AND ORIGIN SIN.

The former of these terms is the name give the state of innocence in which our first pa were created. While in paradise, they were mitted to eat the fruit of every tree of that lightful abode, with only one exception. respect to this forbidden tree their Creator them an express, positive, simple, and unmist able command not to eat of its fruit. The was also placed in a most conspicuous part, specially distinguished from the rest. Now, w ever may be advanced to the contrary in jud of the transgression of this plain and simple mand, it is here insisted upon that the prohib was as much adapted to the nature and dispo of the tempter as it was to the nature and dis tion of the tempted. A twofold trial was g on; and it was as much a temptation to Sata develop the extent of his malignity against second Person of the Godhead, as it was a te tation to try the integrity of man's resolu And, as the tempter had previously produc himself this alienation from God and love of travening his will and breaking his laws, s inducing of our first parents to transgress that command, and to be guilty of that one positiv of rebellion against God, in a kindred de

changed their nature; and this changed nature descended to their posterity, and in the course of ages (in the fifth century), as a convenient term in polemic divinity, received the name of "original sin." The penalty of this transgression was fixed and defined when the command was given: it was death to the body, and to the soul eternal banishment from the favour of God. And had this rebellion originated purely from man, as it had previously done with Satan, like his, man's punishment would have been fixed and eternal. But man was deceived by a power far superior to himself in mental ability; and therefore mercy was found for him, and a commutation of punishment. But the change of nature continued, and still remains transmitted to his posterity; and to his thus changed condition the new mode of probation was adapted.

FREE WILL, AND FREE AGENCY.

When man was in a state of innocence, he was left to the freedom of his choice: he had sufficient ability to enable him to resist the solicitations of the tempter. He had been thoroughly warned, he had power to stand: he was, however, deceived and seduced: he fell, and was bereft of his strength by the fall. But his Creator, now assuming the character of Saviour and Redeemer, moved with compassion towards him, and with indignation against his deceiver, hastened to his relief—put him, according to the terms of a covenant agreed upon in the divine councils, under a new dispensation, with conditions suitable to his changed nature, but left him again with so much freedom of will, and supplied him with such portions of grace, counterbalancing his defect in nature, as that he might, by what is called his choice, take either direction.

JUSTIFICATION AND RIGHTEOUSNESS.

Man is now under a second kind of probation. His nature is corrupt, and so much under the influence of the tempter, as, when grace is resisted, renders it almost equal to absolute possession. For he has in this his conquest over Adam gained access to, and even in some cases, step by step, absolute control over the fountain of man's will and the spring of his affections. But, as a counterbalance, the Son of God interfered, and left the enemy, as to his own strength, only a limited power and influence. And he also opened a new way to the fountain of the will and the spring of the affections, to the operation of the Holy Spirit, and his co-operation, called "grace;" and in this case preventing grace is given to such a degree that the freedom of the will is thus again exercised either in turning to God or following the stream of corrupt affections. As soon as any one turns his will towards God, having thus far yielded to offered grace—believes in the existence of God, and in the reality of his own responsibility towards him, sees his utterly lost condition without One mighty to save, and then throws himself unreservedly upon God's mercy—such is the divine goodness through the Saviour, in this case always on the watch as the Mediator, that, while in this condition, he is accounted just before God. For, though the man himself has done nothing by way of reparation to propitiate the wrath of God, yet his Mediator, as the Redeemer, has paid the penalty, and gives him the benefit of it, as well as a claim to his own righteousness, which is perfect; for he stipulated to fulfil all righteousness; and now he has fulfilled it, and rendered full and perfect obedience to every law of God; and this righteousness is imputed unto man on the first moment of belief in God and the feeling of the need of his redemption. This perfect righteousness, then, is imputed to the believer, and, when spoken of in symbolic terms, is called "Christ's robe of righteousness," put upon the pardoned and justified sinner, and that in such a manner as completely to hide all his faults, as if all beneath this robe was the perfection of holiness. And thus he is accounted just; and God is justified in receiving him into favour as such. As to the reasonableness of justification thus explained—the race of man is fallen and rebellious, but God is merciful, yet just. As an illustration: we believe this world to be only one among millions which are shining around us. Supposing these, or a majority of them, to be inhabited by beings like ourselves, as to reason, responsibility, and eternal existence, but unlike us in never having fallen: suppose these perfect, walking in righteousness, and rejoicing in the image of their Creator, without one spot or shade of defilement, and it is now proposed to admit fallen, rebellious man to an equality with them in their enjoyments and privileges. Before God can do this, there must be something to vindicate—in their eyes, as well as in the estimation of all his hosts of approved and glorious angels—his righteousness and unbending justice, more than mere love, mercy, pity and compassion, forgiveness, or despotic, absolute will and uncontrolable power. Before he can be justified in placing man in a condition equally honourable and glorious with that of these never offending ones, something more than man can do for himself must be done. If he had continued in obedience, innocence, and holiness, he still would only have done what was required of him; but, as he is guilty, both in lack of service and works of rebellion, when will there be found any recompence to propitiate or make amends, if even there had been a willing mind, which there is not, but utterly the reverse? We herein see the necessity of a Redeemer. But, suppose man, without the Redeemer, using the knowledge gained from the history of Christianity, but not acting in its spirit, was to turn round and say, "I will do such great things for God, or in his service, as shall make him my debtor, or lay him under obligation, and I will claim salvation as a debt," what could this be but an arrogance more odious in the sight of God than even common sins? And, even when a man has complied with all the ordinances of the church, made profession of faith, and has made a display of repentance, what ground has he to say—however popish idolatry may urge the contrary—that his works have any thing to do with aiding the price of redemption? or what can he urge in favour of works of supererogation, in the face of our Saviour's words to his apostles: "When ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke xvii. 10)? Good works—and only works are accounted as such which are wrought through faith in Christ—will be rewarded, as scripture says, in heaven; but to maintain that any man's works, of whatever they may consist, have the saving nature of Christ's merits, either in

the person that does them or in the salvation of others, is the height of arrogance and impiety.

The word "justification", then, represents a twofold view: firstly, as it applies to God, who is acquitted of all partiality when he re-admits man, as redeemed in Christ, into favour, and treats him in such a manner as if he had never offended; Christ having paid man's penalty, and not only obliterated all stain of sin in his soul by his death, but, by his rising again for his justification, given a pledge and earnest respecting the body, namely, that he will hereafter produce all his redeemed in the presence of God, and in the face of the witnessing hosts of all his perfect creatures, body and soul united, as perfect as if they had never been otherwise than pure and perfect as himself; and in this we may say that the divine justice and righteousness triumph through Christ, and God is justified in pronouncing man just, or justified in the face of heaven. Secondly, the end of all religion, in the scheme of redemption and in the plan of salvation, is this justification of man in the sight of God. The religion of the bible directs us how to attain it in God's appointed way: Socinianism seeks to accomplish it in man's way; and idolatry aims at it through priestly devices. Hence the contest between the church of England with Socinians on the one hand, and with the church of Rome on the other, is on the arena of the doctrine of justification. The church of England claims it solely through the merits of Christ, as the doctrine is set forth in the bible; Socinianism through man's moral perfectibility; and the church of Rome through her ordinances, which are a congeries of devices utterly unauthorized by, and, in most cases, plainly opposed to, the word of God.

As the word "justification" seems of such vast importance, to some it may seem necessary further to define the word "just." It signifies to do, or to have done, that which is commanded. When a man breaks a law of God, he is unjust; and an unregenerate man breaks a command, and mand without ceasing; for one divine precept is, "Be ye holy; for I am holy" (1 Pet. i. 16). But such a man is by nature unholy, being born in original sin; and a clean thing cannot be brought out of that which is essentially unclean. Should it be asked how the word "just" applies to God, it is then replied, God is perfectly just because his attributes are a law unto himself, and he neither can nor will act contrary thereunto: he is perfect.

If it be necessary to define the word "righteousness", it is said to be synonymous with proceeding in a straight line—going directly to a distinct point, in contradistinction to diverging from the direct line between us and the point at which we aim. That God is righteous is thus explained: He has an end in view in all he does; and he never swerves from a direct proceeding to that end: he goes the shortest way to it. Satan has an end in view; but he aims to accomplish it by falsehood, and is therefore always aiming at his end by circuitous advances and tortuous processes, and is therefore unrighteous, as being always indirect in his proceedings. And, as man takes the eternal Godhead or Satan as the model of his moral conduct, he is, in the same degree, righteous or unrighteous. But, by the transgression of our first parents, Satan got such possession of man's nature, that no one of himself can direct his steps aright. The new man must be raised up in him, before he can have any pretensions to righteousness in the sight of God. As in the case of justification, the merits of Christ are imputed unto him through faith, and he is thus accounted righteous in the sight of God, his transgressions being atoned for, and his swervings from the right line of duty forgiven and forgotten: he is, by adoption, one with Christ; and, therefore, the righteousness of God is vindicated in receiving him into favour.

GRACE, FAITH, AND SANCTIFICATION.

The work of justification, as also that of sanctification, is the joint work of the Holy Trinity; but each of the three Persons has a peculiar office. The will is of all, and the motive of all is, love. But, in accomplishing the work, the second and third Persons are the agents; and, therefore, in assigning the portion to each, the apostle accords, as pre-eminent in office, love to the Father; grace, or the gift (having first purchased it of the Father) of eternal life, to the Son; and communion or fellowship to the Holy Spirit, because his office is to operate, and that continually, upon the heart and soul, and thus work in fellowship with man till all impurities are purged out, and the divine image is restored (2 Cor. xiii. 14). The first step in this process is faith; and the expression, "Faith subdueth all things" (Heb. xi.) designates its potency. For the leading object in man's great spiritual adversary is to produce unbelief in the need of redemption, and then the step is very easy to disbelief in the divine nature of the Saviour, and to denial of the atonement. When he has accomplished this, it is easy to persuade a man not to believe, or not to be influenced by belief in a future state of rewards and punishment, and to act as if his existence would terminate in this world, showing only obedience to human laws for his own convenience; and, in this case, that man is said to be without faith. Faith, then, in this sense, is the connective link between God and man. We might as well look for a house without foundation to rest upon, or fruit without a tree to produce it, as for salvation without faith. For this reason the apostle says: "By grace ye are saved through faith" (Ephes. ii. 8): "A man is justified by faith" (Rom. iii. 28): "The just shall live by faith" (Rom. i. 17)—meaning hereby, in the last instance, that, while on the one hand the spiritual life dies with cessation of faith, or the snapping asunder the connective link between God and man, on the other this spiritual life increases with the progress in righteousness and sanctification, which are the produce of grace and faith. Faith may be defined as the fruits of the first impression made by the Holy Spirit, or his imparted grace upon the soul; and its prevalence in the process of sanctification may be called the kingdom of Christ in the soul, in opposition to the empire of Satan, in which every man is born, and wherein, without regeneration, he continues.

Sanctification, or progress in faith, is not a consequence of justification—it is the produce of the Holy Spirit operating upon the soul: it is the Spirit's *opus operatum*—grace for grace, or grace upon grace: it is the saint's vantage-ground. Withdrawing this would be like taking away the

ground from under his feet; when, if not an utter fall, degradation would be the consequence. It is not here intended to meddle with the dispute about the defectibility or indefectibility of grace, and the final perseverance of the saints, but simply to show the process of man's recovery from his fallen nature, and to trace the operations of the Spirit through creation and restoration. Thus, when the world at the creation rose out of chaos, the Spirit moved upon the face of the waters; so, upon the second chaos, the ruins of man's fallen nature, through what the Redeemer has done, saying, as the Lord Jehovah in the first case, "Let there be light," and, in the latter, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephes. v. 14), the same Holy Spirit operates, produces a new superstructure, or restores the demolished divine image. And simultaneous with this process, called regeneration, or the raising up of the new man in Christ, is the clearing away of the rubbish or filth accumulated, sometimes called the old man in Adam; and this process of clearing, called sanctification, is evidently effected through what the Redeemer has done, the whole of his merits being concentrated as at a focal point in his death conventually signified by his blood, which was then shed, and proved his dying. Hence it is said that we are washed through the regenerating operation of the Spirit, cleansed or sanctified by the blood of Christ.

It may be observed, that the peculiar mission of St. Paul seems to have been to establish the doctrine of justification through faith; as if God had foreseen the Romish apostasy, and had thus made provision against the spurious justification, by pretended good works, which the apostates have set up to depreciate the merits of Christ, and to enhance the honour of their pretended saints, now occupying that place in their system which the pagan deities of old possessed in the heathen idolatries of their forefathers. St. Paul's great work on this subject is his epistle to the Romans, thus pointing at the foreseen seat of the apostasy. Having, in the former part of this epistle, shewn how the whole of the Gentile world had given themselves up to idolatry, he then turns to the Jews, who had, as a nation, been set apart to maintain the knowledge of the true God, in opposition to the vain tradition of the heathen. And he then shows, how great soever their privileges might be above other nations, yet they could not be justified in the sight of God merely by the deeds of their law, how much soever they might pride themselves in a compliance with the letter. But he also shows that, although the law could not make the comers thereunto perfect, yet the bringing in of a better hope and faith by Jesus Christ did not make void the morality of the law, but rather established it; because, although a man is not justified by the law, yet the faith that makes him a partaker of the benefits purchased by the blood of Jesus is productive of the morality which the law requires. This point is fully established by the epistle of St. James, which was written, in some respects, as a comment to elucidate the mysteries of the revelations given by St. Paul, who describes justification by faith alone in Christ, without any merit on man's part. But his converts were beginning to act as if faith alone without regeneration and sanctification was sufficient. St. James therefore shows that, where these are absent, not showing themselves in Christian morality and works of charity, the faith claimed is not a real faith. St. Paul describes, according to the Saviour's parable, faith as a good tree, bearing good fruit, but does not so precisely mention the fruit, as supposing there is no need of doing so. His converts, therefore, claim the tree without the produce; and St. James insists upon the fruits as proof of the tree's real existence as a good tree.

The result of the doctrine is this: Morality under the law was, so to speak, forced: it was as application under a schoolmaster. That of the gospel, being the fruits of faith in Christ, is spontaneous. In the former case, God commands, "Do this, and thou shalt live:" in the latter he gives grace; and then, where grace is once given, good works proceed without any need of command. They are as natural to the regenerate mind as good fruit is the natural produce of a good tree. This grace, then, which is the accompaniment, or a component of faith, is evidently so far superior to the works of the law, as to make the latter of no apparent value. We may compare the two to the light of the sun and moon. The ages which preceded the advent of Christ were cheered only by the faint light of the law, just as the darkness of night is relieved by the shining of the moon. But, though the moon may be still shining in the west while the sun is rising in the east, yet the light of the one is so absorbed in the splendour of the other, that we forget they are both in existence, and at the same time are both above the horizon.

PARNELL'S "HERMIT."

By Mrs. H. W. Richter.

Over how many of the poets and the poems of a past age has time cast a grey shadow, deepening still more and more into oblivion! and seldom (in these days of practical pursuit, and activity in the present) is the gathering cloud dispersed, except by some lonely reader in the hour of undisturbed thought. Yet in many of them shine the gems of original expression, of pure and spiritual aspirations after the good, the beautiful, the unseen. The writings of Dr. Parnell, archdeacon of Clogher, Ireland, in 1705, are of this character. His poems, few in number, are written with great care, with great elegance and correctness, and yet with infinite simplicity and grace. His poetry has been compared by a modern critic to a flower "that has been trained and planted by the skill of the gardener, but which preserves in its altered stated the natural fragrance of its wilder air." The "Hermit" stands prominent among these poems, for the beautiful design, the exquisite vein of divine philosophy, and the high moral truth brought out. The story (according to Pope) is originally of Arabian invention: A hermit, living "far in a wild, remote from public view," removed from all the business and the cares of active life, engaged in abstract contemplation on the ways of Providence, with thoughts aspiring beyond the material and the visible, "prayer all

his business, all his pleasure praise", has his "serene repose" disturbed by doubts and suggestions from the tempter:

> "That vice should triumph, virtue vice obey:
> This sprung some doubt of Providence's sway—
> His hopes no more a certain prospect boast;
> And all the tenor of his soul is lost."

The rock, on which he had hitherto rested, in secure and holy confidence, sinks away among the troubled waters of discontent and impious questioning: the sure and stedfast anchor of his soul seems shaken. He quits his cell, determined "to know the world by sight;" to investigate the doings of the busy scene for himself, and, if possible, to have his miserable doubts cleared away. But (says the beautiful fable) an angel in mortal form is sent to guide him to truth. The hermit set forth on the early morning; but

> "A youth came posting o'er a crossing way."
> * * * * *
> Words followed words: from question answer flowed;
> And talk of various kind deceived the road;
> Till each with other pleased, and loth to part,
> While in age they differ, join in heart.
> Thus stands an aged elm with ivy bound
> Thus youthful ivy clasps an elm around."

They travel together through the long summer's day, and encounter various adventures; but the actions of the stranger are all distressing mysteries to the wondering hermit, who sees with mortal wonder only the deed, and not its merciful cause and final result. Thus, when the youth takes from the vain and ostentatious host his costly goblet, and bestows it on the mean suspicious character; when the child is, by one fell stroke, taken from the doting parents; when the servant is drowned, who was sent to guide the travellers on the road, the hermit keeps silence no longer, but madly cries,

> "'Detested wretch!' But scarce his speech began,
> When his strange partner seemed no longer man:
> His youthful face grew more serenely sweet,
> His robe turn'd white, and flow'd upon his feet:
> Fair rounds of radiant points invest his hair,
> Celestial odours breathe through purpled air:
> The form etherial bursts upon his sight,
> And moves in all the majesty of light:
> 'Thy prayer, thy praise, thy life to vice unknown,
> In sweet memorial rise before the throne—
> These charms success in our bright region find,
> And force an angel down to calm thy mind.
> For this commissioned, I forsook the sky—
> Nay, cease to kneel: thy fellow-servant I.
> Thy Master justly claims the world he made:
> In this the right of Providence is laid;
> Its sacred Majesty through all depends
> On using second means to work his ends;
> Your actions uses, nor controls your will,
> And bids the doubting sons of men be still.
> What strange events can strike with more surprise
> Than those which lately met thy wondering eyes?
> The great vain man, who fared on costly food,
> Whose life was too luxurious to be good,
> Who made his ivory stands with goblets shine,
> And forced his guests to morning draughts of wine,
> Has, with the cup, the graceless custom lost;
> And still he welcomes, but with less of cost.
> The mean, suspicious wretch, whose bolted door
> Ne'er ope'd with pity to the neighbouring poor—
> With him I left the cup, to teach his mind
> That heaven can bless, if mortals will be kind.
> Thus artists melt the sullen ore of lead,
> By heaping coals of fire upon its head.
> Long had our pious friend in virtue trod;
> But now the child half wean'd his heart from God
> (Child of his age): for him he lived in vain,
> And measured back his steps to earth again!
> To what excesses had his dotage run?
> But God, to save the father, took the son.
> But how had all his fortunes felt a rack,
> Had that false servant sped in safety back!
> This night his treasured heaps he meant to steal;
> And what a fund of charity would fail!
> Thus heaven instructs thy mind: this trial o'er,
> Depart in peace, resign, and sin no more.'
> On sounding pinions here the youth withdrew:
> The sage stood wondering as the seraph flew.
> Thus look'd Elisha, when, to mount on high,
> His master took the chariot of the sky;
> The fiery pomp, ascending, left the view;
> The prophet gazed, and wish'd to follow too.
> The bending hermit here a prayer begun:
> 'Lord, as in heaven, on earth thy will be done!'
> Then, gladly turning, sought his ancient place,
> And pass'd a life of piety and peace."

Placed as we are in this middle state, with reasoning powers, and yet prisoners of earth, we shall be liable to doubt and question the divine decrees, if we view them not with reference to our eternal existence. Without this medium we are surrounded by mysteries and uncertainties: refer them to this, and all becomes clear. We are but in the dawn of our endless day, in a state of training for future stages of being, and an attempt to scan the causes of our heavenly Father's dealings with us would be vain; as if a fly on the pillar of some lofty building should attempt a judgment and survey of the whole. "'Tis but a part we see;" and, through the dark glass of time, mysteries must continually pass before us, exercising faith and trust in One who cannot err, until the veil shall be drawn aside, the shadow of mortality no more obscure the intellectual ray, and we shall know as we are known. And, though we continually see the young and the promising taken away, while the weary sufferer remains, patient goodness too often the victim of the "oppressor's wrong," the triumph of the wicked, the success of the unworthy, all these things the more convince us that we are the heritors of a state where these seeming inequalities will cease. So, humbly we take our place at the feet of our divine Instructor, and, when mysteries which we cannot fathom surround us,

> "Confess the Almighty just,
> And, where we can't unriddle, learn to trust."

CHRIST ALWAYS PRESENT:

A Sermon,

BY THE REV. RICHARD HARVEY, M.A.,

Rector of Hornsey, Middlesex, and Chaplain in ordinary to the Queen.

MATT. xxviii. 20.

"Lo, I am with you alway."

FEW persons are aware of the indirect influence which is exercised upon them for good or for evil by those with whom they are accustomed to associate, or how much their character is formed by the spirit and temper of their companions. Habit is so thoroughly a

second nature, that men cannot adequately appreciate the effect produced upon them by those among whom their lot is cast; nor can they estimate aright the advantage or injury which they might derive from the friends who are about them. There is salt of the best quality, which seasons and purifies wherever it may be scattered; and there is salt which is good for nothing, having "lost its savour" and saltness, and is only fit to be cast out as noxious and offensive. There are disciples of steadiness and consistency, who act out whatever principles they may hold, and are useful as an example to others "in word, in conversation, in charity, in spirit, in faith, in purity." There are disciples in form and name, who are accounted such from accident, or profess themselves such from custom, but neither emulate the example nor follow the directions nor cultivate the spirit of their Master. Neither of these can be our common associates without imparting somewhat of their character. We shall imperceptibly derive improvement from mixing with the more excellent of the earth—we shall necessarily sustain injury from the society of the inconsistent and ungodly.

The great majority of men neither think nor act for themselves. They imbibe the opinions which prevail around them, and follow, it may be unconsciously, the leadings of the few. Extremes are generally found to carry most things in the world: moderation is too retiring to court admiration, and has too little show to attract it. The face of nature is changed for the worse by the hurricane and storm of the passing hour; while little note is made of the genial showers and the gentle gale, which convey general and lasting benefit. The world may be revolutionized by a hero; but it is blessed by those who "keep peace and ensue it." The waters will be stirred and agitated by the unprincipled and the daring; but it needs some higher power to speak them into stillness.

It is because men think so little that they often act so inconsistently; and because they do not think for themselves that they are so frequently misled by others. Occupation of the hand in what is right is needful to keep some men honest; and occupation of the mind on what is true may be useful to preserve others from error. None are so difficult to convince or so hard to turn as the unthinking. They present no point which can be assailed, no obstacle which can be impinged: they are infrangible as wool, and are too pointless to be impressed. Once let them be persuaded to think seriously of their ways, and there will be ground for hoping that they may turn their feet to God's testimonies: let them be induced to consider their condition, as they that must give account—to inquire into their state in this life and their prospects in the next—and there will be reason to expect that they will desire to give up their account with joy, that they will study to make provision in time for a blessed and happy eternity.

It is with a view of calling your attention to an important but generally-forgotten truth—a matter which is little remembered or considered, but which can hardly be remembered without effect—that I would invite your contemplation to some of the parting words addressed by our Saviour to his chosen followers before his final removal from the earth.

Above five hundred brethren were assembled with the eleven apostles, to see and to hear him, who had risen from the dead. The immediate attendants, with many of the rest, "when they saw him, worshipped him; but some," for the more confirmation of the faith, are reported to have "doubted." All things, however, had been accomplished which were to prepare for the establishment of Christ's kingdom. He had lived for their imitation: he had died for their acceptance: he had risen to show his power and confirm their hopes. Having provided the way of salvation, he commissions others to declare it: having furnished the means, he directs others to employ them. He instructs his apostles, and all future ministers, to give freely what they had so freely received; to make disciples of others as they had been themselves admitted, "baptizing them in the name of the" one true God, the "Father, the Son, and the Holy Ghost." And, that they might not be cast down by a sense of their insufficiency, he gives them an assurance of his presence and assistance: he engages that his "strength" shall be "made perfect in their weakness." "Lo, I am with you alway, even to the end of the world." He promises not to leave any, whom he may send as heralds of salvation, without the help of his grace and the comfort of his presence. Amid the opposition of the world without, and the disquietudes of their hearts within, he declares that they need never be disheartened, inasmuch as they would never be left comfortless or alone.

Such is the cheering and encouraging language which our blessed Lord addressed to his apostles, and in them to all future ministers, when he gave the original commission to publish his gospel and baptize in his name. It is language which the Christian teacher can never seriously contemplate without the liveliest apprehension and the most heartfelt gratitude; for it assures him that

his Master is always with him—ever at hand to watch, ever by to assist, ever near to support him: it encourages him to go forward with the work appointed him to do, unmindful of difficulties, undismayed by dangers. It cautions him not to look back through indifference or lukewarmness, or unconcern. He who called him ensures success if he will strive, or he will record his short-comings if he is negligent. But the minister is not the only person appointed to teach and instruct his brethren. Every Christian is called to be a saint, and is one of a "peculiar people," who engages to be "zealous of good works." Every Christian has undertaken to combat sin and to serve the Lord, and is pledged, in a certain sense, to be a preacher of righteousness to others. He is to teach all within his influence by a consistent example and a conversation according to godliness. And to every Christian in this sense may the Redeemer be understood as saying: "I am with you alway."

It is to this truth, as applicable to all professing Christians, and as affording ground for circumspection, no less than as being a source of comfort, that we would at present invite your attention. It is to your ever-present Saviour, and the importance of walking worthy of such a Master, and of the vocation wherewith he hath called us. I would beseech you to have it in continual remembrance that he who came to save you, and suffered to redeem you, has declared to his apostles, and to all who believe in him through their word, "I am with you." I would entreat you to ponder this truth—not to question or dispute about it, but to seek to profit by it—that, wherever you may be, or whatever you may be engaged in, Christ is present. As you exercise your Christian calling, he knows your every thought, he hears your every word, he sees your every work. In pain or in pleasure, in sorrow or in joy, when you go abroad into the world, and when you retire to your respective homes, he is continually present. He, who is absent in body, is with you by his Spirit, to strengthen the weak, to bring back the wandering, to instruct and comfort all. He is, if we may so speak, their shadow, following them wherever they may attempt to go, and holding them perpetually in sight. There is nothing more mysterious in this than in the generally-acknowledged truth that Christ and his people are one; that where two or three are met together in his name he is in the midst of them; that in all their afflictions he is afflicted, and that whoso toucheth them toucheth him. Unless we are disposed to question Christ's promise, there is no question as to the fact of his being present with his people in the exercise of their high calling. We care not to understand how or why: we would rather inquire whether, such a truth being announced, we are careful to profit by it. It was never our Saviour's wont to gratify idle curiosity, but to turn every thing to the improvement of his hearers. When he was once asked whether few or many would be saved, he told the inquirer to strive to secure his own salvation; and, when he has been pleased to say, "Lo, I am with you alway," we shall surely be more wise to consider our fitness for his presence, than to question the mode in which he is with us.

It is hardly possible to imagine a more stirring subject of contemplation, or one more likely to conduce to circumspection in our life and conversation. It may be generally acknowledged, or nominally believed; but it cannot be seriously considered and devoutly felt, without exerting a salutary influence. The presence of a fellow-creature, whom we respect and esteem, never fails to affect us for good: we are more careful in what we say or do: we refrain from any thing which may offend him, we indulge in what is likely to please him. What, then, must be the effect of remembering that he is present, who died to save us, and lives to intercede for us? What must be the result of solemnly thinking that we are before him who came to redeem, and will come to judge us? What must, of necessity, follow from the conviction that we are with him, who knows the heart and will award the doom? "I am with you alway," said Christ; at all times and in all places; in every circumstance and vicissitude of life.

We need not more than advert to some of the various ways in which he is pleased to realize this assurance to his followers; how he is present when they learn of him the way of salvation, or remember him in his peculiar ordinance; how he is with them by those whom he appoints to speak in his stead, and especially by him whom he sent to lead men into all truth; how he is ever at hand, to comfort them in trouble, to preserve them in temptation, to humble them when exalted, to enlighten them when in doubt; how he is always nigh, to observe their short-comings, and to record their negligences and omissions. It must surely be impossible for any to bear these things continually in mind, to ponder upon their very thoughts and words and actions, as known to and watched by an ever-present Saviour, without an earnest prayer and wish that they may not displease him. The boy at school is naturally more circumspect in his master's presence: the child is more

attentive before his parent: the servant is most diligent before his employer: the subject is under restraint before his prince. An influence which we cannot always explain is exerted by being with those whom we look up to and love. We are anxious, it may be, to please them; or we are, at least, careful to give no offence.

But what are such relations, or the effects which may be produced by them, compared with the union between Christ and his people, or the influence for good which will be felt by the Christian who remembers and realizes to his own mind the assurance of his Master, "Lo! I am with you alway"? Can any thing be conceived more likely to awaken and arouse men to circumspection and consistency, than the persuasion that he, whom they profess to serve, and who has purchased their deliverance, is present? that wherever they may be placed, or whatever they may be engaged in, he is by?

Let me ask, my brethren, if this could be duly and diligently thought of, without working mightily in the hearts, and changing marvellously the lives of multitudes. Our very devotions would be elevated and improved. There would be no prayers coldly said, no form of sound words inconsiderately repeated, no sifting of a discourse for what is pointless, no weighing of an expression which may be inaccurate. Men would feel that they had nothing but sin; and they would beg for mercy through an all-sufficient Saviour. They would confess with their mouths the Lord Jesus, and believe on him in their hearts. The word preached would be looked to for profit; and men would not care to have the ear pleased, if only the heart were changed. The sabbath would not be a day of gloom or dissipation, but a season of rest for the body and refreshment for the soul. Instead of there being a few in earnest, who had no respect or concern for the many who might be indifferent, all would seek to know and strive to serve the Lord, from the least to the greatest. The rich believer would not study his convenience at the risk of the poor worldling's soul, or possess privileges without caring to supply them to others. The convenience of this life would not be allowed to clash with consistency as regards the next; but each would look to the well-being of his brother no less than to his own. The heartless excuse of a worldly calling, which is to impede preparation for heaven, would never be entertained; and we should never rest till all had opportunities like our own, and all had been invited to embrace them. The Christian master would seek out his servant, the Christian employer would go out to him with whom he trades; nor would any Christian worshipper rest till he had invited and aided and exhorted every one to the service of prayer and praise. We are not of those who desire to make proselytes of any to mere party views: we would rather be engaged in persuading every one to turn from sin. Instead of anathematizing the opinions of others, we would desire, by the grace of God, to reform their practice and our own. The best unity of doctrine is, we are persuaded, seen in there being unity of heart to serve the Lord, unity of mind to turn from sin, unity of purpose to lay up treasure in heaven. There may be, and there are, doctrines which are most necessary to be received, and which cannot be wilfully rejected without peril; but they are in far greater jeopardy who hold the truth, if they hold it in unrighteousness. "Many speak of error with a violence of condemnation, which in them is clearly unnatural and wrong; they neither know its evil, nor the good of that truth to which it is opposed. He who could truly speak of the evil of infidelity must be one who has made some progress himself in real godliness; who has felt the blessings of some of those helps of which infidelity would deprive him. He who condemns his brother for denying Christ's divinity, does he make Christ's divinity a real support to his own soul? He who cries out against the impiety of those who would do away with Christ's atonement, does his own faith in that atonement lead him in true and earnest love to follow that Lord who died for him?"*

Let me then beseech you, each and all, to bear these precious words of our common Master in remembrance: "Lo, I am with you alway"; not only to have them in mind for your own behoof, but to think of them with reference to all your brethren. Contemplate them in regard to those members of your household who are not with you in the sanctuary, and to those many brethren among your neighbours and acquaintance who never enter any sanctuary at all. Remember, for your own benefit, and as an incentive to bestir yourselves for others, that Christ himself is present; and let this excite you to walk worthy of the vocation wherewith you are called. We may be, and we are, weak and insufficient of ourselves, unable and unwilling to turn from sin and to seek the Lord; but he is with us who is all-sufficient, and worketh "in us to will and to do of his good pleasure." We may be ignorant of the way of salvation, and unable by our own means to learn

* Arnold's Sermons on the Interpretation of Scripture, pp. 218, 219.

or to embrace it; but he is near, who is emphatically the Light of the world, and will give his Holy Spirit to them that ask him.

For our caution, then, when we are negligent, for our comfort when we are in danger, let us contemplate our blessed Lord's promise to his apostles, and the ministers who should succeed, and to all his people more remotely: "Lo, I am with you alway." "What carefulness will it work in us! yea, what clearing of ourselves! yea, what indignation! yea, what fear! yea, what vehement desire! yea, what zeal! yea, what revenge! In all things we shall" endeavour to "approve ourselves to be clear."

Let us never fail to think of One who "sticketh closer than a brother", and is not ashamed to call us brethren; who pursues us to the deepest retirement, so that, however we may escape human observation, we cannot screen ourselves from his notice. Let us remember the close and intimate relation in which we stand to him, and with what love and compassion and anxiety he watches our daily walk and conversation. No thought can be more cheering, and at the same time more awakening.

Under the severest trials, and in the darkest night of earthly sorrows, the Saviour is with us. We can repose on the assurance that our gracious Redeemer is by. Here is the pledge of every blessing which can really contribute to our present or eternal good. Contemplate, like Stephen, with the eye of faith the reality of such favour and protection; look on the Saviour as watching over your troubles, standing in the attitude of preparation to give his matchless aid. What a solace do you possess amid the changes and chances of this mortal life! Are you suffering under temptation? behold One who can succour the tempted. Are you tried with mental depression? look to the great Physician of the soul. When you are terrified at the world's reproach, turn to him who endured the cross, despising the shame. It may be you are still harassed by an evil nature, and your hopes are clouded by painful apprehensions: look to Jesus, and you will find one who is "able to save to the uttermost all that come unto God by him". He is ever present with them that believe in him; and there can be no trial to which you are exposed which will not be surmounted, if you will remember the words of the Lord Jesus, how he said, "Lo, I am with you alway, even unto the end of the world."

DESECRATION OF THE SABBATH, ECCLESIASTICAL AND POSTAL*.

By the Rev. W. Jowett, M.A.

Sunday, Feb. 10.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you; and ye shall be my sons and my daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

A corrupt Christianity is equally opposed (with worldliness) to the sanctification of the Lord's-day. Secretly and effectively, it is even still more opposed; for it works upon and through the natural worldliness and formalism of men's hearts, and draws away to its own purposes those affections which ought to be supremely devoted to the word of the Lord and to the day of the Lord. I have in view, more particularly, the Romish church; and, indeed, I might add, every community and every individual who would set the church on a level with the bible. Within a few years back some have attempted this, even in our own communion; not understanding what the church of England is, or what, in truth, the church of Christ is. But the Romish church distinctly and avowedly claims equal authority with scripture. On behalf of her earthly head, and through his medium, she asserts a perpetual infallible inspiration. And what is the practical consequence? That scripture is superseded, and the church made paramount. The popedom arrogates and exercises that power which is so remarkably described in Daniel vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and days." One effect of this assumed power is particularly seen in the papal treatment of the sabbath. In their catechisms they have crossed their pen over that word, "the Lord's-day"; and they teach their children to repeat the fourth commandment thus: "Remember to keep holy the festivals." Thus, they put church-authority above God's word. As our great commentator, Mr. Scott, remarks on this very passage of Daniel: "Has not the papal power arrogated the prerogative of making times holy or unholy, contrary to the word of God? Has it not commanded men to abstain from meat, and cease from work, when God required no such thing? Has it not multiplied its holy days, till scarcely four of the six working-days have been left for man's labour? At the same time, has it not licensed intemperance and excess in its festivals and carnivals, and authorized licentious diversions on the Lord's own holy day?" When we see, therefore, the abounding iniquity of countries under papal influence, in the prevalence of idle sports on the

* From "The Sanctity, Duties, and Privileges of the Lord's-day; a Sermon, preached 3rd October, 1849, on occasion of the proposed alterations in the Post-office." Seeleys, London; and Batten, Clapham-common.

Lord's-day, for which they make an imaginary compensation by sanctioning saints'-days as equal in sanctity to the Lord's-day, we may judge what England would become if popery were to gain the upper hand in this kingdom; if we may reckon that popery will never allow the doctrine of sabbath-observance to stand on its exclusively scriptural basis. We have just cause, then, to tremble at this view of the proposed Sunday labours of the post-office. Already the adversaries (whether ungodly foreigners or ungodly fellow-countrymen of our own), "mock at our sabbaths:" they deem us dull and bigotted for our strict observance of the Lord's-day, so far as we do observe it. Most readily would worldlings, and yet more eagerly, though stealthily, would the corrupters of Christianity, rejoice in bringing down Britain to their own level. We are, probably, soon to be in closer political communication with France and Rome than ever we have been of late. Let us be doubly on our guard; and neither at this moment, nor under any future circumstances, give up, or fritter away our sabbaths. Rather let us seize the present opportunity of purifying our country more effectually from this "unclean thing"—the public profanation of God's holy day. Let us endeavour not only to stop the measure which has been meditated, but to reverse that machinery of sabbath-profanation which has been so long tolerated in the country at large. Let British Christians never rest until they have caused the word of the Lord and the day of the Lord to be honoured throughout all her ample dominions. Then may we, indeed, expect that God will cause Britain to ride upon the high places of the earth; while her exaltation will not be for her own glory, but as a blessing to the whole human race.

Finally, my brethren, it is important that we should show ourselves altogether faithful and consistent in this matter. To this end, let each one of us look at home; making this blessed day his own season of rest and refreshment. Let us solemnly impress this duty individually on persons of every condition amongst us. Ye, who are in years, gird up the loins of your minds. Let us review our past sins, negligences, and ignorances: let us seek pardon for our misimproved sabbaths, and implore grace to prepare for the coming day of our Lord. All ye who are in mid-life, perhaps with families dependent upon your counsel and example, O let your sons and daughters, your man-servants and maid-servants, and your neighbours, all see whose you are, and whom you serve! And, as to the young and little children among us—for I would leave out none in this appeal—to you I say, Prize your Sunday above all days: prize its holy pleasures, and never be weary of serving the Lord. None are more profoundly interested in this sabbath question than little children; for they, humanly speaking, have the longest to live. For their benefit, then, let me also repeat that beautiful verse which I myself learned in my childhood, and which I expect to remember as long as I live:

> "Lord, how delightful 'tis to see
> A whole assembly worship thee!
> At once they sing, at once they pray;
> They hear of heaven, and learn the way.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough Square, Fleet-street.

No. III.

THE BROKEN MERCHANT AND BROKEN HEART.

> "A grief without a pang—void, dark, and drear;
> A stifled, drowsy, unimpassioned grief,
> Which finds no natural outlet, no relief,
> In word, or sigh, or tear."
>
> Coleridge.

The broken heart has been so long associated in the mind with the ideas of romance and vapid sentimentalism that it is almost doubtful whether we provoke an incredulous smile or raise a sigh by the mention of it. And yet I believe that the broken heart is not confined to the regions of romance and fiction, that it is not a merely ideal malady, but that the "broken heart" is often a reality—a downright sad reality. But it is not found where we have long been taught to look for it. It is not where the poet and the writer of fiction has so often delighted to picture it. It is not to be found amidst scenes and situations of romantic tenderness. It does not discover itself by downcast looks, by veiled lids, and by sighs and plaintive accents, breathed in silent groves, or beneath the attesting stars of night. No: the broken heart, if the malady exists, is, I believe, most often to be found there where it is least expected—in the open arena of life, amidst the crowd and bustle and collision of men; amongst those who are mingling in the stern realities of life; amongst characters the furthest removed, of any in the world, from morbid sentimentalism; amongst those who, instead of holding out the sable flag of grief, habitually assume an appearance of levity and light-heartedness; amidst those who would absolutely recoil from the suspicion of a cloud being upon their brow; those who, instead of being gloomy and sullen, are the most frequent laughers, the most keen and sarcastic and satirical observers of life, and who mock at every thing like poetry or sentiment. It is in the senate-house, amidst its proud, talented, and fastidious auditory; it is at the "bar," amongst its acute and logical disputants; it is in the halls of commerce, amidst its shrewd, keen-witted, sagacious traffickers, that this secret malady of "the broken heart" is most likely to be met with.

Observe that individual. His air is abstracted; care sits upon his brow: he is worn and anxious in look, and faded in dress. There is that about him which tells of one who has been long buffeting the storm of life. He is lost in thought, and muttering something to himself; but, the moment he is recognized, he assumes an air and tone of cheerfulness. There goes one, who was at one period of his life the favourite of fortune. By untiring industry, by scrupulous honesty, by habits of discipline he in prosperous times gained an honourable position, and acquired a high commercial character. But the prosperity that long attended him suddenly deserts him: a reverse he little apprehended overtakes him. In the expectation of adding to his stores, he embarked in a spe-

culation which held out the almost certain prospect of success. But it proved a deceiver; and "his riches make to themselves wings, and flee away like an eagle towards heaven". The barbed arrow enters into his heart; but the wound is concealed. No murmur or complaint escapes his lips; no sighs are heard, no unavailing regrets expressed. All outward appearance of concern or grief is shunned by him as unmanly: there is a calm and stoical submission to an inevitable fate. But all the cherished hopes are blasted, all the plans of future aggrandizement scattered to the winds. The comfort and pride of independence are exchanged for want. The fruits of many years' untiring honourable industry are gone. And now the best of life is past: his best energies are exhausted: he finds himself compelled to begin life's hard struggle anew. Every thing is gone but character and the firm heart. He leaves the high vantage ground on which he once stood, and enters the arena with those who had once been his inferiors; but, alas! he is no match for them now. Guileless himself, he confides implicitly in others. He still reposes confidence, although the reed on which he leaned has broken and pierced him a hundred times. Sanguine in temperament, he still hopes for a better day. He still follows after the gilded phantom, with weary steps and world-worn heart and wasted energies, still hoping that it will smile again upon him. He still throws out lure after lure of the pittance that has been saved from the wreck of his fortune, to tempt back capricious fortune, thinking that through some successful speculation he may recover his former footing. But they all sink like lead in the waters; and he sees his little store diminishing, and he grasps the more tenaciously the fragment there is left to him. Onward he still struggles, with broken health and spirits. He is like the combatant striving to maintain his footing upon a narrow ledge of rock. All the comfort and independence of commercial life are gone; and nothing, except its agitation and anxieties, its hard conflicts and struggles, is left. Those heavy liabilities and engagements—alas! how shall he meet them? Those bills, so soon to fall due—how shall he make provision for them? He is afraid to look at his accounts; and yet he is compelled to gloss over all, with an assumed appearance of confidence. Ah, what a life is this! How gladly would he exchange it for the humblest and poorest cottager's! How often does he pine for a retreat in Alpine solitudes, from this scene of turmoil, and trouble, and ceaseless agitation! O, those bills, and drafts, and acceptances—with what torturing thoughts are they annexed in the mind of the broken merchant! O money, money! we see thy magic power in the influence which thou dost exert over the heart of the avaricious. But, what a fascination grows around, when thou holdest out to the poor struggling merchant the plank, as it were, at which he catches to keep him from sinking! O, how eagerly does he grasp thee, and with what a reluctant, trembling hand, does he part with thee, as the shipwrecked seaman would resign the plank which kept him floating on the angry surge! Alas! we speak of the cares of state, or of professional life; but none, except those who have watched them closely, can conceive how the cares and anxieties of commercial life can prey upon the spirits of one, who, naturally of a high mind, is daily driven to shifts and expedients, from which his better nature shrinks, in order to maintain his ground. Hard and trying lot. Ah! judge not too hardly of those who are under the constraint of circumstances which they cannot control. Ah! it is not the thirst of gold, it is not the greediness of gain that now impels him. All this seeming eagerness for the sordid pelf is that he may have wherewith to satisfy numerous and harassing claims. For this he would consent to linger out in imprisonment the respite of his days. And for this he now makes himself a very slave. See him still plodding the same weary, everlasting round; allowing himself no relaxation—no repose: day after day, week after week, month after month, sees him poring, with patient labour, over these long accounts, those ledgers and cash books, denying himself the comforts which his years and growing infirmities require; still indulging the hope by untiring industry to win back a little of the fortune swept away from him, but in vain. All his industry accomplishes nothing. It is like one beating the air. His mind is kept in a ferment of ceaseless anxiety. It is struggle following upon struggle. He has no rest, no peace. Alas! no frame can stand it. It would wear out a constitution of iron. The springs of life give way. His constitution is sapped and undermined at last. The fatal disease sets in. But even this does not check him in his career of ceaseless, never-ending labour and industry. He still pursues the same track. When his malady calls for rest and indulgence, he is still found at his post. He is bound, as by a spell, to the fatal desk. When strength of body and activity of mind are gone, he pores and ponders for hours together over those books and figures where he reads the wreck and ruin of his fortunes. There he lingers, with head sunk upon his breast through exhaustion, the live-long day, in the cold and cheerless office, till at last he is carried from that miserable desk to the bed of death. Ah, unhappy lot! After a life of incredible labour, and toil, and anxiety, he finds himself penniless, worse than penniless. The heart is worn out, at last. The disease has set in, which no human skill can overtake. The cares, and agitations, and sorrows of the world, after having long preyed upon his heart in secret, have at last broken it.

Touching and most impressive lesson upon the vanity of earthly pursuits, and of a too fond devotion to the world! What a deceiver that world, so long and so fondly wooed, now appears! But, ah! what a sweet repose to such a shattered, afflicted, tempest-tossed spirit, must be that which it finds, when, having now done with the cares of a wearying, harassing, heart-breaking world, it finds peace in the bosom of him, who said, "Come unto me all ye that labour, and are heavy laden; and I will give you rest!"

SECOND COLLECT AT EVENING SERVICE*.

OUR blessed Lord, in his discourse addressed at parting to his mourning disciples, left to them as

* From the rev. Charles Miller's "Portions of the Morning and Evening Services catechetically explained." Dublin: Curry and Co. 1848.

his legacy that peace of mind which forms the subject of this collect, and which therefore is a certain and undoubted privilege of every true believer: "Peace I leave with you, my peace I give unto you; not as the world gives give I unto you (John xiv. 27). Happy, indeed, is the Christian who enjoys this privilege as he ought; who lives, as he is entitled to do, in the sunshine of heavenly love, and who dies beneath the smile of the Prince of Peace. To such a man, what is the earth with all its vanities? Thorns and thistles may spring up around him, but they hurt him not. The cares and afflictions of life have been sanctified to him, while he looks "not at the things which are seen, but at the things which are not seen". Under every trial the peace of God rules in his heart, and fortifies him against the attacks of Satan. "Being justified by faith, he has peace with God" (Rom. v. 1). Through the power of the Spirit he follows peace with all men; and, when called from this world of strife, he enters into peace, into that peaceful region where sin shall no more harass him, and where sorrow shall cease to vex him. How true, and yet how supporting to every true Christian are the words of our compassionate and sympathising Saviour: "In the world ye shall have tribulation; but be of good comfort: I have overcome the world" (John xvi. 33)! Tribulation springs from many sources — the malice of wicked men, the assaults of wicked spirits, and the corruption of our own wicked hearts; and where is the Christian that has not these to contend with? Who is there that has not to mourn over the sin that dwelleth in him? Where is the man that is not tempted by Satan? Who is there that does not, in a greater or less degree, experience the hatred of the world? The more faithful we are to Christ, the more devoted we are to his service, the more we exhibit his holy image by the holiness of our lives, the more we may expect to suffer from the united attacks of evil men and evil spirits. But "in me," says our Saviour, "ye shall have peace." Abiding in Christ by faith, enjoying the indwelling of the Spirit, and resting in our heavenly Father's love, "from whom all holy desires, all good counsels, and all just works do proceed," let us rise superior to every tribulation; and then shall we be defended from the fear of our enemies, and be made more than conquerors through him that hath loved us.

THE FULFILMENT OF THE SCRIPTURE.

"And, when Herod had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou, Bethlehem in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor that shall rule my people Israel."—MATT. ii. 4-6.

BETHLEHEM of Judea, the birth-place of David, and Jerusalem, the place of his regal government, were called "the cities of David." The Jews, who looked for restoration to worldly power, would doubtless, but for the prophecy in Micah, have expected their king, the Son of David, to be born at Jerusalem. If it was questioned whether any thing good could come out of Nazareth, would they not have denied that any thing great could proceed from a place so insignificant as Bethlehem? Their scriptures, however, foretold that in this city the Messiah would be born: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from everlasting" (Micah v. 2). To this prophecy the Sanhedrim referred in answer to Herod's inquiry.

Two reasons seem suggested by the prophecy itself, why Bethlehem of Judea was chosen to be the birth-place of Jesus Christ.

1. The prophet did not write "Bethlehem Ephratah" only to distinguish this city from Bethlehem in Zebulon (Josh. xix. 15), but doubtless with regard to the circumstances recorded in Gen. xxxv. 16-19. Jacob, having left Padan-aram and returned to Canaan, went to Bethel, where the Lord appeared to him, and confirmed to him the name of Israel, and the promises made to Abraham and Isaac (ver. 1-15). Coming afterwards to Ephrath, Rachel died there in giving birth to Benjamin. By his birth the number of Jacob's sons was complemented. The *one* body to inherit the promises and typify the true seed was thereby made perfect. "Israel" (consisting of twelve tribes—1 Kings xviii. 31), "is my son, even my first-born." Because the typical body then had its first existence at Bethlehem Ephratah, this city appears to have been chosen for the birth-place of the antitype Jesus Christ.

2. The second reason suggested is, that its inferiority was well suited to represent the lowliness of Jesus Christ at his birth. In this view, the prophecy taught that he who should be "Ruler in Israel" would appear in humiliation; and, David having also been born at Bethlehem, pointed to his history as typifying the humiliation and exaltation of the promised Ruler.

The quotation given by the Sanhedrim differs in expression from the prophecy; but in meaning they are the same. "The prophet says, 'And thou, Bethlehem Ephratah', because Bethlehem, as it is called (Gen. xlviii. 7) is, by another name, styled Ephratah. The scribes, for the sake of explanation say, 'And thou Bethlehem in the land of Judah', because there was another Bethlehem in the tribe of Zabulon. The prophet speaks, 'Though thou be little'—which phrase is expressed by the scribes in a plain style—'thou art not the least'. The prophet again says, 'Among the thousands' or chiliads, into which each tribe had been divided from the time of Moses. The scribes say, 'Among the princes' or chiliarchates, who were the heads over the thousands or chiliads; and by this metonymy the scribes touch the reason why Bethlehem was not the least, because it was renowned for being the birth-place of several of these chiliarchates, namely, Abesan, Booz, Isai, and David, but chiefly for the nativity of the Messiah" (the New Testament by John Marchant).

The quotation and prophecy are the same in meaning. St. Matthew wrote the former. In referring to a prophecy, he usually points out its fulfilment. In this instance he seems purposely to have omitted to do so. The prophecy being

understood of the birth-place of Jesus Christ, it was only necessary to state the fact that he was born in Bethlehem of Judea (ver. 1).

St. Luke has recorded the means through which this prophecy received its accomplishment, shewing that "the king's heart is in the hand of the Lord as the rivers of water, and he turneth it whithersoever he will" (Prov. xxi. 1). A decree issued by the pagan emperor Augustus occasioned Mary to go from Nazareth, her usual place of abode, to Bethlehem, where Christ was born (Luke ii. 1-7). "This edict," as bishop Hall writes, "went not so much out from Augustus as from the court of heaven. What, did Cæsar know Joseph and Mary? His charge was universal, to a world of subjects through all the Roman empire: God intended this cension only for the blessed virgin and her Son, that Christ might be born where he should. Cæsar meant to fill his coffers: God meant to fulfil his prophecies; and so to fulfil them that those whom it concerned might not feel the accomplishment."

And now that "God was manifest in the flesh," the angel of the Lord announces to shepherds the fulfilment of this prophecy in these words: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." They afterwards went to Bethlehem, and there they "found Mary, and Joseph, and the babe lying in the manger." But this is not the only testimony to the fulfilment of this prophecy. The appearance of Jesus Christ had been foretold as a Star coming out of Jacob (Numb. xxiv. 17); or, a star being a symbol of regal power, as being born King of the Jews, or Israel. Wise men of the east, having seen the star that symbolized his birth, came to Jerusalem inquiring, "Where is he that is born King of the Jews? for we have seen his star, and have come to worship him." These men Herod sent to Bethlehem, where "they saw the young child with Mary his mother, and fell down and worshipped him."

Let one reflection be added. This same Jesus, who was born at Bethlehem, now sitteth on the Lord's throne, in that great city the holy Jerusalem (Phil. ii. 5-11). Let it be our concern that, when the Lord writeth up his people, it may be said of each of us, "This one was born there" (see Ps. lxxviii.)

J. E. W.

Jan. 4.

The Cabinet.

HUMILITY.—The more bounty God shows, the more humility he requires. Those mines that are richest are deepest: those stars that are highest, seem smallest: the goodliest buildings have the lowest foundations: the more God honoureth men, the more they should humble themselves: the more the fruit, the lower the branch on which it grows: pride is ever the companion of emptiness. O how full was the apostle, yet how low was his language of himself; Least of saints; last of apostles; chief of sinners; no sufficiency to think; no abilities to do: all that he is, he is by grace. Thus humility teacheth us, in our operation, to draw strength from God, not from ourselves; in our graces to ascribe their goodness to God, and their weakness to ourselves.—*Bp. Reynolds.*

Poetry.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

No. LI.

THE RULER'S DAUGHTER.

"Come, and lay thy hand upon her, and she shall live."—MATT. ix. 18.

LIKE to a pale and faded rose she lies,
And from her youthful face the bloom is gone;
The long fring'd lids have curtain'd her sweet eyes,
And still and dark the ringlets fall adown:
Fix'd and cold her marble brow,
Death has claim'd his empire now.
In life's fair morning she has pass'd away,
Wake, minstrel, wake to grief your saddest lay!

They mourn the vacancy, so dark and deep,
In her bright home; and sorrow calls in vain:
"O for a voice to break the leaden sleep,
To bid her voice and step return again!"
Only One can healing bring:
Cease the dirge of woe to sing.
The Lord of life and death can break that spell,
And call her spirit back again on earth to dwell.

The wail of grief hath ceas'd: the crowd depart:
There is a silence—who is standing there?
What power and might and love around him shone,
And sympathy with human grief to share!
"Maid, arise!" The lids unclose,
Back the ice-bound current flows;
Like gleams that spread o'er the pale morning sky,
Come back the hues of life, and lustre fill'd her eye.

O, great reward to faith's undoubting ray,
"Come, lay thy hand upon her, she shall live;"
Go, child of sorrow, to the Chastener pray,
For he can life and resurrection give!

Miscellaneous.

CONTEMPLATION OF NATURE.—Nature wakes up the dead divinity within you, and rouses the soul to purer, nobler purposes.—*Headley's "Adira."*—What is man in the midst of nature? Dark. He is nothing in comparison with infinitude: he is everything in comparison with nullity. He is a central point between nothing and everything.—*Penne's "Pascal,"* vol. iii.

ENVY.—The envious man is a thorn hedge covered with nettles. He hath no disease but his neighbour's welfare.—*Bp. Hall.*

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OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 809.—FEBRUARY 16, 1850.

(Plum-tree.)

TREES, SHRUBS, &c.

No. XXXVII.

THE PLUM-TREE.

THE plum-tree, of which there are numerous varieties, is well known as producing an useful and acceptable fruit. The different species are supposed to have arisen from one individual, the *prunus domestica*; but probably the *prunus insititia* and the *prunus spinosa* may have contributed to the parentage of this large family. All these are indigenous in this country, and generally throughout the northern hemisphere.

The cultivation of the plum is easy. The tree is hardier than many varieties of the cherry-tree, though the blossoms are in each case equally tender. A proof of this is furnished by the fact that in certain cold climates, as for instance in the neighbourhood of Riga, the severity of the winter, while it destroys the cherry-trees, and sometimes apple-trees and pear-trees, does not injure the plum-tree.

A variety of plum is known by the name of "damson." This appears to be a corruption of the word "Damascene;" for Damascus was celebrated for this fruit, and the name was given to the species which were supposed to have been brought from the neighbourhood of that city, and to others of a similar kind.

When the reflecting man looks upon the gracious provision, in all imaginable variety, made for his sustenance and the pleasure of appetite; when he endeavours to count up the fruits of the earth, so marked by their respective characteristics, and so evidently exhibiting the kind purpose as well as the power of the Creator, surely his heart will not be insensible to the claims upon his gratitude of him who has given him "all things richly to enjoy." Let the worldly sensualist indulge himself without a thought except for his own gratification,

the Christian will desire, whether he eats or whether he drinks, to do all to the glory of his heavenly Father.

THE FALL BY UNBELIEF*.

"Let us labour, therefore, to enter into that rest; lest any man fall after the same example of unbelief.'—HEB. iv. 11.

IT is remarkable what a tendency has always existed in the mind of man, ever since the fall, to disbelieve God, and doubt all his threatened wrath, all his signs and wonders, and all his messages of judgment and retribution to be executed on sinners for a breach or disobedience of his commands.

The tempter seems to have inculcated and impressed this on his nature, when he succeeded in the first attempt to draw him from his Maker, and to separate him from the presence and the enjoyment of the Source of eternal purity, light, and truth. When he said to him, "Thou shalt not surely die," in direct and blasphemous denial of the positive assurances of Omnipotence, he awoke doubts of the divine truth, and implanted, by that disbelief, the seeds of death and misery. But the words of the Eternal One never fall to the ground; death, fed by malice and jealousy, soon followed sin, and showed its power in the death of Abel. The punishment of Cain was lost upon his descendants; and sin spread over the face of the earth. Again the Lord threatened destruction, and was again disbelieved. The ark, so many years in progress, was a visible sign of the Lord's intention, and spoke to the outward senses; while the Spirit of God, long-suffering, preached repentance and a threatened flood, and spoke to the consciences of mankind by Noah, the messenger of the Lord. But all was in vain; disbelief still held its sway. Experience and human reason—that reason which was gained when man first learned to distrust his Maker—were opposed to the idea of such a fate as was now threatened. How unlikely it seemed that the order of nature, which had existed unbroken for about a thousand years, should now be changed! How very improbable it seemed that the vengeance of the Lord should now exert itself. But the long-suffering of the Lord and the day of mercy ended; the cup of God's wrath was filled to the brim: the flood at last came, and man was driven from his stronghold of unbelief.

We might suppose that, when the earth was repeopled by the descendants of those persons who were miraculously preserved, and who had been eye-witnesses of the Lord's power, and of the unfailing result of his judgments—that a knowledge of his mighty ways, that a fear of offending him, and a belief in all his warnings, would have been handed down from one to another, and have spread abroad over the whole earth, and that man would have at last awakened from his dream, and his mind have been changed by faith; but the same unbelief was still shown.

The tower of Babel (whatever may have been the object of that building) was a visible sign of it. The root of unbelief, though the plant may have been apparently washed away by the flood, still held its ground in the soil of the human heart, and in process of time sprang up with fresh vigour. Man, indeed, could not forget the flood. We have traditions of it still existing in every nation and people of the whole earth; but the cause of this infliction was soon forgotten, and left no impression on the hardened heart. Man lost all knowledge of God: he saw him not, he heard him not, he felt him not; so disbelief resumed its former sway; they turned to idols, and worshipped the host of heaven. Let us turn now for a moment to the history of the chosen race, who (as if in a second ark) were set apart, and saved from the flood of sin, to preserve a knowledge of Jehovah. We see even among them the power of unbelief, and the hold it kept on their minds, in the constant rebellions and murmurings against Moses and Aaron, and the ever-returning distrust in the providence of God, at each succeeding privation in the wilderness. Miracles the most wonderful should have proved to them that the Lord was indeed fulfilling his promise of bringing them to a land of rest, a land flowing with milk and honey; and, through that unbelief, they lost their inheritance, they forfeited their blessings, and drew forth from their heavenly Father a declaration that "they should not enter into his rest."

It is indeed needless to trace further their history, or that of mankind at large: enough has been said to lead us to the object of this chapter, namely, to consider the vast power of unbelief over the human heart, and its amazing prevalence since the time of the fall of man even down to the present day, and the future consequences of such unbelief. In the former portion of this little book we dwelt upon the glorious rest promised to the faithful, and awaiting the saints of the Lord; those true Christians who, through faith, confess that they are strangers and pilgrims on the earth, and view the promise afar off. But it is indeed equally important and most necessary for us to dwell also on the sentence of the apostle: "Let us labour to enter into that rest, lest any manfall after the same example of unbelief."

"Lest any man fall!"

Is not this a solemn warning? We start at the thought that there is a chance of a fall, a shutting out from the promised rest; and we ask ourselves, Who are to be shut out? Am I of the number? And why are any to be debarred participating in the promise—a promise universal in its nature? Of all the mixed multitude who crossed the Red Sea, and left Egypt, full of anticipation and hope of an immediate entrance into the promised land—of those six hundred thousand men, besides children and the multitude of retainers who accompanied them, but two persons received the promise: the rest left their bones in the wilderness. Why were they excluded? Because of unbelief. Let us, then, not be "high-minded, but fear." Their fate is held up to us an example of unbelief. These things were written for our admonition; and, if God spared not the natural branches, let us take heed lest he spare not us: "Because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear."

It is surely, then, most important for us to

* From "Reflections of the Past, and Shadows of the Future;" by the Author of "Daniel the Prophet." Dublin: Hodges and Smith. 1850. The author's style needs improvement.—ED.

consider what is the nature of this unbelief which excludes and shuts out from the heavenly promises; that so we may learn in time to avoid the evil, and to choose the good. There are many persons who will exclaim at the idea of any explanation of this word (unbelief) being necessary; and yet we may find, on examining it, that there is an obscurity in its meaning that it is important to dwell shortly on. The unbelief of scripture, and the unbelief of the world, or what we generally understand the word to express, seem so very different in their meaning and application, that many persons may be misled from want of having sufficiently considered it. Taking it in its general application, and its commonly understood meaning, it can hardly be applied to any one; certainly not to any Christian, or at least any one calling himself a Christian. There is no one, for instance, among all the various classes and sects into which Christianity is divided, who would profess disbelief in any of the vital and essential points of doctrine. For example, let us take the case of a person who may be reading and considering the passage of scripture quoted at the head of this chapter, or many similar passages. He may be induced, from taking the word in its literal meaning, to think his state before God to be better than what it really may be. Feeling in his mind that he assents to all the necessary articles of a Christian's belief, he may suppose that the threats of exclusion from the final rest, uttered against unbelievers, cannot have any reference to him; he may, therefore, naturally pass them over with a feeling of contented security, wondering perhaps at the infatuated blindness of the Jews and other unbelievers. He may thus form a false conclusion about his own interest on this most vital subject, and draw conclusions which may keep him back from searching for true faith; and, though calm in his self-confidence, he may still be in a similar state to those wretched men who were excluded from participating in the glorious heritage awaiting them in the promised land.

As faith cannot be defined to be simply belief, so neither can unbelief be considered simply as the want of believing knowledge. We shall find that the unbelief of scripture is more than expressed by the absence of belief; for it may exist at the same time and in the same mind as belief, or, I should rather say, assent to truths. We perceive an instance of this in the common example of the belief of devils. In this instance we have an assent to truths, and therefore, in one sense, belief; and we have, on the other hand, confirmed unbelief (in the scriptural sense of the word) in its strongest and most evident features. Judas also is an example of this. His own expression of his conduct, "I have sinned in that I have betrayed innocent blood," proves his knowledge of the sacred character of his Lord; but still he was the child of unbelief, the son of perdition. We need not multiply such examples: we may feel enough of them in our own hearts. We all believe and feel that Christ is indeed our Lord, our guide, and our example; and we know that he is to be our Judge; and yet we often show unbelief as strong as did the antediluvians, or as Judas the betrayer: "We crucify afresh the Son of God, and put him to an open shame."

Be it granted, then, that the unbelief of which we now speak is not the absence of (nay, that it may exist with) mere head knowledge; and we may define it to be the absence of that trust and confidence in which true faith consists, which should be the foundation of every thought, the spring of every action. The idea that should be impressed on our minds by the word "unbelief" is a very complex one, as it includes more than the simple meaning of the word itself would lead us to expect. If we understand all that is contained in those three great essentials of a Christian, faith, hope, and charity, we may consider that unbelief is the absence, either in whole or in part, of such principles, and of that implicit and trusting confidence which our heavenly Father has told us so often that he requires from all—a confidence which leads to an implicit, unthinking, blind obedience. We have an example of this confidence in Abraham, "the father of the faithful." When offering up his son, his only son, the very son from whom the blessing was to descend to all nations (for the promise was, "In Isaac shall thy seed be called," "and I will establish my covenant with him for an everlasting covenant, and with his seed after him"), when called to offer up this chosen son as a burnt-offering, he thought not how was it possible that the word of the Lord could be fulfilled, which said, "I will make thy seed as the dust of the earth; so that, if a man can number the dust of the earth, then shall thy seed also be numbered:" "And look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." He stumbled not at the word of God or the promises to Isaac, "accounting that God was able to raise him up, even from the dead." No: his only thought was, "it is ordered, and must be done." "He believed in the Lord; and he counted it to him for righteousness." Peter also was an example of this confidence, when, in blind assurance, he obeyed his Lord, saying to him, "Come," and stepped forth boldly on the yielding element.

But these examples only serve to show the meaning of unbelief, by explaining or illustrating its opposite, namely, true belief. We may, however, define it simply and accurately by its result, which is disobedience—a hardened and an unchristian line of conduct. Indeed, the word "disobedience" may, in many places of scripture, be substituted for "unbelief," without destroying the meaning of the passage. We may adduce many passages of the sacred volume which corroborate this definition of unbelief given above.

In St. Paul's epistle to Titus, i. 15, 16, we read: "Unto them that are unbelieving is nothing pure .... they profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate." And, again: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin" (Heb. iii. 12, 13). In these passages we have the expressions, "a departing from God," "a hardening the heart," and a "working of evil deeds," all put down as unbelief, in consequence of being disobedient. We may, then, conclude that disobedience is the unbelief of scripture.

Do we not see our danger, fools and self-deceived as we are? "Thou shalt not surely die" still rings in our ears, and fills our imagination, to the exclusion of every whisper of that holy voice which thus speaks to the conscience: "In the day that thou disobeyest God's commands thou shalt surely die." Our depraved hearts and desires too easily and too readily admit the tempter's falsehood, and reject the heaven-whisperod message of truth. The one is sounded aloud by the trumpet of the world, and finds a ready echo within: it is held up before our eyes in the tempting displays of life: it is brought before us in the allurements of the senses: it is preached to us in the love of ease, and self-indulgence, and sloth, and pride, and vanity. The eye repeats it, the ear repeats it, the senses repeat it, daily, hourly: the other is but a whisper, and we must listen for it. Faith hears that whispered message in the conscience, that faint echo, that shadow of the dread peal of judgment, which must indeed sound, hereafter, so as to be heard by all. Let us listen for and accustom ourselves to its sound now, that it may not startle us hereafter.

Let us now face the danger that impends above each thoughtless child of the world, that we may know what it is, and how to avoid it. By the true meaning of this word "unbelief," as it is used by the apostle in his impressive address to the Hebrews, we learn this startling lesson—and may we lay it to heart and impress it upon our memories!—that if we are disobedient we are unbelievers; if we show not by our works that we know God, we are unbelievers; if we suffer ourselves to be hardened through the deceitfulness of sin, we are unbelieving; if we walk not as Christians and children of the light, we are to have our portion among unbelievers, among the rejected and the outcast. Should not this fact preach to us with an eloquence whose power is unbounded, and rouse us from that self-delusion which cries to us, "Peace, peace," where there is no peace. "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

"Lest any man fall."

Let us inquire what is this fall, and what is the fate of unbelievers? It is an exclusion from eternal rest and from heaven, from God's presence and the light of everlasting day. But far more is contained in this one word, "fall:" exclusion from blessings is but a negative punishment; but these verses of scripture may suffice to unveil to our eyes the dread certainty of God's wrath, and the eternal truth of that word which threatened death to the disobedient.: "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 7): "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 8).

The unbelieving shall have their part in the second death. Let the sinner, who, because he knows that there is a God, fancies that he is not an unbeliever, tremble at this awful judgment. Has he worn Satan's livery? Has he, through life, been occupied in fulfiling his will and working his deeds, the deeds of darkness? In the day when all hearts shall be laid bare and every secret unveiled, can he then hope to shelter himself with the title of the child of God, the servant of the Almighty? No: this would, indeed, be a disguise or pretence too flimsy to blind even his own reason; and can he expect to deceive with it the all-penetrating eye of the Eternal One? We cannot serve God and Mammon. The fruits of our service will proclaim our master, as the vestment showed to the destroyer the worshippers of Baal. The servants of the Most High are sealed in their forehead; sealed and marked by every step and action in their life to be his, and his alone. But the mark of Cain, visible by the hardness of heart, which turns like the deaf adder from the voice of the charmer, stamps the slaves of Satan: his snares do, indeed, harden the heart and close every avenue against the voice of the Spirit that would say, "Beware!" You seek things that are now placed before you in tempting array; but, remember, that "the things which are seen are temporal, but the things which are not seen are eternal." When Satan endeavoured to tempt our Lord, it was thus he tried; and the gifts which he offered were all present things and temporal possessions. He offered power—a power which must have ended when all the kingdoms of earth, and the glory of them, will be rolled together like a scroll, and perish in the flame of judgment: he offered temporal relief; and he offered vain-glory. These gifts may still be in his power: they must be received with caution, with prayer, and watchfulness, that so his snares may be hallowed and turned to the glory of God. We may apply to them the poet's words:—

> "Good, let it serve the righteous: if for evil
> God, and my trust in him, shall hallow it."

O let us beware of hardness of heart; which, as the apostle tells us, is the fruit or result of the deceitfulness of sin. Sin is deceitful, as being surrounded with false attractions and clothed in deceitful robes of splendour, which cannot stand the light of day, and which wither with the touch of time. When sin has once fascinated the sinner's mind and affections, the heart becomes hardened and callous to every appeal and call of duty: all restraints are at an end; and the Spirit-forsaken soul follows its own mad impulses, and views every thing, temporal and eternal, through the glittering veil that has been cast around it. Hardness of heart then results in disobedience, and is the proof of unbelief. The love of present ease and pleasure allures us: we turn from whatever may pain or trouble us, and then we harden our hearts. The word of counsel has often been compared to the surgeon's knife, which pains before it cures. And this is the difference between the case of the hardened heart and that of the careless one: the word of warning or advice may be valued by the latter when once the greatness of the future object has been shown to it; but the heart which hardens itself turns from the sharp knife of rebuke, and, for present ease and rest, gains eternal pain and misery.

"Harden not your hearts."

This is your judgment, when you are permitted to do so. "O Israel," says the Lord, "thou

hast destroyed thyself." The same may be said of each hardened sinner. The fostering hand of the Spirit of grace being withdrawn but for a moment, this judgment overtakes us, the foretaste of eternal misery. To be left to ourselves, to be left unassisted to work our own wills, and to follow our own guidance, is the severest judgment that can befal us now, for it is pregnant with destruction hereafter. It is written: "Whom the Lord loveth he chasteneth;" but, in the case of the hardened and forsaken sinner, we have all restraint withdrawn, the helm set free, and the abandoned vessel left to drift in mad career through the storm. "Let them alone," is the sentence pronounced upon each criminal. We read of its execution in the case of Pharaoh, in the case of the hardened and idolatrous tribes in the wilderness, and in the case of the depraved and hardened rejecters of the word of life. And the full weight of such a sentence is not even felt or perceived during time. The heart on which it is pronounced has been hardened and rendered too callous by a long course of disobedience, so as to be utterly insensible to its full measure, so as even to desire for, and to rejoice at, its infliction, not anticipating its end. The steed, when maddened by the loosened rein, little dreams of the precipice towards which he rushes so wildly. It is remarkable that such a sentence and total abandonment is at first desired by those who are forsaken by the Holy Spirit; and the remembrance of this must increase its weight hereafter. "What have I to do with thee, O thou man of God?" "Let us alone." "What have we to do with thee, Jesus, thou Son of God?" These, and such like, are the words of those who repelled the prophet's advice and the Lord's approaches; and such expressions are the true indications of the stony heart. If we have thought on these things, let us learn from them to dread what we so often experience, that backwardness or distaste to weigh our own lives and pass judgment upon ourselves. Let us dread that wish to turn from reflections upon the misspent past, from serious thoughts on our future fate, or from contemplations of death, that great change that heralds in the spring-time of our renewed existence. Let us dread any feeling of a wish to turn from Christian instruction, from Christian ministry, or from religious duties and offices: such a feeling is the first shivering of that fever, which, unchecked, must end in spiritual unconsciousness and death.

"Lest any man fall!"

Do we, then, now stand? Yes! Christ, our passover, has been sacrificed for us; and by his grace we stand, and in his power we go forward. Christians in many cases appear not to appreciate sufficiently the privilege of leaning on Christ for support and assistance. They may, and do, acknowledge him as their Saviour; but such an acknowledgment may be little more than a bare assent to an undeniable truth, or axiom, and is very similar to the species of unbelief which we have before spoken of, where the obedience that proves the reality of assent to truth is wanting. No: the leaning on Christ consists not only in words, but it is in the daily, the hourly, the every-day business of life, that that support is wanted, and is so often overlooked, if not disregarded. Yet this leaning on Christ has become a common phrase with certain religious persons, and has been adopted into their phraseology, often without being either felt or understood. Every Christian, who really can look into his own mind, and examine into his feelings and wants, his hopes and his cares, must perceive the need of support, and of having some being to appeal to, and to look up to, in the many difficulties and trials he may meet with. A friend may satisfy this want as regards the lesser cares of worldly concerns; but in deep afflictions, in spiritual trials, in cases where human aid is too weak and powerless, even the most thoughtless will perceive that the wonted aid fails, and that he is forced to appeal to an Almighty Power, whom he will find his kindest Friend (for our Saviour himself has sanctioned the application of this familiar term to himself): "Ye are my friends," he says, "if ye do whatsoever I command you." "Henceforth I call you not servants .... but I have called you friends." The aid sought from this Friend, and assuredly found when sought in sincerity, is the true leaning upon Christ, and is as much the Christian's right in the smallest concerns as in the highest or most trying cases. If he now remember that he is one with Christ, fellow-heir with him, part and parcel of him "as lively stones built up, a spiritual house acceptable unto God" by him; if he remember that he, who suffered for our offences, felt our sorrows, and is willing to bear our burdens, he will surely learn to go to him with confidence, to plead the knowledge of this offered assistance in his mental prayers, and at all times call on and trust to him for aid. This is in fact leaning upon Christ, where every hope and every care is more or less mixed up with his image.

All this is the comfort and support of the high-minded Christian; a privilege which he never suffers to get into abeyance from disuse. He leans daily on that Rock which can never fail him, through whom alone he knows his prayer can reach the mercy-seat. We must ever bear in mind that we have no covenanted assurance of being heard but through him who is our Mediator, and ever sitteth at the right hand of the throne of grace, to offer up our petitions.

Let us labour, therefore, to enter into that rest: let us strive, or be in earnest in the strife to obtain it; but let us not place our trust in the weapons of our own strength, in this spiritual conflict. The Holy Spirit helpeth our infirmities, and the Lord's strength is made perfect in our weakness: in that strength we may rest, and receive the end of our faith, even the salvation of our souls, praying, in the words of our liturgy, "Because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

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No. IV.

THE MODERN ONESIPHORUS.

"Whom none can work or woo
To use in any thing a truth or sleight;
For above all things he abhors deceit—
His words and works and fashion, too,
All of a piece; and all are clear and straight."
George Herbert.

In this age, which happily can boast so many public friends to the cause of religion, men who are justly held in honour, and in whose praises all classes are loud, it would be unjust to overlook another class of benefactors, who are rendering the most essential services to the cause of religion and humanity—active, judicious, zealous men, but who walk in the shade; the savour of whose good deeds alone bespeaks their presence and co-operation, even as the odour of the violet betrays the proximity of that sweet, modest, retiring flower.

Such are the characters that I have had in view. I have long observed with growing admiration their silent unostentatious course of self-denying, active benevolence. The mention of others' benefactions may call forth the warm tribute of public and well-earned applause: it is feeling too deep for utterance; it is the fervent ejaculation bursting from the overcharged heart; it is the melting eye and the blanched cheek which indicate the thoughts and remembrances that are linked with the names of these. O, what a beautiful exemplification does their life and conversation give of the truth of the divine axiom, "It is more blessed to give than to receive!" What a secret "luxury must be found by them in doing good" when it can supply a spring to the long-sustained unwearying round of active benevolence! They appear to feel the same ardour and excitement in pursuing the path of "well-doing" that the man of science enjoys in some all-engrossing scientific investigation. What secret fascinations can there be about the course which seems so little inviting to the selfish, when all the powers of a mind so clear and acute and comprehensive as thine are untiringly bent in mastering the statistics of human want and misery and crime, and in devising plans and schemes for relieving that wretchedness, dissipating that ignorance, and abating that crime? What a strange combination of seemingly-contradictory qualities meets in thy character!—at once the clear-headed sagacious man of the world, and the meek and humble Christian; in comprehensive knowledge of mankind and of the affairs of life, in tact, in judgment, in penetration, in cultivation and refinement, inferior to few, but bringing over all these endowments, and linking them to the side of "pure and undefiled religion!" Who, to observe thee, adapted to associate with the polished, the refined, and keen-witted, would expect to find thee beside the bed of squalid misery and penury, pouring the balm of consolation into the poor man's wounded spirit, and offering up the prayer full of unction and fervour and spirituality? Who would suppose that to thee belonged the rare and enviable gift, the power to win the full confidence and attachment of the poor, who look anxiously for thy visits as for those of a friend? Yes; in thee we behold that combination, as rare as it is excellent: in thee we see that elevation, frankness, and scrupulous sense of honour, which are found in high-minded men of the world; but these qualities in thee are allied with deep and genuine and fervent piety. Justice sits upon thy open brow: truth is upon thy lips. There is no vain show about thee: no hollow pretence. "Deeds, not words," is thy motto: plain and simple in thy private habits, munificent only in thy benefactions; possessing all the means of refined enjoyment, but preferring to "endure hardness, as a good soldier of Jesus Christ" (2 Tim. ii. 3).

How cheering is it to turn away from shallow pretence and flippancy, and to mark thy unaffected modesty, thy real worth and solid attainments! I see thee in thy place in the sanctuary, the humblest, the meekest, the most docile there. Whilst some may choose to carp and sneer, and play the critic, thou, who art really competent to criticise, from thy superior literary attainments, dost sit and listen with the humility and tractableness of a child. I observe thee in deliberation, when good and wise and experienced men are convened to devise plans to promote the spiritual welfare of their fellows. I mark thy comprehensive views, thy extensive knowledge, thy sound judgment and practical wisdom; yet thy opinion is advanced with the diffidence of one who felt himself the inferior of others. Mild, yet firm; gentle and yielding, yet unbending where a principle is to be contended for; modest and self-distrustful, yet bold and fearless when the sacred cause of truth is assailed; a man of no professions; never saying what thou wilt do, but letting thy acts speak for themselves; not looking to what is the most expedient course, or the most advantageous to thy private interests to take, but what will best serve the cause of true religion and virtue. Thou art not one to follow in the wake of the fickle multitude. Thou art not like those who watch to see whether they will fawn or crush, according as fashion sets her stamp or not upon a man. Thou art not like those who will only ally themselves and their influence to the rising and the influential and conspicuous, but who shrink from the obscure and neglected. Wise and judicious counsellor! guarded and cautious, yet bold and firm when called upon to act, "biding the time;" when apparently most indifferent, then most interested; when most reserved, then most resolved. It was, methinks, a man (Onesiphorus, 2 Tim. i. 16) of stamp like thine that, unsolicited, sought out the apostle when he lay neglected in his prison-house at Rome, and who, fearless of the world's opinion, visited him, and helped and comforted him. It was a refinement, a tact and delicacy like thine, methinks, and a tenderness in administering consolation and sympathy, which alone could have elicited from the apostle, who so well knew how to value these qualities, that fervent aspiration which breathes the very soul of gratitude. It was a man of stamp like thine too, methinks, that

laid the plan of rescue for the poor monk of Wittemberg, as he was returning from the Diet of Worms—one who, under the guise of an armed foe, snatched him from the terrible death that awaited him, hurried him into the deep recesses of the forest to his own castle of Wartenburgh, there to remain in safe concealment until the storm was overpast.

Yes; it is of God's goodness that our Zion possesses friends and allies like thee. One of such is worth a host of the capricious, the fickle-minded, the creatures of impulse; who are your friends to-day, your enemies to-morrow; loud in professions, barren in acts. Whilst there are some that take a forward position, whom we would fain see less prominent, all would gladly see thee more in advance. For knowledge, extensive, solid, and various, is not designed by the Giver of all good gifts to instruct the private circle only. Language, forcible and accurate and terse, should be employed in the advocacy of the good cause that it could serve so well. And the deep fount of warm, genuine feeling is bestowed to awaken responsive emotions in the breasts of others. Thou art one of the few, to whom all who know thy worth would say, "Friend, go up higher."

THE NATIVE "HEATHENS' FRIEND SOCIETY," IN TINNEVELLY.

The enemy has been busy in suggesting doubts of the sincerity of the conversions in Tinnevelly. I recommend the sceptical to have recourse, not to those who have yet to be taught, but to those who have lived in close intercourse with the native Christians themselves. And, even if some may by their lives bring dishonour upon the faith which they have embraced, we may well ask whether in the most religious flock in England many also will not be found, who do open violence to their baptismal vow? Is the blessed work of conversion, for such a reason as this, to be called inoperative, and therefore to be maligned and stayed? Peter fell, and Iscariot fell; but did their falls arrest the Saviour in his work of love and mercy? He knew better than his gainsayers what was in the heart of man: he knew how much more than human strength was needful, in order to effect the miracle of new-creation; and therefore endowed his beloved disciples with his Holy Spirit, that in his strength the gospel might have free course, man be regenerated, and nations be converted, and live.

No doubt what is of the world is hostile to our missions, because these are undertaken out of love to Christ; and the world is his deadly foe, for its allegiance is given to its own prince, who has nothing in common with the Prince of "peace and good-will to man." But it is not for the bondsmen of the flesh, but the timid and uninformed among Christ's children, who love the missionary cause, inasmuch as they have the faith and love of their Redeemer, that we could almost leave every other evidence of the blessed genuineness of conversion in South India, in order that we may rest it solely on the memorable proof of genuine conversion which has just now been given in the Tinnevelly district—that very quarter against which so many baseless insinuations have lately been levelled.

The native Christians at and about Palamcottah, full of the love for souls, which is the peculiar seal of a true faith, have founded an association for the conversion of their heathen brethren, to which they have given the appropriate name of "The Heathens' Friend Society." It has been established independently of the suggestion or aid of any of the missionaries or other European Christians; and the copy of its prospectus, which is now lying before me, begins in these terms:

"It is the duty of all who call themselves Christians to seek the glory of God by diffusing, among the heathen around, the little knowledge of the scriptures which they possess, and by living in accordance with their profession. So we, the few young men who also form the members of this society, are desirous of seeking in some measure the glory of our heavenly King, and the enlargement of his kingdom. We have therefore proposed to open day-schools in the surrounding heathen villages, where the light of the gospel has not yet shined, and where the glad tidings of great joy have not yet been proclaimed, for the purpose of educating heathen children in the Christian religion, by employing native Christians (sincere men) as teachers, and, if possible, of employing a trustworthy and sincere man to distribute tracts to the people; and not only so, but also, with your aid and liberal subscriptions or donations" (viz., that of the richer among the adult native Christians about Palamcottah, and in the Tinnevelly district), "for purchasing Tamul Testaments and other religious books, to give them to those who are unable to purchase them. We are low in life; but we trust you will condescend to us to encourage us, and to support us in all good undertakings. We beg you therefore, whom God has placed high in life, and who, we trust, are the friends of Christ and the poor, will subscribe and give a donation for the support of our fund." Here follow the names of the constituent members of the society; and then we come to its rules. The second of the latter prescribes that "the members are to meet once a-month, in prayer and praise to Almighty God, to settle matters." The fourth rule enjoins that "some of the members do visit and examine the schools monthly, aad pray with the children:" the fifth directs "half-yearly examinations, when prizes of religious and useful presents are to be given." the seventh, that "on Sundays the scholars shall attend divine service with the master. if within two miles of Palamcottah; but, if not, the master shall have service with his boys, morn and even, in the school." The prospectus closes by stating that "some of the native Christians connected with the Palamcottah district, after considering to do good to the souls of the heathens of this country, assembled on the 15th of February last, and, imploring the Almighty Jehovah for his help and guidance, by offering up prayer, have drawn out the preceding address and rules." Up to the end of July, the society had opened three schools in three villages, which were regularly attended by 140 children, whose chief instruction is in the Christian religion, and who were "permitted to attend the church on Sundays, if they liked." The catechists read and explain the bible to the

heathen little ones, and to about seventy servants, also heathens, who are in the employ of members of the society. They had subscribed about eighty rupees (£8) in its support. I should add that the founders of this "good and blessed work" are converts from Hindooism, who have received baptism at the hands of missionaries under the Church Missionary Society. H. S.

CHRIST'S SELF-DENIAL IN HIS FAST IMITATED:

A Sermon

(For Ash Wednesday),

By the Rev. John Ayre, M.A.,

Minister of St. John's Chapel, Downshire-hill, Hampstead.

Matt. xvi. 24-26.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Our blessed Saviour has left us a perfect pattern, that we should walk in his steps. Some particular acts indeed of his, performed rather as Mediator than as man, it would be presumption in us to imitate; but even when we cannot copy the exact work, we may and must try to imbibe the spirit which influenced him. This is inculcated by the apostle Paul in respect to that wonderful descent of his from the bosom of the Father to the manger of Bethlehem: "Let the same mind be in you which was in Christ Jesus, who made himself of no reputation, and took on him the form of a servant." The same observation may be made upon our Lord's fasting forty days in the wilderness. It is impossible for us to imitate this remarkable abstinence; yet we may draw a valuable lesson from it, and catch somewhat of that self-denying temper which he thus wonderfully manifested. We may hence learn, in our sphere and according to our circumstances, to deny ourselves, and to take up our cross and follow Jesus.

The church has at this time, during the season of Lent, called upon us to consider this particular part of our Saviour's history; and she would have it a season of humiliation and contrition of heart; a season of more entire separation from the world, and communion with God; a season wherein especially we may search and examine ourselves, and make our confession of guilt to the Lord, seeking earnestly for pardon through the blood of Jesus. This time has heretofore, from the earliest period, been marked by fasting and other outward signs of humiliation; but among us these have almost passed away. Men have said they were but forms, which could do little good; and they looked at the miserable excesses of discipline to which monks and hermits have mistakenly, I may almost say self-righteously, subjected themselves—men have looked, I say, at these abuses, and have abrogated fasting altogether, as a mark of bondage unsuitable to gospel liberty. I must profess my inability to reconcile this with the many injunctions and directions in regard to fasting which we find in the New Testament; and I would caution those, who think they may safely neglect these, against the danger (Christ speaks of it) of breaking one of the least of his commandments. Yet it is not so much of the outward form of which I shall at present discourse: I would rather, having dropped this hint, consider the lessons of spiritual temper which Christ has taught us by his abstinence; and I shall speak,

I. Of the self-denial he exhibited;

II. Of that which he calls on us to exercise;

III. Of the danger of neglecting that call.

I earnestly pray that the Holy Spirit of God may enable me to speak the truth faithfully, and cause you to hear with meekness and profit.

I. I am to speak, first, of the self-denial which our Lord showed especially in his forty days' abstinence. He withdrew himself from all society. Now, though as the Son of God he needed not the solace of human company, and possessed in his own divine mind consolations and wisdom which no creature could possibly supply to him, still, as having become a man, he put on with our flesh our natural, when not sinful, propensities. He loved to commune with his disciples: he united himself especially in the bonds of Christian affection with certain families. And, even when about to enter on that tremendous conflict, wherein only his own eternal strength could sustain him, he chose to take with him some of his more favoured followers, that in that awful hour they might watch and pray with him. He submitted, therefore, to a deprivation, when he retired from men into a howling desert, peopled only by wild beasts.

And, further, Christ continued all this time without sustenance. Doubtless he might, had he seen it good, have remained during all his life on earth without food; but he chose, as I have just said, with our flesh to have our natural wants and affections. And therefore it is not to be doubted that, in his long fast, he suffered

some of the uneasiness of body, and, as body and mind are closely intertwined, some of the fainting exhaustion of spirit, which we should suffer under similar circumstances. The scriptural narrative, concise as it is, sufficiently expresses this: "He was an-hungered," it says; and his heavenly servants, a band of angels, had to come and minister to him.

But what I have just spoken of was little compared with the assaults of temptation to which our Lord submitted. He might have seized at once the tempter, and have bound him to his chariot-wheels, a spectacle of defeat to the entire universe; or he might, with one awful word, have banished him into the deep; but, as a man, he endured the temptations to which human nature is liable. He let Satan approach him, and subtilely hold converse with him: he let him suggest his faithless counsel and urge his evil reasons; and calmly, quietly, he foiled him with his own weapons, and let him see that he was overmatched not only in power but in wisdom too. But this must have been a grievous humiliation to our Lord. For, not to enter on the fanciful disquisitions with which some persons have loved to entangle this plain part of scripture, it is sufficient to observe that, from its very purity, the mind of Christ must have felt more distress at being tempted than if it had been, like ours, disposed to evil, and in danger of complying. The grief of temptation arises from the fact that it is resisted. He that loves evil yields to it, and feels no pain: whereas he, in whom a new principle of holiness is implanted, wrestles with the power of sin, and cries out, like St. Paul, "Wretched man that I am, who shall deliver me?" And every nearer approach towards perfection exhibits evil in a more detested form, and calls forth stronger feelings of repulsion; till at length a sinless being hates it with a perfect hatred, and shrinks from its contact with infinite abhorrence. This was the suffering which Christ endured when he exposed himself to the tempter.

But the mere act of suffering or self-denial is little, unless we examine the motive which leads to it; and therefore, while considering this part of Christ's humiliation, we should look at the mind with which he endured it. It was to fulfil his Father's counsel; to bring glory to all the attributes of Jehovah, that his mercy and truth might be equally and more highly honoured. And thus we may remark, throughout the whole of Christ's life and ministry, an indifference, if I may so speak, to his own advantage and glory as Mediator. It is his Father's business, which he says he must ever be engaged about: it is his Father who, he declares, sent him into the world: it is his Father's name that, in his wonderful works, he prays may be glorified. And, further, it was out of tender love and compassion to men that our Lord submitted to scorn and conflict, to agony and tears. His temptation must especially be regarded in this light. For it was not merely a part of the general great work of salvation which he wrought out, but it was peculiarly undergone that he might, like a merciful High Priest, sympathize with the distresses and succour the temptations of his people. His having endured as they endure, his being attacked as they are attacked, invest him with a special claim to their confidence which they could not otherwise have reposed in him, and invite them, with a peculiar freedom which else they never could have felt, to make known their wants, their difficulties, their perils to him. This is the argument of the apostle: "We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help us in time of need."

II. Having thus, in some degree, touched upon the self-denial of our Lord, I proceed, in the second place, to advert to that which he calls on us to exercise.

It is not enough that we deny ourselves all sin. This is, to be sure, a great part of self-denial; for sin is so intertwined with all our thoughts and feelings, and so congenial to the natural desires of the heart, that in abstaining from it many a strong propensity must be resisted, and many a wish disappointed. Sins grow in the heart of man as plentifully and luxuriantly as weeds in a garden, which it requires the utmost vigilance and pains to eradicate. Let then, brethren, no sin be indulged, not even that which most easily besets you; but, with holy jealousy and determined spirit, act upon the maxim of Joseph—"How can I do this great sin and wickedness against God?"

But this, as I have just said, is not all. Just as he who strives for the mastery has to be temperate in all things, abstaining frequently not only from unwholesome, but also from wholesome meats, lest his strength should be enervated and his vigour checked, so the Christian must deny himself, and take up his cross, and follow Christ in the resignation even of those things which he might, in the abstract, lawfully enjoy. He must endure hardness, if he would be a good soldier of the cross: he must make a sacrifice very often of his best affections, his most natural hopes, his lawful indulgences. Nor is this

to be thought strange or burdensome. For nothing excellent, even in this world, was ever yet attained without great self-denial. See how the ambitious man resigns the ease and comfort of his home, wanders in foreign climes, braves the dangers of desperate war, or occupies in affairs of state, watchfully and wearily, the hours which others spend in pleasure. See how the hard student secludes himself from amusement and exercise, and by his incessant application debilitates his constitution and shortens his life. And is it to be thought that the paltry prizes for which these men contend, the fading wreaths which they strive for, demand such self-denying devotion, and that the crown of glory which lasts for ever, brighter than the richest diadem that ever sparkled on a monarch's brow, can be secured with no trouble? that there are no difficulties painfully to be surmounted, no enemies strenuously to be resisted, no passions resolutely to be seized, and offered as it were upon the altar of God? Why, our Lord says, that father, mother, wife and children, house and lands, yea, and our own life—all which I presume no one will doubt but that we may lawfully enjoy—are to be neglected, resigned, cast to the winds for his sake. And this establishes the point which I wish to press upon you—a point which the apostle Paul over and over exemplified in his practice—that, if we would be Christ's faithful servants, we must deny ourselves in many things not absolutely sinful. Where is the sin, abstractedly considered, of eating meat? St. Paul declares that there is none—"all things are lawful to me;" yet he adds, "I will eat no meat while the world standeth, lest I make my brother to offend." It is common to hear people defending this and that practice, and excusing their conduct in this or that compliance with worldly maxims, because they can see no special harm in them; but this is the wrong ground to take. If you seek to push your adventure to the extreme verge of what is lawful; if you consult your own interest so far that another step would plunge you into positive sin; if you hold your gratifications till you are as it were forced to resign them, in what respect, I ask, do you herein resemble Christ, who "pleased not himself"? If you wait shrinking and dallying till the cross is by another hand laid upon you, how, I ask, do you comply with his injunction of *taking it up* as he did, and following him? Besides, self-denial of this kind, if indeed it can at all have the name, would be the weary burden of a hired servant, not the grateful offering of a beloved and devoted child, whose highest joy it is to count all things—all things, I say—but dross for the excellency of the knowledge and of the love of Christ Jesus his kind Lord. The grace of it, when thus as it were wrung out, is gone. But to give up pleasure, interest, comfort, for the sake of one who has laid us under infinite obligation, is sweet; indeed, there is perhaps nothing sweeter in the Christian's experience than when he has surrendered his own will, and sought, at the risk of worldly losses and temporal discomforts, the glory of his Lord. This seems to humble his spirit and make his heart more tender: this assimilates him—in the hand of the Spirit, by whose grace he is enabled so to deny himself—this assimilates him more closely to the character of Christ. And it is a rich recompence which the Saviour bestows on this devotion. For he comes to dwell in such a heart, and brings with him joy such as mortal eye hath never seen, nor ear of man heard tell of, nor human imagination conceived.

And now, brethren, for the love of Christ, seek to exhibit in your daily walk such self-denial. Opportunities will continually occur: in your business, in your social intercourse towards your friends, towards strangers, in every plan you take up of glorifying God and blessing your fellow-creatures—in all of these things let it be seen that you please not yourselves, that you act on higher principles, that you have nobler motives, that you seek a more excellent end. Think, in every thing you undertake, not "What will be the advantage to me by this?" but "How may I best, disregarding self, show forth herein his praise, spending and being spent in my Saviour's service? How many examples of inconsistency would be spared, how many scandals would be removed, if professing Christians would thus act! Let it be your desire, brethren, your particular study, during this season of humiliation, to catch herein more of the Spirit of Christ. He can enable you thus to tread in his steps.

But I must not forget to observe that you must have a special end in view. Some persons, strangely running into extremes, think this self-denial is to be practised for its own sake. They imagine that one's own will is to be disappointed merely because it is one's will. They thus adopt the slavish principle of ascetics, which has led so many, as I have already observed, into useless extravagances. The gospel never inculcates, Christ never asks, that we should exercise a kind of abstract mortification—which seems to me to come very near to the "voluntary humility" which the apostle reprehends—but that which is shown in the service of God and for the advantage of those around us. Mistakes, like that

I have just adverted to, are painfully calculated to teach us distrust in our own wisdom, and the vanity even of our best thoughts.

III. It is now time for me, in the third place, to speak of the danger of neglecting the call to follow Christ in the way I have described.

Worldly men never think of surrendering their own interest or pleasure. Their exertions tend to this as an end—"Soul, take thine ease". And the sacrifices they make are that they may more surely and more quickly attain this object. And you will see them very often accomplish their purposes. They heap up treasure upon earth, they rise above their fellows, they are counted fortunate men. Well, and what then? Why, if all their riches and comforts were increased a thousandfold, yea, if they had gained the world, better had it been for them to have lived like Lazarus, as beggars at a rich man's gate, yea, better to have slumbered for ever like lifeless clods of the valley, than to have lost their soul. This is what their self-indulgence tends to. It leads them to reject Christ and his salvation, and to devise some scheme or belief of their own by which to gain God's favour. It leads them to deem Christ's yoke a heavy one, and to cast it off. It leads them to yield to Satan's suggestions, that all this trouble about godliness, on which some so much insist, is extravagant. It leads them thus to deny the Lord that bought them. And here is the peculiarly fearful part of their history. Many such persons will pass for excellent men. They will keep a good name, perhaps make a fair profession of religion among their fellows: they will be attentive to all the decorum and all the outward duties of life: they will bestow, it may be, of their substance that which they can easily spare and which cost them nothing; and they are esteemed by those around them as patterns: they have gained the world—they have lost their souls. They never felt the conflict betwixt the natural will and the Spirit of the Lord: they never sought to lay aside every weight, as a racer preparing for the course: they never stripped themselves of worldly compliances, selfish lusts, sinful propensities, and cast themselves as empty, wretched sinners at the foot of Christ's cross, desiring only that he might be glorified in them. No, they have had other aims, they have pursued other objects, and they have gained what they wished—they have gained the world, and lost their soul. I would that I could deeply impress these solemn words of our Saviour upon every heart now present. And I entreat you for yourselves to examine how it is with you, whether you are denying or whether you are indulging yourselves. Consider this inquiry as of vital importance. Eternity depends on it. According to the class under which in the great day you shall be found, there will be appointed to you eternal happiness or everlasting woe. May the good Lord enable all of you to choose the good part, which shall not be taken from you!

I would now only add, in conclusion, that, for the attainment of that self-denial which I have urged, a deep view of the corruption of the heart is needful. We must see whither the indulgence of natural propensities, which are esteemed so innocent, will lead. We must learn that there is in us an evil heart, which will surely carry us in its workings to destruction, unless it be checked and changed by the mighty power of the Holy Spirit. A sense of this unworthiness and weakness and corruption will make us slow to trust ourselves, and anxiously desirous of the succour of Jesus Christ. And then, when we see ourselves washed from pollution in his blood, clothed in the perfect robe of his righteousness, then shall we most of all with willing mind delight to follow Christ, then shall we glory in his cross, then shall best prove, by a faithful attachment to his will and a steady pursuance of his steps, that we are his disciples.

THE GENERAL CONFESSION*.

The framers of our liturgy have very properly placed the confession of sin in the very commencement of the service; for, until sin is confessed, no person can be qualified to join in the worship of God; neither can he expect forgiveness of his sins at the hand of God. The form of confession with which they have provided us may, with truth, be pronounced faultless; for, while it is expressed in such general terms that all may join in it, it is at the same time so particular that it includes every kind of sin we can commit; so that every person may, while repeating it after the minister, inwardly in spirit confess to God his own individual offences; and, when every expression in it is weighed, we shall find it eminently qualified to impress our minds with deep humiliation on account of our sins, and to excite humble confidence in the mercy and love of God. Can any thing be more encouraging than the manner in which we are directed to address God, who, although "almighty" to punish us, is nevertheless our "most merciful Father" to bless us? The child of God need not be afraid of being too humble before God; for, the more deeply we are penetrated with a sense of sin, the more fit we are for the outpouring of his mercy. This feeling of deep self-abasement is not only what God requires, but what he delights to see in those who

* From the rev. Charles Miller's "Portions of the Morning and Evening Services catechetically explained." Dublin: Curry and Co. 1848.

worship him; and, when such is the state of our minds in which we come to him, we may feel certain that we cannot expect too much from him; our empty vessels will be filled, and God will bless us beyond our utmost expectations.

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.

No. XX.

MIND AND MATTER.

"Holy scripture certainly knows nothing of the heathen view of the body, as a prison of the soul: it is rather a necessary organ to her of herself; wherefore, even upon the highest stages of perfection, the body again appears, only in glorified form."—Hermann Olshausen.

One of the most interesting, but perplexing, subjects of inquiry is the relationship that exists between mind and matter; between man's thinking, feeling spirit on the one hand, and his physical organization on the other. It is interesting not merely in a theoretical aspect, but practically, as tending to influence the well-being both of soul and of body; since a knowledge of the causes by which each is affected must needs be valuable to every one who desires *mens sana in corpore sano*. By placing us in a material world, God has expressed his mind (so to speak) upon the importance of our material mechanism and functions—for it is only through matter that the commerce of life, in all its ramifications, is carried on—while, at the same time, "subservience to the purposes of the mind is the fundamental principle on which the bodily organization has been fashioned." The infant of days is, virtually, without a mind; that is to say, the organs of mind are not yet developed, and give it no room, no opportunity of declaring its activity: until the members of the outer framework have reached a certain standard of healthful growth, the inner consciousness is debarred from a share in all that occurs under the sun. The mind seems to advance step by step with the body, "grows with its growth, and strengthens with its strength." And then, again, as spectacles of decrepid age assure us, it also weakens with its weakening, and decays with its decay, till the painful season of second childhood opens out, like some unnaturally bright day in cold December, when the sun shows only the more cheerlessly how great is the nakedness of the land; for there is the helplessness without the charm of infancy; the body a withered, not an opening, blossom: the intellectual faculties gone, not to come; and we are grieved at the sad contrast that pervades the resemblance; "those unsuccessful attempts to articulate, which are so delightful and interesting in a child, shock and disgust us in an aged paralytic." All this shows the close intimacy and mutual dependence of mind and matter, one upon the other. If the one suffers, the other suffers with it. True that what we call the soul is the personality, is the man, who is identical from first to last, while the body undergoes its septennial or other changes. But the soul without the body is not the complete man; and, accordingly, the doctrine of a resurrection is propounded as full of comfort, and as warranting the future perfectness and blessedness of those who shall rise into everlasting life, over whom the second death has no power; both body and soul being, in their instance, beatified by the divine decree.

Medical and other works furnish ample proofs of the interaction of the twain. A strong impression on the mind will effect wonders on the body; and, again, corporeal affection will tell strangely on the spiritual guest. Illustrations of the latter position come under every one's eye. Under the former category occur such cases as that related by sir Humphrey Davy, "when, early in life, he was assisting Dr. Beddoes in his experiments on the inhalation of nitrous oxide. Dr. Beddoes having inferred that the oxide must be a specific for palsy, a patient was selected for trial, and placed under the care of Davy. Previously to administering the gas, Davy inserted a small thermometer under the tongue of the patient to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but deeply impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer between his teeth than he concluded the talisman was in operation, and, in a burst of enthusiasm, declared that he already experienced the effects of its benign influence throughout his whole body. The opportunity was too tempting to be lost. Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated, the same result followed; and, at the end of a fortnight, he was dismissed cured, no remedy of any kind except the thermometer having ever been used"*. Baglivi says: "I can scarcely express how much the conversation of the physician influences even the life of his patient and modifies his complaint .... so as frequently to overcome dangerous diseases with very feeble remedies, which more learned doctors, languid and indifferent in speech, could not have cured with the best remedies that man could produce"†. At the siege of Breda, in 1625, "when the garrison was on the point of surrendering from the ravages of scurvy, a few phials of sham medicine, introduced by the prince of Orange's orders, as the most valuable and infallible specific, and given in drops as such, produced astonishing effects"‡. Dr. Sweetser enumerates many historical instances to show the direct influence of mental emotions upon the nervous system. Diagoras§, for example, a distinguished athlete of Rhodes (celebrated by Pindar, in an ode inscribed in golden letters on a temple of Minerva), who died suddenly, from excess of joy, on seeing his three sons return crowned as conquerors from the Olympic games. So, the death of Sophocles has been assigned to a like cause: as also that of Dionysius II., of Chilo (one of Greece's seven wise men), &c. Haller observes that "excessive and sudden joy often kills, by increasing the motion of the blood, and exciting a true apoplexy. The contrary emotion is equally, or still more, perilous. We are told that the emperors Nerva and Valentinian I. both died of a violent excess of anger". John

* Paris's Life of Davy, p. 51.
† See Dr. Andrew Combe's Physiology, p. 94.
‡ Dr. Johnston on the Liver, p. 206.
§ Mental Hygiene, chap. xii.

Hunter, himself aware of a constitutional disease, used to remark that his life was in the hands of any man who chose to annoy and tease him, subject as he was to violent passions. Engaged one day, we are told, "in an unpleasant altercation with his colleagues, and, being peremptorily contradicted, he at once ceased speaking, hurried into an adjoining room, and instantly fell dead." But endless details, to the same effect, might be adduced.

But never is the distinction between mind and matter to be lost sight of. Every one acquainted with the history of metaphysics is aware of the questions raised by the idealism of bishop Berkley and others as to the reality of matter; whether it is an actual entity, an absolute fact, or merely a relative phenomenon. "This scepticism concerning the reality of matter, and an external world"*, which is of a far more subtle and sweeping kind than that of the materialist concerning mind, he (the materialist) finds it impossible to supplant; and he feels himself undermined in his assault upon spiritualism, his foot sinking whichever way he endeavours to advance. His opponent, therefore, leaves him with this defiance: "Prove the existence of an external world, if you please, or if you can; and I too believe it to exist; but I believe it by inference; and therefore hold it as a truth, if not inferior in certainty, yet assuredly as subordinate to that primary truth, the existence of mind"†. Bishop Butler illustrates his view of the case thus: "A man determines that he will look at such an object through a microscope; or, being lame, suppose, that he will walk to such a place, with a staff, a week hence. His eyes and feet no more determine, in such a case, than the microscope and the staff. Nor is there any ground to think they any more put the determination in practice; or that his eyes are the seers, or his feet the movers, in any other sense than as the microscope and the staff are. Upon the whole, then, our organs of sense and our limbs are certainly instruments which the living persons, ourselves, make use of to perceive and move with: there is not any probability that they are any more; nor, consequently, that we have any other kind of relation to them than what we have to any other matter formed into instruments of perception and motion"‡. "The mind," says Dr. Abercrombie, "has been compared to a camera-obscura, to a mirror, and to a storehouse;" but, he goes on to observe, it "can be compared to nothing in nature. It has been endowed by its Creator with a power of perceiving external things; but the manner in which it does so is entirely beyond our comprehension. All attempts, therefore, to explain or illustrate its operation by a reference to anything else can be considered only as futile and vain. They use endeavours to establish a resemblance where there is not the vestige of an analogy; and, consequently, they can lead to no useful result"§. The results of the law of gravitation may be obvious and intelligible enough: not so the principle itself. So the *modus operandi* of mind on matter may remain "an unknown quantity" without in any wise involving a confession of materialism on the one hand, or pure Berkleyism on the other. For example, abundant instances are cited in which the brain has been extensively diseased without the phenomena of mind being impaired in any sensible degree. The author last mentioned refers to the case of a man who died of an affection of the brain, and retained all his faculties entire till the very moment of death, which was sudden; although it was found, on examining his head, that one-half of his brain was destroyed by suppuration. Several cases are recorded where large quantities of matter, or of water, have been discovered in the same region, with the same continued possession of intellect, to the very moment of dissolution. And the doctor himself says, elsewhere, "If brought into comparison, indeed, the evidence which we have for the existence of mind is, perhaps, less liable to deception than that which we have for the existence of matter."

While, however, these illustrations are worthy of all consideration, they will hardly prove that the mind is altogether independent on matter, or on the body; or that we can conceive its separate existence. Archbishop Whately has remarked this: that the mental faculties are not dependent on every part of our bodily organization (*e. g.*, one hemisphere of the brain) does not authorize our conclusion that they are connected with no part of it. A disease may attack a vital part, and yet leave untouched those parts (supposing there are such) which are connected with the exercise of the mental powers*. And he insists upon the fact that the doctrine of Christian revelation is not a disembodied spiritual immortality, but the resurrection of the body, as the hope of the believer in Jesus; without undertaking to discuss the question of the intermediate state. "After all," as he observes, "viewing the subject philosophically, it is yet to be clearly determined what matter is."

For the philosophy which seems the basis of modern metaphysics—the system of Immanuel Kant—suggests the thought that time and space are only relative, not absolute, qualities; that they are real not objectively, but only subjectively, as phenomena. And I may here remark that in dreams we have no consciousness of common time; as Dr. G. Moore has said, that, when not using the body (*i. e.*, when not employing material substances), the mind acknowledges neither time nor space.

The general question is far too obscure to allow of successful dogmatism on either side. Meanwhile it is well to collate evidence from all available quarters, and to abide by the facts already established. There are more things in heaven and earth than are dreamt of in our philosophy; and reverence becomes us, a loving reverence, for the marvels bearing a divine impress, a frank but devout spirit of inquiry, freedom from prejudice and one-sidedness, and a cordial faith in the impregnable security and triumphant progress of heavenly truth. There are many appearances which we cannot account for; to reject them, because of our incapacity, were the most irrational rationalism. They may be to us disjointed fragments, that will dove-tail with none other—rude,

* For a popular exposition of the subject see that lucid and valuable work, Morell's "Speculative Philosophy of Modern Europe."

† Taylor's Physical Theory, p. 15.

‡ Analogy of Religion, p. 12. 1839.

§ Intellectual Powers, p. 22, twelfth ed.

* See Whately's Essays. First series.

shapeless, incomplete; but, one day, wiser builders may be able to assign to each a place in the uprising edifice. Whatever may be the essence of mind, whatever be the elements of matter, we are subject to conditions imposed by the relation of the two. We may, with sensual fanatics, abuse the body; and then the mind sinks in the gross degradation. We may, with austere fanatics, act as if we had no body, and were meant to have none; and then too the mind gives way, and sympathizes in the hasting decline. Mind may not be located in the nervous system, but it suffers with it. "When the nerves once break, how breaks the character with them! How many ascetics, withered and soured, do we meet in the world, who, but for one shock to the heart and form, might have erred on the side of meekness! Whether it come from woe or disease, the stroke which mars a single fibre plays strange havoc with the mind. Slaves we are to our muscles, and puppets to the spring of the capricious blood; and the great soul, with all its capacities, its solemn attributes and sounding claims, is, while on earth, but a jest to the mountebank—the body; from the dream which toys it for an hour to the lunacy which shivers it into a driveller, laughing as it plays with its own fragments, reeling benighted, and blinded to the grave." Yet the superior part which thus shows sympathy with the inferior, is not identical with it—is not one and the same. The one is a force, a power informing the other:

"The soil, wherein ye drop the seed, by suns or rains may vary;

"But the seed is the same; and soul is the seed, and flesh but its anchorage to earth.

"The machine may be broken, and rust corrode the springs; but can rust feed on motion?

"Worms may batten on the brain; but can worms gnaw the mind?

"Dynamics are and dwell apart, though matter be not made;

"Spirit is and can be separate, though a body were not;

"Power is one, be it lever, screw, or wedge; but it needeth these for illustration;

"Mind is one, be it causal or ideal; but it is shown in these"*.

The border-land, or debateable country, lying between the two provinces, presents a mysterious region for inquiry. Here we are greatly in the dark. Facts are stubborn things; and legitimate inferences are difficult, hazardous. What shall we say of those indescribable feelings of sympathy and inward attraction, those many vivid presentiments and strange forebodings, of which numberless instances (some, surely, not to be spoken against) are recorded of all times, countries, and spheres of life. "No doubt," as F. Schlegel has observed†, "No doubt, from their strange nature, and from the manifold difficulties with which man's mode of observing and narrating these phenomena perplexes the consideration of them, it is anything but easy, in any individual case, to arrive at a pure result, and to pass a final and decisive sentence. Still, on the whole, the fact cannot well be denied (as, indeed, it is not even attempted) by any unprejudiced and profound observer of nature in the present day.

* M. F. Tupper.
† Philosophy of Life, p. 73.

One remark in conclusion. This subject is important in a religious point of view. We have bodies that must be taken into account: we are summoned to "present them a living sacrifice, holy, acceptable unto God, which is our reasonable service". It is absurd to leave the body out, when a code of morals is drawn up. Here is a body, slight it as we may; a body that will make itself felt, that must have its cravings attended to, that cannot but affect its spiritual guest with sympathy in its own vicissitudes. It is not to be degraded in our speculations into a contemptible machine, but to be kept inviolate for the Lord, as a temple of the Holy Ghost: it is to be duly and zealously tended as an instrument meant for high things, and to be considered as part of the design by which God puts us, every one, on our probation and trial. Any bodily disorder which can be legitimately avoided must be vigilantly guarded against. Mr. De Quincey has somewhere made the remark that, in every case of duty unfulfilled, or imperfectly fulfilled—from languor, from decaying spirits, and similar causes—there is a high probability, and, under the age of sixty-five, almost a certainty, that a part of the obstacle is due to self-neglect in physical precautions, such as exercise, proper food, sleep, &c. As suicide is a crime, so, he contends, is neglect of health; the difference being just that between choosing a crime for its own sake, and falling into it from strong temptation. Many men fancy that the slight injuries done by each single act of intemperance are like the glomeration of moonbeams on moonbeams, of which myriads will not amount to a positive value. But perhaps every act, nay, every separate pulse or throb of intemperate sensation, is numbered in our own after-actions, reproduces itself in some future perplexity, comes back in some reversionary shape, that injures the freedom of action in all men, and makes good men afflicted. "Every impulse of bad health jars or untunes some string in the fine harp of human volition."

It is well to meditate on these things. God give us a right understanding in all things!

Juvenile Reading.

THE BISHOP AND THE BIRDS*.

A BISHOP, who had for his arms two fieldfares, with the motto, "Are not two sparrows sold for a farthing?" thus explained the matter to an intimate friend of his. Fifty or sixty years ago, a little boy resided at a little village near Dillengen, on the banks of the Danube. His parents were very poor; and, almost as soon as the boy could walk, he was sent into the woods to pick up some sticks for fuel. When he grew older, his father taught him to pick juniper berries, and carry them to a neighbouring distiller, who wanted them for making hollands. Day by day the poor boy went to his task; and on his road he passed the open window of the village school, where he saw the schoolmaster teaching a number of boys of about the same age as himself. He looked at these boys with feelings of envy, so earnestly did

* From the "Ragged School Union Magazine." London: Partridge and Oakey.

o be among them. He was quite aware
ı vain to ask his father to send him to
for he knew that his parents had no
o pay the schoolmaster; and he often
he whole day, thinking, whilst he was
g the juniper berries, what he could pos-
to please the schoolmaster, in the hope of
some lessons. One day, when he was
sadly along, he saw two of the boys be-
to the school trying to set a bird-trap;
asked them what it was for. The boys
ı that the schoolmaster was very fond of
, and that they were setting a trap to
me. This delighted the poor boy; for he
ed that he had often seen a great number
birds in the juniper wood, where they
eat the berries; and he had no doubt he
tch some. The next day the little boy
d an old basket of his mother; and, when
to the wood, he had the great delight to
o fieldfares. He put them in the basket;
ing an old handkerchief over it, he took
the schoolmaster's house. Just then, as
ed at the door, he saw the two little boys
l been setting the trap; and, with some
ıe asked them if they had caught any
They answered in the negative; and the
heart beating with joy, gained admittance
schoolmaster's presence. In a few words
how he had seen the boys setting the trap,
he had caught the birds to bring them as a
to the master. "A present, my good boy!"
e schoolmaster: "you do not look as if
ld afford to make presents. Tell me your
ıd I will pay it to you, and thank you be-
"I would rather give them to you, sir, if
ease," said the boy. The schoolmaster
at the boy, who stood before him, with
ad and feet, and ragged trousers, that
only half-way down his naked legs.
ıre a very singular boy," said he; "but,
ill not take money, you must tell me what
for you, as I cannot accept your present
doing something for it in return. Is there
g I can do for you?" "O yes," said the
mbling with delight; "you can do for me
should like better than anything else."
is that?" asked the schoolmaster,
"Teach me to read," cried the boy,
on his knees. "O dear, kind sir, teach
ead!" The liberal master complied. The
ne to him at all his leisure hours, and
so rapidly, that the schoolmaster recom-
him to a nobleman residing in the neigh-
d. This gentleman, who was as noble in
in birth, patronized the poor boy, and sent
chool at Ratisbon. The boy profited by
ortunities; and, when he rose, as he soon
wealth and honours, he adopted two field-
his arms. "What do you mean?" cried
hop's friend. "I mean," returned the
with a smile, "that the poor boy was my-
'Tales for Young People;" by Miss Lan-

The Cabinet.

ENCOURAGEMENT TO THE DESPONDING*.—"Him that cometh unto me, I will in nowise cast out" (John vi. 37). "Cast out!" My soul, how oft might this have been thy history? Thou hast cast off thy God: might he not oft have "cast out" thee? Yes: cast thee out as fuel for the fire of his wrath—a sapless, fruitless cumberer. And yet, notwithstanding all thine ungrateful requital for his unmerited forbearance, he is still declaring: "As I live, saith the Lord, I have no pleasure in the death of him that dieth." Thy sins may be legion-like—the sand of the sea may be their befitting type, the thought of their turpitude and aggravation may be ready to overwhelm thee; but be still: thy patient God waits to be gracious. O, be deeply humbled and softened because of thy guilt! Resolve to dedicate thyself anew to his service; and, so coming, "he will by no means cast thee out." Despond not by reason of former shortcomings: thy sins are great, but thy Saviour's merits are greater. He is willing to forget all the past, and sink it in oblivion, if there be present love and the promise of future obedience. "Simon, son of Jonas, lovest thou me?" Ah, how different is God's verdict from man's! After such sins as thine, man's sentence would have been, "I will in nowise receive!" But it is better to fall into the hands of God, than into the hands of man; for he says, "I will in nowise cast out."

Poetry.

THE DIVINE WALK†.

"Enoch walked with God."—GEN. v. 24.

AND didst thou choose the narrow path
That sainted feet have ever trod,
And know the peace high virtue hath
When pillow'd on the breast of God?

Though all around thee crime and sin
Their moral desert made and threw,
Was thy religion felt within,
And outwardly embodied too?

Primeval saint! seraphic man!
By ardent grace so fill'd and fired,
Thy blest eternity began
Before the common age expir'd.

No spectral glooms, no pangs of death,
Nor hollow cheek, nor sunken eye,
Nor pallid swoon, nor panting breath,
Betray'd the king of terrors nigh:

Bright trophy of atoning blood!
Thy doom escaped them, one and all;
And, as thou wast for earth too good,
Thy native heaven did thee recall.

At once to glory upward soar'd
Thy being with unwav'ring flight:
No kindred for thy death deplored,
No grave inhumed thee out of sight.

* From "The Faithful Promiser." Edinburgh: Paton and Ritchie. 1850.

† From "The Christian Life." By the rev. R. Montgomery, M.A. London: A. Hall and Co. 1849. We extract another very pleasing piece from the volume of Mr. Montgomery, which we have repeatedly noticed before.—ED.

Thou wast not! this seems all we know
Of thine unviewed ascent to bliss* :
What more relates to thee below
Belongs not to a state like this.

In flaming cars, with steeds of fire,
Rapt in a whirlwind, didst thou rise,
To mingle with that harping choir,
Who worship God with wing-veil'd eyes?

Or did some mission'd angel-bands
Speed from the bowers of blissful love,
To waft thee with encircling hands
To thy pure home prepared above?

In vain of this and more we dream;
Nor how can sainted fancy tell
Thy soar outwing'd the solar beam,
And vanish'd through the visible!

Enough to know in heaven thou art,
The eldest of the saved who shine,
Because they choose that better part,
Which, tranquil Mary†, once was thine.

And could we, like calm Enoch, walk
And closely with our God commune,
With more than angels men might talk,
And earth itself to heaven attune.

We should not seek for temple-roof
To over-arch our heads in prayer,
But find in ev'ry scene a proof
Jehovah was enshrouded there!

The poet's walk through pensive scenes,
Companion'd with God's love must be,
When doubt nor darkness intervenes
To hide his heart from Deity.

All beauty would more beauteous grow,
All music more melodious sound,
Did moral hues of heaven below
More freshly in our ways abound.

It is because the Cain-like heart
To selfish pride retreats alone,
That God and glory dwell apart
From that cold bliss we call our own.

But when, like Enoch, men can muse
And with our Maker's smile array
The path of life they rightly choose,
What gleams from heaven adorn their way!

Jehovah's will, Jehovah's word,
Within, without, rules everywhere;
And conscience is obey'd and heard,
Till man becomes incarnate prayer.

Abroad, at home, in sun or shade,
By rocky shore or mountain-stream,
Divinest thoughts the soul invade,
And nowhere can we orphans seem.

For, like the patriarch, we can feel
No crowds before Omniscience stand,
Nor merely that the public weal
Depends on some Almighty hand;

But faith applies vast providence
To each peculiar grief and groan,
And grasps believed Omnipotence,
As though it ruled for her alone.

Behold a secret! when faith draws
Into the focus of one mind,
And learns to concentrate the laws
Which overhang all human kind.

Awake, and sing then, Christian soul!
If, like the saint before the flood,
Under the Spirit's true controul,
A Christless world thou hast withstood!

Enoch was not! to God he soar'd,
Left the low earth defiled like this,
Sought the bright Parent he adored,
And melted in Almighty bliss!

So, more and more to yonder fount
Of perfect glory thou wilt glide,
And nearer still like Enoch mount
To regions ne'er by sin descried.

As he was not, thou wilt not be
Discern'd by what the world calls sense;
Thy dwelling-place is Deity*,
And simple faith thy sure defence.

* "He was not; for God took him."—GEN. v. 24.
† See Luke x. 42.

SACRED SONNETS.

(For the Church of England Magazine).

No. XXII.

"God is light; and in him is no darkness at all."—1 JOHN i. 5.

FANTASTIC forms enshroud the lovely glen:
Aërial phantoms seem to hover round;
Now glancing onward—now returned, again
Light shadowy visions fill the charmèd ground.
The golden gorse, that in its gorgeous bloom
Looked radiant here, is frosted o'er; a veil
Of icy mist obscures and makes all pale,
Wrapping the leafy dell in murky gloom.
Thus earth-born cares awhile with dankness cling,
And o'er the spirit cast a withering blight,
As life's stern trials and afflictions bring
Dark clouds to dim its pure and early light.
Christ's love alone can bid these clouds depart:
His grace alone can heal the stricken heart.

M. C. L.

Llangynwyd Vicarage.

* "Lord, thou hast been our dwelling-place in all generations."—Ps. xc. 1.

Miscellaneous.

FEAR.—"Perfect love casteth out fear;" that is, all base and servile fear. But there is one fear that is in no heart but where love begets it—fear to offend.—*Abp. Leighton.*

PRIDE.—This is the disease of all. It conceals itself within us, and is ever retreating from one recess of the heart to another. It is not the less active, because it slips away from our probe; and in a Christian's heart it is most intent upon concealing itself, because it knows that it is out of place.—*French Divine.*

FAITH.—The hand of faith openeth sightless eyeballs: the film, that overspread them with darkness, was from the hand of the wicked one.

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OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 810.—FEBRUARY 23, 1850.

(David and Goliath.)

BRIEF NOTES ON THE HISTORY OF DAVID.

No. II.

DAVID AND GOLIATH.

THERE was never a more remarkable conjuncture, in which God interposed to confound the pride of the haughty and establish the humble confidence of his people, than when he gave David the victory over Goliath. The Philistines, for a long series of years, had been in the habit of oppressing the Israelites. And even under the reign of Saul, after his triumph over Nahash, king of Ammon, we find that the nation was still under a galling bondage to their warlike neighbours. It is surprising that, with such a narrow extent of territory (occupied merely in the portions of two or three tribes), the Philistines should have been able to exercise so great power. But one reason may be that a race of giants existed among them, able to inspire fear among a whole band of ordinary men. And, besides, we are specially to remember that it was for the sins of Israel that these foes were permitted to triumph. Had the seed of Jacob remained faithful to their fathers' God, the promise would assuredly have been fulfilled, that "one of them should chase a thousand."

David, after his anointing by Samuel, had continued to feed his father's sheep. And this was no easy occupation; for, besides that he had to watch and feed them, he was occasionally obliged to defend them against wild beasts. A lion and a bear came once against him; but the Lord delivered him "out of the paw of the lion and out of the paw of the bear," so that he slew them both.

It was when making a visit to his brothers, who were serving in Saul's army, that David first heard the haughty defiance of the "giant of Gath." For forty days that Philistine had challenged the men of Israel; and no one dared to enter the

with him. But David's heart burned within him at the insults offered to the Lord of hosts; and at once he determined to fight with Goliath. Saul and his courtiers were astonished at his daring; but David knew in whom he trusted. He, that had strengthened him in the combat with the ferocious beasts, would give him, he made no doubt, the victory over the uncircumcised Philistine; and he resolved to go, not armed with Saul's weapons, but with his simple sling and stone, knowing that the battle was the Lord's, and that his arm it was which must enable him to prevail. Here was simple, confiding faith, the noble trust of a pious soul.

Accordingly David met the giant, and defeated him, and took his head from him; and God gave Israel that day a great victory over their oppressors. Always will he make his people to triumph, who humbly put their trust in him. The proud boaster shall be confounded; the faithful heart shall be encouraged.

David was now a remarkable personage. He had achieved renown throughout the nation, and was probably an object of envy to the multitude. But it may be questioned whether his own happiness was promoted by his preferment. He soon incurred the hatred of Saul, who saw in him his destined successor; and power and authority brought snares from which his humbler lot had been free. Let not us desire great things for ourselves, but learn content in our appointed stations. "Godliness with contentment is great gain."

THOUGHTS ON THE ATTRIBUTES OF THE DEITY, AND THE NATURE OF MAN.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

No. XXII.

THE CHURCH, PROTESTANT, MILITANT, AND TRIUMPHANT.

The word "church," as to derivation, meaning the household of God, is a very comprehensive term, used in a great variety of senses. In the most extensive sense, it means the whole family of God, as composed of all his obedient, rational, spiritual, and responsible creatures, both in heaven and earth. In Heb. xii. 22-24 it is called "the city of the living God"—"the heavenly Jerusalem". Its locality, then, as a city inclosed by walls and bulwarks, is heaven, wherein dwell an innumerable company of angels, and the spirits of just men made perfect: no enemy enters herein. But its suburbs, and the province, of which it is the capital, are on earth, containing the assembly of the first-born, whose names, as yet, are only written in heaven. These, as to their head, are under Jesus, the Mediator of the new covenant; —and, lastly, God, who presides as Judge over all. Such are the church's component parts, referring to it in the utmost latitude, as the whole family and household of God, and including its three great divisions, protestant, militant, and triumphant.

The church triumphant is in heaven; the church militant is on earth; and the church protestant is in both. The two latter terms refer to the covenant of grace, and are synonymous with the kingdom of heaven; because the seat of government is in heaven; the kingdom of God as the Lord of all power and might; and the kingdom of the Holy Ghost, as opened on the day of Pentecost, when the Spirit descended upon the apostles, and St. Peter, in the Saviour's name, with the Holy Spirit, as with a key, opened the kingdom of heaven to all believers. In this sense the church, or the kingdom of heaven, is compared by our Saviour to a net cast into the sea, which gathered of every kind; and which, when it was full, they drew to shore, and gathered the good into vessels, but cast the bad away; as the angels, he adds, at the end of the world, shall sever the wicked from among the just (Mat. xiii. 47-49). This has reference also to all who call themselves Christians, from their having been externally and officially admitted, by the ordinances, within the pale of the visible church, it being to mortal eyes doubtful whether they are known in the church invisible or mystical.

In the most limited sense, and as it refers to the work doing or done, the word "church" means an assemblage of people congregated together for the purpose of worshipping God, and in this case may consist of very few persons; for our Saviour has said, "Where two or three are gathered together in my name, there am I in the midst of them." The grand essential, then, of a true church consists not in the multitude of people, but in the presence of Christ. But, whether this presence be the consequence of at least one of the three or more persons present being an ordained minister in the apostolic succession, or of an immediate act of grace, through the ordinary operation of the Holy Spirit, which is identical with the presence of Christ, is a matter of dispute, that, in all probability, will not be settled while man's probation continues.

THE CHURCH PROTESTANT.

The church, as a system of warfare, must also be a protestant system, because in all cases, where there is any degree of righteousness—and in this case there is the utmost degree—before what men call a just war is commenced, the injured and avenging party protest against the wrong they have received. In this case Satan is the author of the wrong: God and man are the injured parties—the one to be avenged, and the other to be delivered and vindicated. The Saviour is to be Avenger and Deliverer; and he is the Author of the protest against the insult offered to God and the injury done to man.

The specific term protestant, as is well known, originated in the era of the Reformation, from the reformers in Germany, at the diet of Spires, A.D. 1529, protesting against the decrees, which declared it unlawful to change any thing in the form of the public worship established in the church of Rome, before the decision of the general council —the council afterwards assembled at Trent being then in contemplation. But, notwithstanding this recent origin of the terms protestant and protestantism, the principles originated in consequence of the creatures' rebellion against their Creator. And, as we may believe this defection from allegiance to have originated in heaven, when Satan and his host rebelled, we must therein seek for the origin of the

divine protest against it. And, as in and through Jesus Christ, the Son of God, the second Person of the eternal Trinity, who was with the Father from the beginning, and is very God, "all things that are and were created having been created by him, and in whom all things consist" (Col. i. 16-17), he must also be looked upon as the first protester or the first protestant. We know also that, whatever may be said of the protesting part, thus originating against the author of evil in that portion of eternity, called in scripture "the beginning," the militant part ensued; for Satan and his rebel host were cast out of heaven; and, as the triumphant part, they were bound in captive chains, till the appointed day of final and eternal vengeance.

The first protest that was ever heard upon earth was uttered when our first parents had fallen in Paradise. The Lord God then protested against their transgression, and still more vehemently against the author of the mischief, denouncing his final overthrow. And we may characterize every divine interference recorded in the Old Testament as a manifestation of protestantism; and thus (for all was one continued work of protesting against, and then destroying, the works of the devil) we may look upon the plan of salvation, the scheme of redemption, the whole work of the Saviour, as the Jehovah of the Old Testament, for the recovery of man from sin, in this sense, as a system of protestantism. The entire process, then, of the work of redemption from first to last, as identical with the church here upon earth, may be characterized as both militant and protestant. As a system of protestantism, in the earthly sense, it commenced upon the fall of our first parents; and, as a testimony against their transgression and the malignity of their deceiver, the latter was degraded still lower, and stripped of all traces of his celestial pre-eminence (see No. xviii.); and the former were condemned to the loss of Paradise and to the labours, pains, and sorrows of this mortal life. Cain was of that wicked one: his brother witnessed against his want of faith, and became the first protestant martyr; while the Lord God, face to face, protested against his guilt, excommunicated him, and drove him into exile. The whole history of the deluge was one system of protestantism against the iniquity of the antediluvian world. The confusion of languages at the tower of Babel, with the consequent dispersion, was a protest against the erection of that edifice, which was the commencement of systemized apostacy, afterwards called idolatry.

The call of Abraham was a new system of protesting against the growing depravity of the sons of Ham, corrupting all the other tribes with their priestcraft subtlety; devising a system of ordinances that sanctioned human depravity in the place of holiness, and authorized the worship of images and departed heroes as saints or demigods, to draw mankind aside from the service of the true God. And the Mosaic institutions, from first to last, by precepts and visible representations, commands, and ordinances, protested against all the increasing abominations of the heathen world. But the incarnation of the second Person of the eternal Godhead, in the person of the God-man, Jesus Christ, always admitted to be identical with the Lord Jehovah of the Old Testament, was the key-stone of this great protest against the works of the devil, which, as God manifest in the flesh, Lord over all, he came expressly to destroy. His whole sojourn in the flesh, in every one point of view, was a protestation both against the delusions of idolatry and the allurements of sin. The divine truths that he uttered were a protest against the heathen dogmas, which were a system originating in the subtlety of Satan, whom our Saviour characterized as the father of falsehood. The holiness of his life protested against the whole world, which the disciple John testified against as lying in wickedness. The simplicity of his manners protested against all pagan and popish grandeur in religious usages; his sufferings and death against Satan, whom he characterizes as a murderer as well as a liar; and against the kindred disposition in men who are prone to do the lusts of their father in iniquity. His prayer upon the cross for his murderers was the most solemn of all protests against religious persecution, under the pretence of thereby doing God service. His resurrection was a protest against the captivity of death and the grave; his ascension to the Father was to the end that he might protest against the accuser of the brethren, before God (Rev. xii. 10). And he sent down his Holy Spirit to convict the world of sin, by operating in the hearts of the penitent, showing them their depravity, and protesting against the evil suggestions of the wicked one.

Having ascended to heaven with man's nature, he therewith protested, before all the angelic hosts, against the arrogance of that apostate, which, once being one of them, had fallen from integrity, and whose pride and rebellion had cost him so much self-denial and suffering to humble and subdue. Having thus done, he sent the Holy Spirit from the Father, with his commission to his apostles, to go forth into all the world and preach the gospel to every creature, as a protest against the ways of unregenerate man. In this mission of the Holy Spirit, and the assistance of his own word, he enabled the blessed martyrs, following his own example, to protest the same with their blood. He has been with the ministers of his church ever since its foundation, protesting against "the mystery of iniquity," in the foretold Romish apostacy. He raised up protesting witnesses, who opposed it at every step, from the very time when paganism began to extend its *miasma*, and infect the healthy integrity of the church, under the plausible pretence of making Christianity more attractive and palatable to the heathen. And he maintained an entire chain of legal protesting witnesses down to the time when real Christianity again arose, in its splendour of truth, at the glorious Reformation.

One characteristic of the church, then, is clearly protestant; and the fountain-head of its protestantism is no other than the Son of God, Jehovah of the Old Testament, and Jesus Christ of the New: then are there all the beloved patriarchs, the glorious prophets, the blessed apostles, and the noble army of martyrs, the faithful ministers of the gospel, and all the really good and truly great among mankind—all sustaining the continuity and the concatenation of the protestant chain, from the fall of man to the present day. If such, then, is the origin of the protestantism of the

church; if such are its members, who, except one of Satan's seed, a real infidel, or one that is in his heart an idolatrous systemizer of human depravity, for the sake of domineering, by his subtle priestcraft, over the human race, would disparage the term "protestantism"? And what real Christian is there, who would not glory in being designated by that most honourable of all epithets, dignified by the most glorious of all titles? who is there now upon earth, that ever in his throbbing heart felt the influence of divine grace, would not, above all things, rejoice in being called "a protestant"?

THE CHURCH MILITANT.

In tracing the protest against man's defection, the enemy of his salvation has been referred to; and the conflict for human redemption must now be contemplated. The great Leader, called the Captain of man's salvation, is no other than the Son of God. He protested against the wrong: he undertook to redress it: he fought, conquered, and triumphed; and, by so doing, he broke the enemy's strength—made him with the power he supplies to his own faithful soldiers vincible. He prescribed the discipline, set the example in the conduct of the fight, opened the way to victory, and supplied ample means for continuing the contest, till the Christian champion is crowned with success.

It is of some importance to give an idea of admission into this service, which is done by administering an oath of allegiance, faithful and true, to each candidate. Each one promises and vows three things: firstly, to renounce the enemy's service, all his works, and all communication with him; the pomps and vanity of the world wherein he chiefly lies in ambush, and the lusts of the flesh, which are often found to be so many easy, open inlets to the inmost recesses of the soul: secondly, that he will rely upon the truths of his commission, which is called believing in all the articles of the Christian faith; and, thirdly, that he will yield an implicit obedience and a cordial consent to all his Leader's commands, doing his will from his heart, faithfully and loyally, according to the express words of the oath, which are here given without any paraphrase or comment: "We receive this person into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." Being thus admitted as a member of the church militant, after being duly instructed in the nature of the warfare, and properly and thoroughly armed, under the command of his invincible Captain, he sets out with the certainty of victory, if only he strive lawfully, conduct himself according to the terms of the oath, and persevere unto the end.

As to the enemy, the armour, the onset, and the process of the conflict, the Christian warrior wrestles not against flesh and blood, as men fight against each other, with carnal weapons, but "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" that is, against Satan and all his subtleties, wiles, and allurements, both in things worldly and carnal as well as spiritual. And the armour and the aids and supplies are all suited to the warfare, and are such as the craft, subtlety, and power of the enemy demand; and these, and the mode of attack, are discoverable in the conflict between him and their divine Leader, as described in the gospel. That he might in all things conform and be tempted and proved by this enemy, as all his followers, the Head of the church then, the Author and Finisher of our faith was admitted by baptism into his own church-militant. And, after he was baptised, the wonted supplies, visibly, for the sake of our faith, descended upon him. And then commenced the conflict as in the wilderness, firstly in the lusts of the flesh; then on the pinnacle of the temple, in the love of life and in the fear of death; and, lastly, all the pomps and vanities of the world being arrayed in vision before him, he was tried in the allurements of vanity, pride, and ambition. And, having conquered in these, he was, during his ministry, thoroughly tried in his patience and long-suffering; proving an utter freedom from pride and its infirmity of temper, in enduring the insults and reproaches of men and the contradiction of sinners, till the last and sum-total of all temptations—the great conflict upon the cross. By all these, and especially by the last, he achieved the possibility of man's conquest, opened the way to it, and hence forth granted all needful supplies.

Having described the enemy and the nature of the conflict, the armour must now be viewed. It is called by St. Paul, "the whole armour of God." In the last chapter of his epistle to the Ephesians, as a living man, he places before us the perfectly-equipped soldier in all his invincible panoply His loins are "girt about with truth"; there are no loose opinions, no unsettled notions, no impediments from doubt or surmise, as to the reality of his position and the soundness of his cause, no withholding of perfect resignation, no looking back, and not the least thought of retreat, no insincerity, no want of simplicity of mind, and no pharisaical profession, or indecision of purpose or action.

He has "the breast-plate of righteousness": there is no flaw in his cause, which might be compared to base metal or inferior workmanship. There is no injustice, no tortuosities, in his proceedings. The accuser of the brethren may bring charges against him, but his righteousness is the imputed righteousness of his great Captain; and this, being perfect, makes a clear conscience—his sins are remitted; for, they being atoned for, he is accounted just before God, and therefore has a conscience void of offence towards both God and man; and this makes him feel as perfectly safe as the heart of the soldier, who has an impenetrable breast-plate, is secure from the darts of the enemy, however sharp, and with whatever precision and force they may be thrown.

His feet are "shod with the preparation of the gospel of peace". They are not swift to do evil, but are firmly placed in those ways leading to things which make for peace, and are nimble in passing by and over all the ruggedness of contention and strife. He knows that the gospel is glad tidings of peace; and what is a source of greater gladness than the certainty of peace at the end of his struggle? what greater encouragement

to attaining to a peaceful disposition than the knowledge that the kingdom, to which he is fighting his way, is a kingdom of peace and quietness for ever?

"Above all, taking the shield of faith, whereby he is able to quench all the fiery darts of the wicked one". The words "above all" point out the source of the greatest danger, namely, doubts, hesitations, comparing of probabilities and balancing of compensations. These are indeed fiery darts, from which nothing can shield the mind but a sound faith. But, while his shield is good, his helmet is equally so; for he has "the helmet of salvation," which here means, as elsewhere stated, "the hope of salvation" (1 Thess. v. 8); for, should hope fail, it would be like a stunning, paralyzing blow upon the head.

But, while all is girded fast about our panoplied warrior—his breast-plate secure, his legs and feet well defended, all his limbs robust and agile, and prepared to surmount every obstacle, his shield good and well used, and his helmet insuring protection against every stroke of despondency or shock of despair—we now behold his weapon, which, though but one, is all-sufficient; for its effect upon the enemy is irresistible. It it "the sword of the Spirit, which is the word of God;" and its potency may be seen in the three temptations of the Saviour: it repulses and finally puts the enemy to flight.

But, however perfect his heavenly armour may be, and however invincibly sharp his sword, a soldier never expects that a battle will be won by his own unassisted arm: he does not rely entirely upon his own strength and skill; he looks to the power and wisdom of his Captain for aid to conquer. He prays "always, with all prayer and supplication." He thus shows all due obedience, allegiance, and reliance upon his leader's abilities, in directing the whole forces engaged; and never ceases his vigilance, but watches, like a good soldier, with all perseverance, and so conducts himself that he may aid all others his fellows engaged in the same conflict with himself. The church on earth, then, is in truth and reality a church-militant.

THE CHURCH TRIUMPHANT.

The suburbs of the church of the living God, where the battle rages for man's salvation, have hitherto been chiefly contemplated. The forces are, it is true, marshalled under their respective chiefs; but, on the church's side, the contest is so hot that each soldier fights single-handed, it may be, against a legion of spiritual foes: yet, however this may be, greater is he on his side than the whole body of the enemy marshalled against him. It has already been shown (Essay xx.), how each one, as he has finished his warfare, is admitted through the gates of the city, and receives the crown of victory; and a glance may now be taken at them within the walls, enjoying their triumph. Being favoured with a vision of the church triumphant, St. John says: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. vii. 9). They had been faithful unto death, and their divine Master had given them a crown of life. They are now washed from all stains, and healed of all wounds in the blood of their Redeemer, who hath made them "kings and priests unto God and his Father" (Rev. i. 6). Even while on earth, during the conflict, by way of promise and encouragement, St. Peter had called them "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. ii. 9). The crowned Christian warrior, in his eternal destiny, is all these. His royalty consists in this: he has won, in many a hard fight, the perfect and absolute command over himself. This power of self-government had been lost by his first progenitors. Had it not been so, each one on earth would have walked in his own uprightness. He would have had the law of God perfectly written upon his heart. It would have been a light unto his path, and a lantern unto his feet. His way would have been as clear as the noon-day. This, his uprightness, was lost; and, to restrain him from injuring others, the iron sceptre of the tyrant became necessary to preserve the world in such peace, and cause such confidence among men, as might allow the earth to be cultivated and bring forth food for man. His sojourn then became a rugged preparation for a future state, where this royalty will be restored, and where his duty will be so plain, and the reward so obvious, and the divine approbation beaming through the Lamb of God so clear, that as to him, who had conquered on earth, no absolute king, no potentate, however unfettered by law and the will of his people, can be so much a king as he. For therein such will be the perfect, the complete and unbounded love of God, that the Saviour's golden rule will regulate all: each will be to others what he wishes them to be to himself. There will be no inordinate desire, no unruly passion, no ambition: all will be harmony around. The soul, in concord and peace, will be attuned to the perfection of the divine nature. Each member, then, of the church-triumphant, however mean his earthly condition may have been, will reign as king in heaven. His soul will be all harmony and love, his happiness will ever increase, his kingdom will be eternal felicity.

He will, besides, not merely be a king, but a priest also. Among the first fathers of mankind, in what is called the patriarchal dispensation, the father or head of the family, tribe, or nation was both priest and king. The triumphant, sainted warrior will be assimilated to such men as Adam, Noah, Abraham, Job, and Melchisedec—no one to officiate as priest: faith, which was as the morning dawn, is now become the light of the risen sun; and all he hoped for and believed in is sight, reality, and enjoyment. The Lamb, the Son of God, entabernacled in human nature, will, as the sun in the firmament, be as the day-spring from on high; and before him will every one, as his own priest, continually offer the most pleasing of all sacrifices—the sacrifice of a grateful heart. And grateful indeed will the triumphant priestly warrior be, when thus beaming, like a diamond in the full blaze of the sun, at the very fountain-head of all honour and glory.

The member of the church triumphant is, moreover, not only one of a royal priesthood—he is one also of a chosen generation, a holy nation, a peculiar people; and his eternal destiny is among those who show forth the praises of him that hath

called them out of darkness into his marvellous light. The mystery of election will be cleared up: he will not only perceive himself to be one of a chosen generation, but understand why they were and are such; why regenerate, while others remained dead in trespasses and sins; why he, in preference to others, was washed and cleansed, in the fountain of Christ's blood, from all sin; why he thus became one of his chosen people. He might on earth suppose, in his short-sightedness, that he discovered the cause of this pre-eminence in the sovereign will of God; but, being now called out of darkness into the marvellous light of God's revealed presence, he perceives that, while here, he knew but in part. But, however, little we may know of the counsel of God in the mystical church, we know that the members of the church triumphant are a chosen generation, selected from the multitudes that inhabit the earth. They are taken to the divine presence, they share in the happiness of the divine glory: the divine felicity is their felicity, the divine glory is their glory. And, these probably were once the sons and daughters of affliction, the very lowest of the sons of men, even "the offscourings of all things;" but the Captain of their salvation entered not into glory before he was debased as low as they, and then was crucified. "And these are they who came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii.). And, if such be any thing like a true description of the church of the living God, then is it in reality a church protestant, militant, and triumphant.

THE FRAILTY OF HUMAN LIFE*.

"WHATSOEVER thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Eccles. ix. 10). "The grave, whither thou goest"! Yes, brethren beloved, we are all going to the grave. "It is appointed unto men once to die" (Heb. ix. 27). This is the common lot of all; this is "the way of all the earth;" this "the end of all flesh." We are journeying on to our long home, travelling on to the narrow grave, with quick and rapid step! Every breath we draw, every day we live, each revolving sabbath, brings us nearer to the grave: this is "the house appointed for all living" (Job xxx. 23). The worldling, the gay and thoughtless, may take pains to decorate their houses with costly furniture: they may build them palaces on earth, and "think that their houses shall continue for ever, and that their dwelling-places shall endure from one generation to another, and call the lands after their own names" (Ps. xlix. 11); but soon will their gay furniture be exchanged for the cold clods of earth; soon will the finest house be exchanged for one of small dimensions; for, ere long, we shall all have a house in the cold earth, unadorned—the dark, the quiet, the narrow, peaceful "grave, whither thou goest." Ere long, and we shall all be tenants of the tomb: a few more years, and it may be only a few more weeks, or days, and we shall quit our present abode, and be borne by others to our last retreat, the grave.

The grave is, of all things, the most solemn. When any one we love is committed to the grave —"earth to earth, ashes to ashes, dust to dust"— we drop a tear of sorrow; and our thoughts linger around the grave which has embosomed the loved one, and hidden him from our gaze. And, if one thing more than another is calculated to impress the mind with seriousness, is it not the open grave, whither thou thyself art going? Does it not speak in solemn language to the careless and unconcerned spectator, who stands gazing on its open jaws, ready to receive another of the family of man? Does it not create the unwilling reflection in his mind: Soon, though careless and unconcerned now, though now I try to put the evil day far from me, yet soon will the grave be open to receive me within its cold embrace.

My dear brethren, judge not these solemn thoughts of too melancholy a character to be entertained by you: put them not from you as ungrateful to you, as too gloomy and sorrowful; but reflect thereon, ponder and weigh them well, "remembering how short your time is."

Some of you, whom I am now addressing, are in the very midst of life: health and vigour now are yours, and it may be things are prospering with you as it regards this present world: as yet you have experienced none of the decays of nature; you therefore think that you have many years to live, and are laying down plans whereby to increase your worldly stores, or are fully taken up with the pleasures, "the pomps and vanity of this wicked world;" so much engaged therewith that you allow not yourselves time to attend to the weightier matters of eternity. "Thou art careful and troubled about many things; but one thing is needful" (Luke x. 41, 42). Thou art busying thyself with trifles, and regardless of the things important: thou art labouring hard for the meat that perisheth, and desiring not that bread which alone can nourish thee unto life eternal: thou art grasping with all thy might at a shadow, while the substance is allowed to pass by undesired: thou art satisfied with the frothy pleasures of an evil world, and the empty, false, and ruinous enjoyments of time and sense; while heaven, the place of peace, is undesired, unsought for, and therefore lost for ever, with its "pleasures at God's right hand for evermore."

Ah! this is the case with too many. There is too much thought of this world, too little of the world to come; too much thought of the present, too little of the future. We busy ourselves with the toys of earth, and are slothful of the great business of life—the preparing for death, the preparing for heaven! We are active and industrious; but, alas! in too many cases it is only in

* From a Sermon, preached in the Mariners' Church, Gloucester, by the rev. J. Hollins, chaplain. Gloucester: Davies. 1849.

"treasuring up to ourselves wrath against the day of wrath, and revelation of the righteous judgment of God." We catch at the bubbles of the air, and evince no desire "to lay hold on eternal life. We give earnest and speedy attention to things of minor importance, while we put off to a more convenient season the one momentous and only needful thing. And how many are saying to themselves, "Soul, thou hast much goods laid up for many years: take thine ease; eat, drink, and be merry"! But what saith the answer of God to such? "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided" (Luke xii. 19-20)?

It may be that you are young; and, because youth is giddy and too often led away by divers temptations from better things, you may be promising yourselves many years of life and happiness upon earth. But trust not to so vain a thing; rest not upon such a broken staff. You are no less exposed to death than the tottering old man, whose grey hairs and worn features tell to all around that "the time of his departure is at hand." Your life may be closed first: to you first may the words be sent, "The Master is come, and calleth for thee." The young man and the strong are not unfrequently "counted with them that go down into the pit;" while the aged and the infirm "see the goodness of the Lord in the land of the living."

Therefore, say not in thine heart, "I shall never be moved; for I shall never be in adversity." Imagine not, because the flush of health now bedecks thy cheek, and youth and activity and strength be thy portion now, that "to-morrow shall be as this day, and much more abundant." For, "truly as the Lord liveth, and as thy soul liveth, there is but a step between thee," young as thou art, "and death."

But it is of little importance what our age be. The text is true of all. Our life is but a bubble, short and transient, a phantom, "a vapour," "a shadow that declineth" (Ps. cii. 11). "The days of our age are three-score years and ten; and, though men be so strong that they come to four-score years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone" (Ps. xc. 10). Job speaks of the frailty of life; and he borrows several striking figures, all indicative of the uncertain tenure we have of life, and of the rapidity with which it flies away. "Man that is born of a woman is of few days and full of trouble:" "Are not my days few?" "My days are swifter than a post; they flee away, they see no good; they are passed away as the swift ships, as the eagle that hasteth to the prey" (Job xiv. 1; x. 20; iv. 25, 26)—a striking emblem of rapidity! What can be more rapid than the eagle darting upon its prey? With equal swiftness does life fly away!

PALESTINE.—MOHAMMEDAN PREJUDICES AGAINST PROTESTANTISM.

(Extract from a private letter).

It is not a little surprising that, in times like the present, when so many English and other protestants visit Palestine, moslem prejudice against the true faith should still remain unshaken. But to me, and to those who, like myself, have resided a long time in these countries, the reason is obvious enough. In the first place, the Jesuits are known to avail themselves of our apparent lukewarmness, retired character, and, if I may so speak, mistaken notions of propriety, to foment the prejudices of the people against us. The Mohammedans are enjoined by their religion to abhor idolatry, and to pray, not only often, but openly, that others may be encouraged to worship God also. Now, as they never, by any chance, see protestants pray, they believe that they either do not pray at all, and have no religion at all, or else that, as we only pray in secret, our worship must be idolatrous, like the papistical; a conviction which is, of course, encouraged by every infidel and other adversary of apostolical Christianity. From one end of Egypt, Palestine, and Syria to the other, there is but one small protestant church—that at Jerusalem: although there is an abundance of Romanist, Armenian, Coptic, and Greek convents, churches, chapels, &c. The protestant bishop at Jerusalem and the protestant missionaries are, I know, in the habit of assembling for prayer daily in their own houses, and occasionally within the episcopal fane on Mount Zion; but, as regards their Osmanli neighbours, they are in fact, never seen to pray, or to perform their devotions in public. All the older European residents, as well as the public authorities, would bear me out in this representation.

Now, if we are not allowed to build churches, or if there be a lack of the requisite funds, I would suggest that henceforth English protestants, as well as their foreign brethren, should meet together, as the early Christians and the patriarchs of old did—nay, as the protestant presbyterians in the highlands of Scotland do at this very day—not in a corner, or within walls, as if they were ashamed of their religion, or feared to let "their light shine before men," but openly, in the face of day, in the fields, or under a canopy, where all men, whether Jew, Moslem, or infidel, might perceive and know that they do worship God, and worship him in purity, simplicity, and truth; and that they are not ashamed to sing praises to his name before all people, and proclaim his greatness and goodness to the children of men. Then, but not till then, will the English churchman and his protestant brother be believed and respected and honoured by the Osmanlis for their visible piety and open confession of the Lord their God. And the climate of the east greatly favours such a mission (for I can call it by no other name); while the beauty of that holiness, which is so peculiarly the characteristic of the pure and undefiled faith of the Reformation, would attract sympathy, inquiry, and veneration. And certain it is that, if we protestants would but adventure the experiment, neither the Turkish authorities nor the moslem population would attempt to offer the slightest interruption to our devotions. It would be, indeed, to preach Christ crucified by the most impressive of preachings to the oriental sense. On the contrary, it is the unanimous opinion of all who know anything of the eastern character, and particularly the Mohammedan, that, as soon as they see that we worship the Lord and his Christ simply by prayer, thanksgiving, and praise,

and discover that we have no images, mysterious observances, or idolatrous rites, they will behold and admire, and be the first to reverence and approve our faith, and defend its advocates from calumny, insult, or molestation.

Much, very much more indeed, might be said on this subject; but I refrain, sincerely praying that what I have here said may lead to practical good, and set forward the spread of the Redeemer's kingdom on earth. W. H. Y.

Malta.

THE FAITH OF NOAH:

A Sermon,

By the Rev. T. Grantham,

Rector of Bramber-with-Botolph, Sussex.

Heb. xi. 7.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house."

The events recorded in the Old Testament are, doubtless, written for our instruction; and there are few which may be more profitably meditated on than that to which allusion is made in the text, seeing that in the flood and in the Almighty's dealings both with Noah and with the inhabitants of the old world, the patience and long-suffering as well as the just severity of God are remarkably manifested; and we see a wonderful example of the truth of the apostle Peter's observation, that "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (1 Pet. ii. 2). Nay, the words of our blessed Saviour himself seem especially to direct our attention to this awful visitation of God's wrath: "As the days of Noe were, so shall also the coming of the Son of man be; for, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be" (Matt. xxiv. 37, 38). In endeavouring to set this portion of scripture before you, let us consider,

I. The warning given to Noah;

II. The effect produced upon him by that warning; and,

III. The blessed consequences attending his obedience.

And may God the Spirit be with us, and cause what is said agreeably to his will to sink deep into your hearts!

I. And, first, I am to speak of the warning given to Noah. We read in the book of Genesis (vi. 11 *et seq.*): "The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood," &c. And again: "Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die" (Gen. v. 17). When this warning was given, there was much to render its accomplishment improbable to the natural man; and no doubt the time which elapsed before the vials of God's wrath were poured out would seem to give some countenance to the scoffing taunt of the unbeliever. But Noah, well assured whence the warning came, and that all things were alike possible to God, suffered no unbelieving thoughts to perplex his mind or influence his conduct; but, strong in faith, he failed not to go forth to implore all, high as well as low, to listen to God's denunciation, and to flee from the wrath to come.

And has this holy man's conduct no lesson of instruction for us? For we have a warning respecting "things not seen as yet". The Saviour himself has said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this; for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 25, 28, 29). And his apostle Peter: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Pet. iii. 8-11)!

Did Noah place implicit faith in the declaration which the Most High was pleased to make to him? Did he allow neither business nor pleasure so to occupy his time or his

thoughts as to make him neglectful of the salutary advice he had received, or indifferent about warning his fellow-men; and should not we imitate his example? True, we may find some who may scoff at God's threatenings, and who may believe that all things will ever continue as they are; and many more who, though they would not deny the truth of God's declarations or allow that they disbelieved them, are so immersed in the cares and pleasures and business of this life that these solemn warnings have no practical influence upon them whatever; but was not this the case with those who lived in Noah's time? Did not many deride his godly fears, and think the zealous preacher little better than a frenzied maniac? and did not the bulk of those who heard his faithful remonstrances, and witnessed his earnest and persevering endeavours to induce others to hear and fear and be no longer rebellious, instead of attending to them, consider it far wiser to do as their neighbours did, and to give all their minds to the things of this world, than to allow their ease to be disturbed and their pleasures broken in upon by considerations of an event of which they saw no appearance or probability, and the coming of which some altogether disbelieved? Yet, in spite of this, Noah staggered not through unbelief, nor slacked his hand from the great work in which he had engaged; and this brings me to the second point to which I would direct your attention, namely,

II. The effect produced upon Noah by this heavenly warning: "he was moved with fear."

The judgments of God have ever been entertained by his children with fear and reverence. The psalmist says, "My flesh trembleth for fear of thee, and I am afraid of thy judgments" (Ps. cxix. 120); and the prophet Habakkuk declares that, when he but heard of God's judgments to come, "his belly trembled, his lips quivered at the voice, rottenness entered into his bones, and he trembled in himself" (Hab. iii. 16). As is men's faith, so is their fear: little faith, little fear; great faith, great fear and reverence of the Almighty. Thus Noah, an illustrious example of faith, hearing of God's just wrath against a sinful world, and of his purpose to destroy all living flesh by water, was moved with fear; and, first, he was influenced by a reverential fear of God.

It is thought by many that, if they commit no flagrant enormity, they have no cause to fear; but even a heathen sovereign, when brought to his right mind, could see the folly and impiety of such an idea, and issued a decree to all the subjects of his realm that they should all "tremble and fear before the God of Daniel, who is the living God, and stedfast for ever" (Dan. vi. 26). God indeed is a great and glorious Being, of terrible majesty, before whom the pillars of heaven tremble and are astonished at his reproof; and he expects that we should fear his glorious name; and, though not a few put such feelings far from them as destructive of all happiness, they are in truth grievously deceived; for, so far is this fear from destroying happiness, that, the more of holy fear we any of us have in our hearts, the more of true happiness shall we enjoy; and to the truth of this statement we have the testimony of the wise king of Israel: "Happy is the man that feareth alway" (Prov. xxviii. 14). Surely, then, it would be well for all to learn from Noah to fear the Lord their God, and to stand in awe of his divine Majesty. Bethink yourselves now of the solemnities of the day of judgment, and ask yourselves whether you will think as lightly of God when you are standing before his dread tribunal as you are wont to do, now that he is hidden from your sight: examine carefully whether you are prepared to meet him, and to receive your final doom at his hands. Such thoughts may not be pleasant to the natural mind, but surely they are salutary—surely they are necessary to every one of us.

Again, Noah was influenced by a compassionate fear for his fellow-creatures. Noah's faith gave reality to the threatenings of Jehovah, and vividly pictured to him the misery and woe which careless sinners were bringing upon themselves; and therefore he cried aloud and spared not, but was anxious, both by word and deed, to convince such thoughtless ones of their danger, and to induce them to follow his example in providing against the impending calamity, whilst God was pleased to give them time and opportunity. And, brethren, do we believe that the wicked, and all the people who live in forgetfulness of God, shall be turned into hell, that dreadful place of torment where their worm dieth not, and where the fire is not quenched? that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power"? (2 Thess. i. 7-9) and shall we not do our utmost to rouse from their apathy and indifference those against whom such threatenings are directed? Shall we not strive to stir them up "to labour, not for the meat that

perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto them"? (John vi. 27). Do we believe that "without holiness no man can see the Lord"? and do we credit the reports of all who have lived much among them as to the cruelty, deceit, and licentiousness generally prevalent among heathen nations, and should we not be quickened to greater zeal in our endeavours to send to them those who, by God's blessing upon their labours, may turn them from darkness to light, and from the power of Satan unto God? Were our faith increased, manifold more earnest would be our prayers, manifold more persevering our efforts to spread the knowledge of the truth, both at home and abroad; but the faith of too many is weak and uninfluential, and therefore their exertions are comparatively feeble.

Noah, again, was influenced by a cautious fear of offending God, or of growing lukewarm in his service. It is the remark of an old writer (Manton), that, if we observe persons who carry precious liquor in a brittle vessel, they are very cautious how they go, especially if they have to pass along ways that are dark and rough: they proceed with the utmost caution lest the vessel should be broken and the liquor spilt. Now the children of God know that they have a precious treasure, namely, a soul that cannot be valued; and they are sensible that the world is a rough passage, and that in it there is many a stone of stumbling; and therefore they "work out their salvation with fear and trembling." The main grace, indeed, that keeps and maintains the fire of religion in the soul of the believer is a cautious fear: he considers his own heart, looks for direction from God's word, and calls in the help of the Spirit: he fears lest, a promise being left unto him of entering into rest, he should seem to come short of it; and he cultivates a jealous and watchful fear over himself, and lives under its influence, laying firm hold of the promise left him in the gospel, and expecting that he who hath promised will also perform: thus his soul is kept alike both from presumption and despondency, and, trusting in the Lord, he is not disappointed of his hope.

But not only was Noah moved with fear: he prepared an ark. God commanded Noah to construct a vessel of an unusually large size, and one which could not be completed except at a very great cost of time and labour; and, during the whole of the building, the generality of those who witnessed his exertions would look upon him as a deluded visionary, who was preparing against an evil which would never come, and in a way which they would consider little likely to afford him security, should the calamity he talked so much and so unnecessarily about ever visit them. But Noah regarded neither labour, odium, nor sacrifice in the path of duty: he was intent only on executing the divine command, and on providing for the safety of those who might believe his testimony.

Now this conduct of Noah may teach us, first, that God's commandment is to be obeyed whatever it may cost us. Where there is true faith, there will there be true obedience to every commandment of God. So that a true believer no sooner hears any duty to be commanded by God, than his conscience moves him to fulfil it, both because he considers himself bought with a price, and therefore bound to glorify God in his body and in his spirit, which are God's, and likewise because he knows God to be a most gracious master, who never gives any command which does not contribute to the happiness and well-being of his servants; and thus faith purifieth the heart from all careless disobedience to God's word, and makes commandments, which would be grievous to man's natural feelings, easy and delightful.

But the conduct of Noah may teach us, secondly, that, though a man be assured of his salvation, yet he must use the means which God may have appointed. God had promised to save Noah and his family: he had made a covenant with him (Gen. vi. 18). Yet, for all this, Noah was to make an ark: the covenant was upon this condition, that he should use the means enjoined. If Noah had made no ark, he must have taken his lot with the ungodly world. So the apostle Paul had a promise of the lives of all the men who sailed with him; but, when the sailors would have deserted them, he says: "Except these abide in the ship, ye cannot be saved;" not as though the accomplishment of the promise depended upon second causes, and required the exertions of men to bring it to pass, but only thus he that hath appointed the end hath also appointed the means; and to separate what God hath thus joined together is to tempt him to our own destruction.

We may learn, again, from this narrative, that, as the ark was the only means of salvation from the threatened deluge, so the Lord Jesus Christ is the only appointed refuge from the storm of God's wrath, soon to be poured out upon the ungodly; for "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). There is salvation in Christ Jesus, full salvation, complete salvation; but out of him

sought but weeping and wailing and gnashing of teeth. Those who lived in the time of Noah might have built towers, and gone up to the tops of the very highest mountains; but they could not thus escape destruction: the flood soon overwhelmed them. And so now, to place our dependence upon any thing else but Christ, will prove vain and delusive. We may be strict and severe in our lives, we may practise many duties, and carry our morality much further than many about us, and yet, without an interest in Christ, these things will avail us nothing: they were never intended to be saviours: there is salvation in no other but Christ; and we must be in him before we can receive any benefit through him; and, therefore, it was the earnest desire and endeavour of the apostle Paul to "be found in him", not only to know Christ outwardly, but that there might be a real union between them. Our guilt is so great that, when wrath maketh inquisition for sinners, nothing will cover it but the righteousness of the Son of God, "even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. iii. 32). Jesus is the true ark of his church. God looks upon his people in him, and regards his atonement as their atonement, his satisfaction as their satisfaction; and, accepting the ransom which his Son has paid, he puts it to their account, and declares his justice satisfied; and thus they are accepted in him, and freed from all condemnation.

III. But we must consider, lastly, and very briefly, the blessed consequences of Noah's obedience. Noah, at God's command, entered the vessel which, under his direction, he had constructed, and his family with him. And now was seen the difference between those who listened to God's warning voice and those who treated it with indifference or contempt: the one enjoyed quietness, peace, and safety amid the dreadful terrors with which they were surrounded; the other were filled with consternation and alarm. But, alas! that consternation and alarm was then altogether vain and fruitless. They might cry aloud; but there was none to hear them: they might lift up their voice; but there was none to help them; for the door was shut, and that because, when God called, by the preaching and example of his servant Noah, they had refused: when, for so long a time, he had been stretching out his hand, they had no way regarded it, but had set at nought all his counsel, and would none of his reproof; therefore did he laugh at their calamity, and mock when their fear came. Then, no doubt, they called earnestly upon him; but he would not answer: having often warned, and that to no purpose, he left them to eat the fruit of their own ways, and to be filled with their own devices.

A more awful subject than this can scarcely come under our consideration, especially when we contemplate it in reference to those words of the Saviour which I have already quoted: "As it was in the days of Noe, so shall it be in the days of the Son of man." Suppose, for a moment, that, when the waters were rising around them, and all but the hills had already disappeared, an invitation to get into the ark could have been sent to these perishing people, do you imagine that it would then have been made in vain? do you not feel sure that they would then have eagerly embraced the offered means of escape? But God's patience and long-suffering had not led them to repentance: and now their day of grace was past, and nothing remained to them but a fearful looking for of judgment. And what was then their case will, ere long, be the case of every one before me: your day of grace will have come to an end; and, if you have not sought refuge in Christ, the door of mercy will be shut against you for ever. But this is not yet the case with any of you. We have a message from God to every one among you. Come, my people, enter into the ark: seek the security which a gracious God has appointed, the only effectual covering from the storm of God's anger; "for God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and he hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. v. 19-21).

THE THIRD COLLECT AT EVENING SERVICE*.

THERE is scarcely any thing which marks the true Christian more than a readiness to draw from every circumstance that occurs to him, and every thing that he sees, some spiritual instruction. In this he has the example of our blessed Lord himself, as is observable in almost all his parables, which were called forth by circumstances occurring at the moment. "The works of the Lord are great, sought out of all them that have pleasure therein" (Ps. cxi. 2). Most aptly, therefore, does our church (at an hour when darkness covers the earth, and the light of the sun is for a season withdrawn, affording to the sons of evil a fitting

* From the rev. Charles Miller's "Portions of the Morning and Evening Services catechetically explained." Dublin: Curry and Co. 1848.

opportunity to carry on their deeds of darkness), when it puts into the mouth of its members a prayer for protection against the perils and dangers incident to such a season, remind them of that spiritual darkness which covers the soul, and teach them, while praying for protection from all perils and dangers, to pray also for that enlightening influence by which alone this darkness can be dispelled. Nothing can be more appropriate than the petition with which this opens, when we are casting ourselves on the protection of God. The shades of night which are about to close around us, the helpless state in which we are about to be laid (were it not for our unwearied Protector), naturally suggests to us the spiritual darkness which surrounds those from whom the light of the Spirit is withdrawn, and the deadly and powerless sleep in which they are left at the mercy of their spiritual adversary. What, then, can be more natural than for the Christian wishing to feel confidence in God, amid the darkness and slumbers of the night, to say, "Lighten our darkness, we beseech thee, O Lord"? Enlighten us, we may well say, with a knowledge of thyself, thy mercy, thy faithfulness, and thy love; and enable us so to commit all our concerns into thy hands, as to banish from our minds all fear and apprehension of danger. "I will both lay me down in peace and sleep; for it is thou only that makest me dwell in safety" (Ps. iv. 8).

ATTENDANCE ON PUBLIC WORSHIP*

HAD these been just grounds for neglecting public worship, no one had greater cause for this than our blessed Lord; for never was animosity more malignant than that which from time to time he had to encounter from the chief priests and the rulers of the synagogues. Yet, notwithstanding all, never did he omit an opportunity of attending either the solemn feasts in the temple or the services of the synagogue. Neither the hatred of the rulers, nor the ungodliness of his fellow-worshippers, could keep him from these duties. Let us learn, my brethren, to follow him in this. While we unhesitatingly condemn and discountenance ungodliness, wherever manifested, whether in ministers or people, and use all lawful means to have all reproach removed from the church of Christ, let us not permit others' faults to keep us from our duty and our privilege. It is sad indeed, when the offices of the sanctuary are defiled with unholy hands, and sad when God's holy ordinances are abused by those who hate his ways; but, if Jesus could worship in the midst of sinners, if he could partake of the sacrifices offered by those very priests who sought his death, who are we, that we should make the inconsistencies of our fellow-sinners an excuse for our own neglect of our plain duties? To his own master shall every servant stand or fall. The unbelief of others shall not make the promises of God of none effect to us, if with humble faith we wait upon him. To absent ourselves, therefore, from the public means of grace on account of others is to injure our own souls, while at the same time we dishonour the ordinance of God. If the failings of our brethren are to be a sufficient ground of separation from visible communion with the church, where shall schisms and divisions end? for where shall we find a society on earth of which all the members are free from sin? God can and will bless his faithful worshippers, however unfaithful those may be who worship with them. As upon Gideon's fleece, so upon them will he cause the dew of his blessing to descend, although all around be dry.

Again: Jesus attended the services of the synagogue, although he could not hear or learn ought there which he had not known before. He was himself the substance of all that the law had foreshadowed, and the fulfilment of all that the prophets had foretold: yet he attended to hear the law and the prophets publicly read. 'Tis true indeed that, after he had entered upon his public ministry, he went into the synagogues not only for the sake of public worship, but also for the purpose of communicating instruction. We read, in the last verse of this chapter, that "he preached in the synagogues of Galilee." But, during the years which he spent in retirement, his custom had always been to go into the synagogue on the sabbath-day, although not to teach. He went, like others, to sit at the feet of the elders; as though he, like others, needed instruction. Some might be ready to suppose that he would have been more usefully employed had he gathered disciples around him and formed a synagogue of his own; that such seasons spent at his feet would have been more edifying to them, than the perhaps dry and formal service of the synagogue. But Jesus thought otherwise. He came not to bring established institutions into contempt either by word or example, but to countenance whatever was good among men, while he denounced all that was evil. And herein he has left us an important example. Hereby he has taught us that no knowledge or attainments can justify the neglect of the public worship of God. Some have been found to excuse themselves from attendance upon the public prayers upon the plea that they can pray as well in their own chamber, and have despised the public ministry of the word as if it could teach them nothing which they did not already know full well, or as if they could benefit themselves more by private reading at home. But how utterly at variance this is with the example of Jesus! Never was one so devoted as he was to private prayer and communion with God; and, if in any one this could have supplied the lack of public prayer, it must have done so in him. Yet we find that he was as observant of public as of private prayer. He allowed neither to suffice as a substitute for the other.

Now if we, my brethren, partake of his spirit, we shall endeavour in this, as in every other respect, to do as he did. Nor, indeed, will it be possible for us rightly to fulfil either of these duties without being led to delight in both. He, that truly prays to God in private, cannot rest satisfied without availing himself of every opportunity of worshipping him in public: and he, that with the heart worships God in public, can

* From "The Christian's Example, as exhibited in the Life and Character of our blessed Saviour Jesus Christ; being a course of Eight Sermons, delivered in the Parish-church of Holywell." By the rev. Hugh Jones, M.A., vicar of Holywell, late fellow of Jesus college, Oxford. London: Hatchards. We are pleased with this book, and think our readers will be pleased, and we trust benefited by the extract we have made. —ED.

not remain satisfied without also worshipping him in private. Therefore, when we find persons excusing themselves for neglecting the public services of the church under the pretence of worshipping God at home, we may take it as a sure proof that they do not really worship him at home. They may, indeed, be drawing nigh to him with their lips; but their heart is far from him. Every one who sincerely delights in private communion with God will also, like the psalmist, be glad when they say unto him, "Let us go into the house of the Lord." To join with the assembly of God's faithful people, to plead in united prayer his promises in Christ Jesus, to sing of his redeeming love, and to hear the glad tidings of his salvation, these are privileges which every sincere Christian values as inestimable. They are to him seasons of refreshing from the presence of the Lord, which serve to cheer, to quicken, and to support him amid the difficulties of his pilgrimage. They are sweet, though imperfect, foretastes of that happy period when he hopes to stand with that countless multitude around the throne, and with purer and more perfect adoration to ascribe "salvation to our God which sitteth upon the throne, and unto the Lamb" for ever. Nor will it detract from his enjoyment of the ministry of the word, when faithfully preached, if he hear only such truths as he already knows. There is such a freshness belonging to "the truth as it is in Jesus," that it never cloys; and he, that has experienced its power, will delight to have it again and again unfolded, and pressed home upon him. It is by this constant repetition, aided by the divine blessing, that the truth gains its due influence upon the heart; "for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (Isa. xxviii. 10). "I have not written unto you," said St. John, "because ye know not the truth, but because ye know it, and that no lie is of the truth" (1 John ii. 21). That Athenian spirit, which is ever seeking "to hear some new thing," is an unwholesome and an unsafe one for the Christian, and has not unfrequently led to dangerous error. Let us, therefore, watchfully guard against it, and let no fancied self-sufficiency nor any other cause, ever tempt us to esteem lightly the public means of grace. "Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching" (Heb. x. 24, 25).

There is one other feature in the conduct of Jesus in this respect which deserves notice, viz., that his attendance upon public worship was regular and habitual. "As his custom was, he went into the synagogue on the sabbath-day." Nor was it the synagogue alone that he attended, but also all the solemn feasts in the temple at Jerusalem. He was careful to fulfil all righteousness; not merely those duties that were easy and near at hand, but also those that cost him labour. From Galilee (where Christ usually abode) to Jerusalem was a long journey; yet we have reason to believe that, upon each appointed feast, he went regularly up to that place, where God had ordained that all the males should appear before him three times a year (Deut. xvi. 16). Now, if he thought it right to be thus punctual in his observance of public worship, how much more should we! It is not by a mere occasional attendance in the house of the Lord when it may suit our convenience, that we can realize the blessings to be obtained there. If we permit our attention to this high duty to be interrupted by slight occasions, if we so undervalue the privilege of appearing before God, as to allow trivial causes to keep us away from his public ordinances, we must not wonder if, when we do attend, we derive neither such pleasure nor such profit as his faithful worshippers find there. The more regular our observance of this duty is, the more profitable will it prove to us. "The Lord saith, Them that honour me I will honour; and they that despise me shall be lightly esteemed." A service which costs us nothing is a service that is dishonouring to God, and for which we shall receive from him nothing in return. The time which is occupied by the public services of the church is so small a portion compared with the rest, that to begrudge the consecration of this to God is altogether unworthy of those who call themselves Christians, and betokens a state of heart very far from being alive to their spiritual interests. How strangely does the conduct of such Christians contrast with the example of him whom they profess to regard as their Lord and Master! Every consistent follower of Jesus will love the habitation of God's house. He will be ready to say, like the Psalmist in the lxxxivth psalm, "A day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Examine yourselves, my brethren, and see whether or not you can say this. It would be a profitable employment to peruse that beautiful psalm carefully, and to see how far you can enter into the feelings which dictated it. If you have found God so near to you in his house as the psalmist did, then you can; but if not, if yours has been only a vain oblation, a formal worship, if while words of fervour have been put upon your lips, and the language of earnest exhortation has been sounding in your ears, your hearts have been cold and listless, and your thoughts wilfully wandering, then it is no cause for wonder if you can easily slight a privilege of which you so little know the blessedness. This it is which lies at the root of all men's disregard for public worship, and irregularity in their attendance at it: they have never found it to be a season of heartfelt communion with God. Let them but realize this, and no trivial cause will ever lead them to neglect it: their souls will long for the courts of the Lord: their heart and their flesh will cry out for the living God.

But let us notice further some of the reasons which we may suppose to have induced our blessed Lord to be thus regular in attendance upon the public ordinances. One was that stated by himself in his reply to John the Baptist: "Thus it becometh us to fulfil all righteousness." They were God's ordinances; and as such he honoured them. It was his meat to do the will of him that sent him. Another reason was, that public worship is a testimony for God in the world; and thereby he glorified his Father. It was thus the Psalmist

viewed the religious feasts at Jerusalem, when he said, "Thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord" (Ps. cxxii. 4). Jesus thereby testified to Israel that he respected all the ordinances of God, and that he had not come to destroy the law and the prophets, but to fulfil them.

And have not we the same reasons that he had for thus honouring God in public? Is not the public worship of God as much enjoined by him now as it ever was? There was no reason for this in the Jewish church, which does not exist with equal force in the Christian. Jesus has plainly declared, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke xii. 8). We cannot thus publicly confess Christ while we keep aloof from his sacred ordinances. This is one of the most important views that we can take of this duty. When we regard it only as it affects the religious advancement of the individual, we are ready to think that this might be promoted as well without it: although indeed this would not be true; for it seems needful by the very constitution of our nature that we should have fellowship and communion with each other before we can successfully advance in anything either temporally or spiritually. "It is not good that the man should be alone," is a truth which holds good of man in his religious as well as in his social capacity. But, when we regard the duty as it bears upon God's honour and the promotion of his kingdom in the world, then we discern a duty connected with public worship which cannot in any other way be fulfilled. For, besides the benefit derived to our own souls, we are thus bearing our testimony for God. We thus profess before the world that we take him to be our God, Jesus Christ to be our Redeemer, and the Holy Ghost to be our Sanctifier. We openly avow our allegiance to him, and identify ourselves with his people; and this we could not do in any other way.

Herein we find a convincing reply to the arguments of those who maintain that they can serve God as well at home as by worshipping him in the congregation. If all acted thus, where would be his testimony in the world? What would there be to show that any one in the wide world recognized God, if every one professing to worship him did so in private and alone? One may tell us he is a Christian; but how can we know it, if his light shines not before men? How can we discern his candle if he keeps it hid under a bushel? One may tell us that he prays to God in private; but how can it appear that he does so, while he refuses to worship him in public? He may tell us that he believes in Christ and loves him; but what evidence does he give of this so long as he cares not about frequenting his house to hear his word, and to partake of his holy ordinances? Be not so deceived, my brethren: they cannot be true Christians, they cannot have known Christ, nor loved him, who neglect to honour him in his ordinances. All their conduct while neglecting these goes to show that they are either ashamed, or think it not worth their while to confess him publicly; and the Lord has said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke ix. 26). Religion must soon die away and vanish from the earth if the public profession of it were gone. And hence the great importance which our Lord has attached to this. It was not as a mere matter of arrangement that he formed his disciples into a visible church with its ordinances of public worship, but as a thing essential to their individual and mutual welfare. They can no more individually thrive in spiritual life, while wilfully separating themselves from church fellowship, than the members of the body can live apart from each other. "The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you" (1 Cor. xii. 21). "For, as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another" (Rom. xii. 4, 5).

If, therefore, attendance upon the public means of grace be thus enforced by our Lord's example, and thus essential to our own spiritual welfare, to God's glory, and the advancement of his kingdom upon earth, let us beware of treating it with indifference. These blessed privileges are so many talents entrusted to us, of which our Lord at his coming will demand a strict account. O let us learn to use them soberly and reverently, with earnest prayer that they may indeed be means of grace to us, conducing to our growth in grace, to our ripeness in the knowledge of Christ, and to our meetness for his kingdom above; that so, when he appears in the clouds of heaven, we may receive from him the joyful welcome, "Well done, thou good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

LOOSE SERMON-LEAVES.

By the Rev. Francis Jacox, B.A.

I.—CHRIST AT JACOB'S WELL.

The man of sorrows reclines at Jacob's well, wearied with a mid-day journey in that sultry clime. His disciples are gone into the city to procure food for themselves and their Master, leaving him to his own high and holy thoughts. As he sits there, oppressed in body by the

> "Sad languors of the summer day,"

though sustained in spirit by communion with his Father, there cometh a woman of Samaria to draw water. Jesus saith unto her, "Give me to drink." A conversation ensues between the Saviour of men and her that had come to draw from the well. They speak after their kind—the one all profound and spiritual, the other all coarse and earthly; Jesus full of zeal for saving souls, for making known the gift of God, for revealing to indigent man the unsearchable riches of this first, last, only gospel—the woman all alive to national jealousies, versed in the dogmas of traditional separatism, an exposition (in her rude way) of cherished intolerance, and thus ready to refuse the request of the thirsty wayfarer, because he

came of a race unfriendly to her own. She being evil knew not how to give a good gift, even the commonest of all, to a weary Jew; but the Friend of sinners (who "came to his own, and his own received him not") eager to return good for evil, and blessing for railing, leads her mind to things that accompany salvation, though she thus speaks. A noble sermon he preaches to that one amazed listener, making the ancient well his pulpit, and the water of life his text; and, verily, wheresoever his gospel shall be preached in the whole world, there also shall this sermon be recorded for a memorial of him.

Doubtless that woman of Samaria had paid many a visit to the patriarchal relic, and expected to pay many more. The body is a feeble and fretful thing, and must ever be plied with food convenient for it, else it pines and languishes and dies. And to-day's provision will not suffice for to-morrow's craving; but again must we trudge the old pathway to draw water for our necessities. Yet, after all, with every care, and in spite of every precaution, the time comes when the body that thirsted again day by day asks no more for the waters of Jacob's well, and lies stilly in the grave. Meanwhile, what of the spirit? Hath it been partaker of the water of life? If so, it lives for ever, ever enjoying new draughts of divine influence from the Fountain which filleth all in all, and becomes itself, according to the promise, a well of water springing up into everlasting life.

II.—ST. PAUL AND JULIUS.

"Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul" (Acts xxvii. 11). And such is the way of the world. Conscience on one side, and prejudice on the other. Faith asking an audience, and selfishness stopping the ear. The Roman officer is evidently inclined in his better moments to believe in the saintly character of the apostle; but his interest is rather to take the verdict of the shipmen. It was inconvenient to believe the Christian captive—so belief was out of the question. It was agreeable to promise oneself a safe and speedy voyage to Rome—so to Rome would he straightway go. "There is a way that seemeth right unto a man, but the end thereof are the ways of death".

Julius the centurion was doubtless struck by the holy converse and calm demeanour of the apostolic prisoner committed to his charge; for, among other evidences of this, we find that he "courteously entreated" the noble appellant to Cæsar, and "gave him liberty" when at Sidon "to go unto his friends to refresh himself." At Myra, a port in Asia Minor, a ship bound for Italy gave them accommodation, and the eventful voyage commenced. Ere long the stormy season of the year and the difficulties of the track they had to pursue made sailing dangerous; whereupon Paul admonished them, saying: "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and the ship, but also of our lives." But the centurion longed to tread the streets of old Rome, to rejoin old friends, and revisit old scenes; and thus, while the unscrupulous, but interested assurances of the master and owner of the vessel were eagerly caught at, the grave warnings of the man of God were displeasing as the croakings of some ill-omened voice.

The evangelist depicts with life-like touches the several events of the gathering catastrophe, the fulfilment of St. Paul's presage, the despondency and despair of passengers and crew, the serenity of that one good man, to whom in the night-visions a voice he loved and adored had whispered the dulcet syllables, "Fear not," and the touching details of the final wreck. But our business at present is with the principle of the centurion, as an illustration of ordinary conduct on the part of ourselves, our kinsfolk, and friends.

Amiable people, ready to act as courteously and indulgently as Julius to Paul, abound in the first, the nineteenth, and every intermediate century, erring in the same short-sighted way: in the great voyage of life they picture out some ideal land, whither they would fain flee and be at rest, some loved and joyous Italy, on whose green sward they long to tread; and, when the emphatic realism of holy writ assures them they are labouring for very vanity, that their Italy is an Utopia, their promised land a dream-land, their hope a hope that maketh ashamed; when they are warned of peril in yearning after the unattainable, reckless of calamities in store, ignoring the existence of a barbarous island in their route, and of so following out irregular fancies as to make shipwreck of faith and a good conscience; O they scout the warning as impertinent and obtrusive, and would rather trust to the tender mercies of some tempestuous wind Euroclydon, than be deterred from hasting to their Rome. And, verily, it is well if, at last, they become wise in time: it is well if by God's grace, some on boards and some on broken pieces of the ship, they escape safe to land.

The heart loves to have its own way; and, if it have its own way, eternity must be kept out of sight. Time spent in selfish pleasures, and eternity spent in spiritual service, why what concord is there, can there be between such terms? The one cancels the other. Christ and Belial cannot coalesce. The Spirit and the flesh repudiate affinity. One must give way. The question is, which? Was the centurion's desire to reach the Tiber by a certain day and for certain purposes worth the risk of a fearful shipwreck and much damage? And shall it be said of us in the sad sequel, that man had a respect for religion, a conviction of its truth, some interest in its power, much inquiry in its province? or that woman had an affection for public services, and a painful sense of sin, and an assurance of earthly vanity, and a circle of religious acquaintanceship whom she "courteously entreated"? nevertheless, nevertheless, they believed what a corrupt heart suggested, loving to have it so, rather than those things which are spoken by God.

III.—"THIS MAN RECEIVETH SINNERS."

The purpose of Christ in receiving sinners is simply this, that they may cease to be such. He does not communicate with them on any other terms. Light has communion with darkness in one sense only, that it may turn the darkness into light. When Jesus made a feast, he called together the maimed, the halt, the lame, and the blind; but it was that he might make them whole, one and all. The unrighteous are called; but

the unrighteous are not chosen. The ungodly are invited to the kingdom of God; but they must have a new character before they can inherit it.

If, therefore, we would derive any real profit from our connection with Jesus Christ, we must see to it that we progress, that we advance, that we go forward in holiness. As sinners he receives us; but it is that he may educate us for heaven, and in education the pupil must work as well as the Teacher. His aim is, not merely to loosen our affections from the perishable, but to fix them on himself. We are not to lose our emotions, or stifle our feelings; but to direct them to a new object, to foster, cherish, strengthen, and deepen them by new incentives and more exalted aids. If we stand still, if we make no new effort with every new day, and, instead of "reaching forth to the things before," quietly solace ourselves with things as they are, if we do not aim at making virtue a life as well as a law, our union with Christ is a fiction. The fact is, that the "religion" of many people consists in coming to church on Sunday, as a day of atonement for the rest of the week. They are the same at Midsummer as they were at Christmas; and the fall of the leaf will find them as dull and unheavenly as ever. Brethren, your coming to church will not save you. The relation of the spirit of man with the Spirit of God must be kept up, not on the first day of the week only, nor by the intervention of a minister, but by actual, personal, habitual communication with God himself. The pure in heart shall see him: none else can: they want the vision and the faculty divine; and, however widely justification may throw open the gates of heaven, it is only the eye of sanctification that can behold the glory and abide the splendour of that holy, holy, holy place.

Poetry.

THE ROSE-BUD.

BY RICHARD HUIE, M.D.

(For the Church of England Magazine.)

"That tiny rose-bud, harm it not,
The precious relic save;
I plucked it from a sacred spot,
My little Walter's grave.

"He perished in his early youth,
Yet I must mourn him still;
Although I own and feel the truth,
'Twas his Creator's will!"

"Nay, grieved one! nay, he perished not,
His dust to dust was given;
But his rapt soul (ecstatic lot!)
Was caught betimes to heaven.

"To glory destined from his birth,
He lies on Abr'ham's breast;
Because the Judge of all the earth
Saw such a course was best.

"And was it not supremely sweet
To be thus called away;
And scape the burden and the heat
Of life's fatiguing day?

"The hand, which bore thy boy to bliss,
Has equal joys in store
For thee. My sister, think of this,
And thou wilt weep no more!"

Miscellaneous.

THE PRESENT BISHOP OF ROME.—No person who has figured in these days of folly and madness has been more misrepresented than Pius IX.: none, who ever played so conspicuous a part, was ever less remarkable for eminent qualities of any sort. Hardly raised above the lowest grade of mediocrity in talent or acquirements, he was utterly unprepared to meet the difficulties of his position. With a negative devotion, with a minute and scrupulous observance of forms, and with irreproachable moral conduct, he has no elevation of sentiment, nor any lofty conception of the duties of man. Obstinate in trifles, and immovable to reason, he readily gives way before intimidation. Soft and well-meaning, he possesses neither sensibility nor active benevolence. Selfish, from want of imagination rather than from calculation, he is indifferent to evils he does not witness, though incapable of resisting an importunate appeal. His good nature concurred with his vanity to give him a keen delight in the applauses of the mob; yet it was rather from his timidity that the greater part of his popular concessions were extorted. Loving trivial conversations, talking of himself and his early history, with an undignified prolixity, ignorant of business, indolent and unmethodical, he can with difficulty be induced to form a resolution; and, infirm in purpose in all that does not regard himself, he revokes in the evening the irrevocable decision of the same morning. Like all feeble persons, he is frequently false; not because falsehood is congenial to his disposition, but because his temperament shrinks from the avowal of conviction. His weakness is gratified by cowardly and time-serving counsels. Uneasy in the presence of superior men, he naturally prefers mediocrity. Incapable of friendship, he falls easily under the dominion of low favourites, and is fond of being entertained with tales of gossip, and the childish buffooneries that delight the vulgar. Without being attached to the pleasures of the table, he is whimsically particular in the observance of all his tastes and habits: such is his devotion to them, that neither business nor distress of mind can wean him from them. In the midst of the dangers and difficulties that pressed round him during the last few weeks of his stay at Rome, neither sleep nor appetite deserted him; and so deficient is he in sensibility, that he actually grew fat in his humiliating retreat at Gaeta. A prince of such a character could hardly fail at any time of exercising a sinister influence on the destinies of his country. Under the present circumstances of difficulty, he has been the ruin of Rome and the papacy, and a scourge to Europe."—*Quarterly Review* (for October last). [If this be a true characteristic of the bishop of Rome, is it, I ask, that of one in whom dwelleth "the Spirit of Christ"? And if he be not one of "his," how can he be elect of him, as the spiritual head of his church upon earth, and the infallible channel of his revelations to his members? Alas! in his likeness to his predecessors on the seven hills, his ways, like theirs, do, for the misery of Christendom, preach a gospel, which is not the gospel of the Lord Jesus Christ.—*S.*]

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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(Modern Syrians at Meat.)

SITTING AT MEAT.

We find from various intimations furnished to us in the New Testament that the Jews had adopted at the time of our Lord the custom of reclining at their entertainments, which then prevailed amongst the Romans. It seems probable that it was from the Persians, among whom it can be traced at a very early period, that they had introduced it. And, what is remarkable, this practice was expressly enjoined by their doctors on eating the passover. On this plan the guests reclined upon cushions or sofas, which enclosed the table on three sides, the fourth being left open for the access of the servants. The couches varied in size. Each was frequently large enough for three persons, but sometimes only for one. The Romans were fond of high couches; but the Orientals like to recline low at table; and therefore those of the Jews were in all probability not much elevated. On the frame of the couches were laid mattresses stuffed with feathers, herbs, or tow, over which were laid coverings originally of skins, but afterwards rich coverlets or carpets.

The persons who reclined at table in this way lay with the upper part of the body supported on their left elbows, with their faces turned to the table. The lower part of the body was extended at full length behind the back of the person who was placed next below, whose head therefore approached the breast of the one above. St. John was thus below our Saviour at the last supper; and it has been thought with much reason that Judas was the one above him, to whom he could thus most easily reach a sop.

The dipping of a sop will be understood from the custom of introducing a bowl of liquid butter, round which the party are seated, and dip their bread into it, each endeavouring to make it imbibe as much as possible. The Arabs are accustomed to pinch their thin cake into such a form as almost to make a spoon of it. The modern Orientals help themselves to sauces, pottages, &c., in the same way. Pillaus of rice or corn are eaten from a common dish without the assistance of the bread.

THE MANNER OF KEEPING THE LORD'S DAY*.

The spirit of the Jewish law was rigour and severity; an unbending harshness suited to the first ages of mankind, and to the temper of the Jewish people in particular. These features in the law itself were interpreted in the strictest manner by the Pharisees, who were its main expounders. They kept up their authority by exacting the most rigid observance of forms; and they maintained their opposition to our blessed Lord by exposing his apparent neglect of them. He did not, therefore, you will perceive, defend that neglect; but he pointed out how even the Jewish rulers occasionally infringed the letter of the law. The sustenance and care of a creature, which was useful if they kept it, and valuable if they parted with it, were invariably attended to: the support and comfort of a fellow-mortal must therefore be infinitely more important. He did not defend the abuse of the sabbath; but he sanctioned its appropriate use. Love was the characteristic of his religion; and love to God and man might be manifested at all times and in all places. He went about doing good; and his followers were allowed, and called upon, to copy his bright example. When, then, we are asked by any one how the sabbath is intended to be observed, we answer, It was made by the Almighty for man; and it should be employed to promote the glory of God, and the salvation of man. Each individual should take advantage of it for his own personal improvement, and for furthering the best interests of his brethren. He should make use of it for the public worship of God, and the public benefit of man. At least it should be a day of rest from the cares and engagements of this world, a time of communing with God here, and preparation for his presence hereafter. The rigid Jew dwelt strongly on the divine command that cattle should not be worked: the Saviour only intimated that cattle must be fed. His disciples, when they were an hungered, were excused for plucking ears of corn; but no intimation is given that it would have been allowed to reap it. The sick man, who was brought upon the couch to be cured, was enabled and instructed to take up his bed and walk; but no sanction was thereby given to ordinary and unnecessary work. The objects announced by the angels, in proclaiming the coming of our Lord, were ever held in view: "Glory to God in the highest, and on earth peace, goodwill towards men" (Luke ii. 14). We are not to take the measure of our obedience from the letter of the Jewish law, but from the character of our Saviour's observance of it, and of him who originally enforced it. "God is a Spirit; and they that worship him must worship him in spirit and in truth."

This was, clearly, not the manner in which the ruler of the synagogue regarded the gracious work of mercy which Christ performed on an infirm woman on the sabbath. He confounded a good work to another with the toil of ordinary work by oneself; and he argued upon the letter of God's command without paying any attention to its spirit. He would have made the sabbath a burden, not a delight: he would have converted rest into a care and a curse, instead of a refreshment and a blessing. We have not so learned Christ, or been so taught to think of his gospel, as to convert a means of grace into a snare to effect our ruin. We would not make the sabbath a day of cold abstraction from the present world, but of zealous preparation for the next. The rest required upon it does not consist in doing nothing, but in doing good; in stopping to examine ourselves; in refraining our foot from evil, and our lips that they speak no guile. The weekly return of the Lord's day furnishes us with an especial means of prayer and praise: a call to consider our ways, and turn more earnestly to God. It is a time when the Christian is particularly bidden by his Lord to the house of prayer, and is urged to seek to be healed from the leprosy of sin. Let us not, therefore, deceive ourselves with supposing that a right observance of the sabbath-day implies a perfect abstinence from work. The Lord's day is most truly kept when the Lord's glory is promoted, the Lord's will is done, and the Lord's people are strengthened. That is the Christian's rest, which leads him to execute every work which may be needful to himself, useful to his neighbour, and acceptable to God. That is the true sabbath, which is so kept while we are on earth as to render us every week fitter for heaven.

Inquire, then, I beseech you, if this is the light in which you have viewed it, and the object with which you have spent it. It is not as a day of gloom, but as a day of grace, that we would beseech you to regard it. It is not as a season of reluctant abstinence from all work, but of the cheerful performance of every work of love. It is a time for healing the sick man's body, and awakening the sinner's soul; for raising the dead in sins to newness of life, and stirring up the formal and self-righteous to appreciate the life-bestowing gift of God. It is a time for visiting the fatherless and widows in their affliction, for reminding ourselves and others of the journey which we are all pursuing. It is a moment when the master should be more than ordinarily intent on his servant's good, knowing that both have a Master in heaven; when the servant should think more than usually of his master's welfare, remembering that he serves the Lord Christ. It is a period when the parent should particularly inquire if he is bringing up his child in the nurture and admonition of the Lord; and children should remember to honour their earthly parents, and have regard to their well-being and comfort. It is an instant when all God's children should seek especially to be taught of the Lord; and even those who have not yet heard of him should be assisted and exhorted to learn. It is a day which God has given to man, from the highest prince to the lowest peasant, to serve his Maker, and to save his soul. At least, as bishop Horsley says, "the same proportion of the sabbath will be devoted to religious exercises, public and private, as every man would spend of any other day in his ordinary business*."

* From "Two Sermons on the Duty of Keeping the Lord's Day, and the manner in which it should be kept." By the rev. R. Harvey, M.A., rector of St. Mary, Hornsey, and chaplain in ordinary to the queen. London: Groombridge and Sons. 1850. We have much pleasure in recommending these judicious discourses to the notice of our readers.—Ed.

* Sermons, vol. ii. p. 25.

I wish there were good grounds for thinking that the day of rest, which God has appointed for all, were not withheld from any by their fellow-creatures. I wish that the only work which was imposed upon the poor were that which is necessary for the good of all, and is sanctioned by the Maker and Saviour of all. I wish that those who profess to value the sabbath for themselves, would exert themselves to obtain it for others. God has instituted it for all. Christianity demands it for all. But the profits of the selfish and the pleasures of the thoughtless are preferred to the rights and interests of the poor; and men go up and down upon the earth indifferent about their souls and ignorant of the Saviour, because they who ought to help them tempt them to their ruin. From such "hardness of heart and contempt of God's word and commandment, good Lord, deliver us!"

BRIEF EXHORTATION ON THE LORD'S PRAYER.

THURSDAY—FEB. 28.

"And he said unto them, When ye pray, say, Our Father which art in heaven," &c.—LUKE xi. 2.

OUR FATHER, WHICH ART IN HEAVEN.

My brother, if the Spirit witnesseth that thou art born anew in Christ, and created a son of God in him, even in Jesus the Son of the living God, then mayest thou cry, "Abba, Father!" Let thy life be such as becometh one who has been elected of such a Father to be joint-heirs of his glory; and thou shalt never lift up thy voice to him but he will hear from heaven, his dwelling-place, and answer the prayer of his redeemed child.

HALLOWED BE THY NAME.

Dost thou not ask that, that which is in itself holy may be hallowed in thee? that thou mayest be holy, even as he is holy? that thou, and all souls living, may be sanctified by his Spirit, and set apart as instruments of his honour and glory? Thou mockest thy Lord and thy God if thou prayest that his name may be hallowed, and strivest not that it may hallow thee in body, soul, and spirit.

THY KINGDOM COME.

In this thou prayest that the kingdom of God and his Christ may come into thine own heart and the heart of every sinner, and that his kingdom may be stablished and preserved in the soul of every saint: yea, and that all may be blessed of the Father, and have a part in the inheritance of his kingdom in heaven. Beware lest thy frail and perverse heart barter thy birthright, for which none but the Lord himself could pay the purchase, and lest thou be delivered over, an outcast, into that kingdom where is never-ending flame and torment, with the devil and his angels.

THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN.

The angels do thy will in heaven, O Father: grant us also to do thy will upon earth, and keep us lest we do our own. O destroy thou the works of the flesh in us, that we may do the works of the Spirit, and live unto thee and not unto ourselves. Let us empty ourselves of all that is carnal and self-willed; so becoming poor that thou mayest make us rich; so starving our souls, in the midst of earthly plenteousness, that they may verily and indeed hunger and thirst after that bread which shall satisfy them now and for ever. Yea, Lord Jesus, teach us in all things to say, "Father, not my will, but thine be done."

GIVE US THIS DAY OUR DAILY BREAD.

Thou art perchance rich, O sinner, in all God's gifts; yet, so long as thou dwellest upon earth, must thou ever remain a beggar; for the very crumbs that fall from thy heavenly Master's table are his alms to thee; a daily beggar for the continuance of his gifts, whether they be to the sustenance of thy body or spirit. That thou hast them, is it not of thy Father's free grace? And, if thou hast them not, of whom else shalt thou ask them? Go to him, then, wearing thy very knees bare, and weeping thy very eyes dry, lest he deny thee the bread of his children, even his precious word, which shall feed thee not only with wisdom in thy generation, but shall make thee wise unto salvation. Thy "daily bread," what is it but all things needful both for thy soul and body? If thou receive a stone or a serpent, it is because thou askest not in the name of his Well-beloved, and prayest not that his will may be done concerning thee.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Pray, O pray to be forgiven of thy Father which is in heaven. Day by day count up thy thoughts and words and works, and then ask thyself how thou canst redeem thy soul from even that one reckoning of sin and pollution? how thou couldst face the judgment of that law by which thou knowest thyself to be an unclean thing? Plunge thy soul, then, daily in the fountain opened for sin and uncleanness: then only shall thou have the forgiveness of thy trespasses, and washed unto preparedness to cry unto thy God, "Father, forgive me, and I will forgive!" O man, if thou forgivest not, thou retainest condemnation against thyself in the fearful day of unforgiveness. Pray that, through Christ, thy sins may be blotted out; and then will thy feet make haste, in Christ, to forgive thy brother his poor trespass against thee.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

Thou art tossed, O man, in an ocean of temptations—some outward, rocks and breakers that the world and its lusts raise openly against thy voyage homewards; some, lying in ambush and under covert of the treachery of thine own corrupt nature; some, fondling close to thy heart, and undiscovered nestling there, through the malice of the god of this world, who tempteth every man. Go O thou tempted one, to thy Father which is in heaven, for he alone tempteth no man: he alone can say to the troubled waters, through which thou must steer the frail bark of thy pilgrimage, "Peace, be still!" Cry unto Jesus, with every temptation that would divert its helm from bringing thee into the haven of his rest, "Save me, Lord, or I perish!" Thine own arm of flesh is powerless to help thee onward; but in his right hand there is all power and all fulness to deliver thee from tempests; yea, in the guidance and

governance of his good Spirit, all might and all-sufficient grace to subdue unto thy soul's salvation every peril and temptation from without, and every snare and evil from within.

Pray thou daily to thy Father which is in heaven; pray, and taste how gracious he will be to thee—yea, so gracious, that thou shalt hereafter cast down the crown which his "holy One" shall give thee for thy cross, and cry before him in eternity, "Thine is the kingdom and the power and the glory:" "blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever'. Amen. Alleluia! H. S.

THE GENERAL THANKSGIVING*.

In the whole range of duties binding on us as Christians, it may with truth be said that there is not one more important, or one in the discharge of which the majority of Christians are more remiss, than in thanksgiving. The reasonableness of this duty can scarcely be denied by any one who believes that everything we possess and enjoy, every present blessing, and every future hope, comes from him whose creatures we are, and who is emphatically "the Father of mercies, and the Giver of every good and perfect gift." The question then arises, Why is it that it is so overlooked and neglected? The answer is simple. It is pride, the absence of that spirit of self-abasement, which forces us to look upon ourselves as nothing, and as having nothing, and as being wholly indebted to God's mercy for every temporal and spiritual blessing. If we really felt, as the patriarch did, that "we are not worthy of the least of all the mercies that God has showed us," we should look upon every one of them as a free and undeserved gift, and each one, even the most trifling, would call forth expressions of praise. This spirit of self-abasement lies at the root of every Christian grace; and, in proportion as it exists in our hearts, are we able to trace God's hand in all our mercies, and duly to appreciate his loving kindness. The framers of our liturgy felt this, and therefore, before the conclusion of the service, have put into the mouths of the congregation a form of thanksgiving, which is admitted to be a perfect specimen of devotional eloquence, complete in all its parts, without a single redundant expression, giving utterance to the unworthiness of man, and the glory and the grace of God; acknowledging that, while man is not worthy of any mercy, he is, at the same time, a rich recipient of the bountiful loving-kindness of God, not only in being blessed with innumerable temporal blessings, that render his sojourn in this world, to a certain degree, happy, but with every blessing needful for his soul's salvation, viz., justification by Christ in the redemption of the world; sanctification by the Spirit in the means of grace, and the hope of eternal glory. But, well knowing that in a proper exhibition of gratitude the life must speak as well as the lips, they have added a prayer to the effect that, being duly impressed with a sense of God's mercies, our hearts may be unfeignedly thankful, we may ha to exhibit in our future conduct that gra have not been lost upon us, and that w constraining influence of God's love, we m sent our bodies, a living sacrifice, holy, ac to God, which is our reasonable service" (R 3). And, when we bear in mind that deat with it no change of nature, only one of c and that praise is the sacrifice offered up ceasing, day and night, in the temple abo would have any well-grounded hope of join innumerable company of angels, the genera bly and church of the first-born, whose n written in heaven, and the spirits of just m perfect," the language of praise must be by us here, to enable us to enter with f into the songs and hallelujahs of those before the throne, saying, "Salvation to that sitteth upon the throne, and unto the

* From the rev. Charles Miller's "Portions of the Morning and Evening Services, catechetically explained." Dublin: Curry and Co. 1849.

CHURCH MUSIC*.

As a mechanical combination of instrum organ is admirably adapted to supply the Hebrew minstrels. At an early period such as they were, found admission into th tian church. The precise data, however, admission is so conflictingly stated by h that no certain conclusion can be formed the exception of a vague quotation by the v Bede, we meet with nothing on the subje the year 650. Other writers carry it o year 820†. But it is tolerably certain though St. Dunstan, as he is called, was patron of organs in the tenth century, in the cathedrals and larger churches of was not common till just before the blesse mation. Indeed, it is not two centuries s lutenists, or minstrels, were as much in organists now are.

The advance of skill, and the increase of have brought organs into almost all our p churches. And now that an organ of lar tents and better quality than before is within your own elegant and beautiful the friend of your beloved pastor may w gratulate you. He, I am sure, has no erection, sought to provide his flock wi attraction or amusement; but rather to choral part of divine service under such guidance as will help you, with increas ness and exhilaration, to laud and praise t Saviour to whom alone all song is due.

Henceforth, then, because of your great ties for singing the praises of the Lamb, be under greater responsibilities to prom singing, either by studying to join in that be impracticable, by listening, with heart, to the singing of others.

If, in the same hallowed temper as Eli

* From "Elisha and the Minstrel; a sermon, the opening of a new organ, in the parish church of Bath;" by the rev. W. H. Havergal, M.A., re Nicholas', Worcester, and honorary canon of the c that city. London; Hatchard and Son, Piccadilly

† See the History of Music, by Dr. Burney, a sir J. Hawkins, in loco. An ancient organ, at Mu sort of monster bagpipe, being formed of an elep and twelve boxed box trees.

"Bring me a minstrel," you have said "Build us an organ," you may reasonably expect that the God of Elisha will visit you, not indeed with the Spirit of prophecy, but with the Spirit of grace and edification. You may expect your God to bless the use of that organ, for your greater composure of mind, sanctity of spirit, and fervency of affection, as often as you come up to worship him within these inviting walls. Remember also that what Elisha sought, in the use of a minstrel, was nothing less than the inspiration of the Holy Spirit. For that self-same Spirit we are to seek, not only in every act of our lives, but in the worship of God especially. We are admonished "to walk in the Spirit," and to abound in "the fruits of the Spirit," as daily parts of our Christian calling; but, when we apply ourselves to the direct worship of the Triune God, then is it that we most need the hand of the Lord to come upon us. "God is a Spirit; and they that worship him (whether with prayer or praise) must worship him in spirit and in truth." Consonant with these words of our Lord, the words of his apostle may now, in a modified sense, be understood and applied: "I will sing with the Spirit," and "I will pray with the Spirit"; not that we by them mean to express any expectation of being so inspired, or wrought into such a rapture, as was common in the pentecostal age, when members of the church were enabled to stand forth, and pray or sing extemporaneously, in a marvellously lofty, edifying, and hallowing manner. No. This is not our expectation; but we are bound to seek the grace and power of the Spirit, to kindle in us warm and steady affections; that the melody of the heart may find its tuneful outlet by the lips, and that what we sing with our lips may, by a becoming reaction, edify our hearts.

Taught by our scriptural church to learn true doctrine from holy scripture alone, and to pray for the cleansing of our heart by the inspiration of the Holy Spirit, we, surely, after the example of Elisha, may seek for the grace of that Spirit by the same means as he sought it: "It came to pass, when the minstrel played, the hand of the Lord came upon him." This, undoubtedly, certifies us that there is in holy music a power which the Spirit of God can use for the loftiest purposes. Christians are too prone to give way to the policy of Satan in underrating the true value, and in lowering the real dignity, of genuine music. They regard it chiefly as sensuous, and therefore capable of acting only on the animal feelings. With this low view of a divinely elevating medium, we cannot wonder that they meet with timidity and suspicion any excitation of which they may be sensible, from the power of musical sounds, in a church or a cathedral. But all such reluctance to avail themselves of a scripturally legitimate means of calming, elevating, or hallowing their minds, is like giving up a large space of vantage ground to the wily god of this world. So long as he by music can exhilarate the votaries of folly, and keep the children of God in fear of being cheered by it, so long will he be gaining a certain advantage over them. If, however, he by "pretty tunes" can call up all sorts of passions in his dupes and devotees, do let us, in the use of good and hallowed tunes, be willing for the hand of the Lord to come upon us.

The reasonable expectation of this blessed result from holy music was, most likely, the ground of that ancient custom which queen Elizabeth recognized when she sanctioned the singing of a hymn, or such like song, at the beginning, as well as at the end, of common prayer. Universal custom also (and it is still sedulously observed in our universities) has recognized the same ground in the singing of a psalm or hymn always before the homily or sermon. In our cathedrals soft and sweet playing has, of late years, been substituted for singing then; because, it would seem, much has been previously sung. In either case the principle is, and the expectation ought to be, the same. Our reformers, however, went much beyond many among us in approaching the mark which the text sets before us. They encouraged singing not only before sermon, but after it. We are wont to think that singing is apt to diminish the impression of a sermon; but they thought it would deepen it. This difference arises from our giving way to that lax and low view (unintentional, I can believe) to which allusion has been made. How one of our reformers—yea, that one to whom we are as much indebted as to any—expressed himself on this topic, you shall hear by an extract of a letter of bishop Jewel to Peter Martyr, dated London, March 5, 1560: "Religion is now somewhat more established than it was. The people are everywhere exceedingly inclined to the better part. The practice of joining in church-music has very much conduced to this. For, as soon as they had once commenced singing in public, in only one little church* in London, immediately not only the churches in the neighbourhood, but even the towns far distant, began to vie with each other in the same practice. You may now sometimes see at Paul's Cross, after the service, six thousand persons, old and young, both sexes, singing together and praising God. This sadly annoys the mass-priests and the devil; for they perceive that by these means the sacred discourses sink more deeply into the minds of men, and that their kingdom is weakened and shakened at almost every note" (Zurich Letters, Parker Soc., p. 71). Now, discourses cannot sink deeply into the minds of men unless the hand of the Lord come upon them. Bishop Jewel was of opinion that that hand did come upon hearers, in his day, by means "of joining in church-music." Here, therefore, as churchmen you have authority,' and as Christians encouragement†. May it, then, be that henceforward your increased attention to the pleasant duty of vocal and instrumental praise shall witness the coming of the hand of the Lord upon you, at once for your more perfect perception of divine truth, and for your greater consolation in it.

But, when we speak thus of singing and of the Holy Spirit, let our thoughts firmly apprehend him who is worthy of every song, and by whom alone we receive the Spirit—the Holy Lamb, the Lord Jesus, "who taketh away the sin of the world. He is the grand object of all adoration and all praise. To him Elisha, as one in "the goodly fellowship of the prophets," "gave witness." Never should it be out of mind with us

* St. Antholin's; where the people used to assemble, at five o'clock, every morning.

† The beautiful hymns in our Ordination Service are hymns to the Spirit and for the Spirit.

that our sins cost his sorrows, and that by those sorrows we have songs. But for his crying, with a loud and lamentable voice, "It is finished," no sound of minstrel-song would ever have been heard in our world. Unless the Eternal Father had heard that voice, "lamentation and mourning and woe" would have been the doleful melodies of unredeemed mankind. Because, also, after his atoning death and glorious resurrection, he ascended up on high and received gifts for men, we may hope for the grace of the Holy Ghost to come upon us in the exercise of that minstrelsy with which we are invited to come into his presence.

GOD IN HIS WOODS AND WILDERNESS*.

SUNDAY, FEB. 10.

"The Lord, even the most mighty God, hath spoken, and called the world from the rising up of the sun, even unto the going down thereof."—Ps. iv. 1.

I LOVE nature, and all things as God has made them. I love the freedom of the wilderness, and the absence of conventional forms there. I love the long stretch through the forest on foot, and the thrilling, glorious prospect from some hoary mountain-top. I love it, and I know it is better for me than the thronged city; aye, better for soul and body both. How is it that even good men have come to think so little of nature, as if to love her and seek her haunts and companionship were a waste of them? I have been astounded at the remarks sometimes made to me on my long jaunts in the woods, as if it were almost wicked to cast off the gravity of society, and wander like a child amid the beauty which God has spread out with such a lavish hand over the earth. Why, I should as soon think of feeling reproved for gazing on the midnight heavens, gorgeous with stars, and fearful with the mysterious floating worlds. I believe that every man degenerates without frequent communion with nature. It is one of the "open books of God," and more replete with instruction than anything ever penned by man. A single tree standing alone and waving all day long its green crown in the summer winds is to me fuller of meaning than the crowded mart or gorgeously-built town.

A man cannot move or look without thinking of God; for all that meets his eye is just as it left his mighty hand. The primeval forest as it nods to the passing wind speaks of him: the still mountain points towards his dwelling-place, and the calm lake reflects his sky of stars and sunshine. The glorious sunset and the blushing dawn, the gorgeous midnight and the noon-day splendour, mean more in those solitudes than in the crowded city. Indeed they look different; they "are" different. * * * *

Sunset—just look at the glorious orb of day as it rolls down that distant mountain slope into the gorge which seems made on purpose to receive it. Lower and lower sinks the fiery circle, till at last it disappears; leaving an ocean of flame where it stood, while dark shadows begin to creep over the lake and shores. On the mountains there is a bright line of light, which slowly ascends as if striving to linger around the loveliness below. Inch by inch it creeps upward, growing brighter as it rises, till at length the highest summit is reached, irradiated, and forsaken. Its last baptism was on that bold peak, which blazed up a moment like an altar-fire to God, then sunk in darkness. And now the pall of night is slowly drawn over all. * * * I thought of home and those I loved; of life, and its lights and shadows; of death, and its deeper mysteries; of the far world beyond the stars; and that "palace," to which "even the bright sun itself is but a porch-lamp."

* From Headley's "Adirondack, or Life in the Woods." 8vo. New York. 1849.

THE PUNISHMENT OF THE MURDERER*.

IT is urged that the command to take the life of the murderer is not re-enacted in the New Testament. If there be such a disagreement between the New Testament and the Old, it was unknown to the wisest and holiest men of old, and continues unknown to their successors of like spirit in modern times. The seventh article of the church of England declares, "The Old Testament is not contrary to the New.... Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received into any commonwealth, yet notwithstanding no Christian man whatsoever is free from the obedience of the commandments which are called moral."

But let us examine a little more closely the question, whether the positive commandments in the Old Testament, requiring the life of the murderer for wilfully shedding the blood of man, is in any wise repugnant to the New Testament, when fairly and honestly interpreted.

It is not denied that the Mosaic code fixed the punishment of death to several offences against the moral law, with respect to which the New Testament inferentially leaves it to Christian governments and nations to annex a milder penalty. How far society has gained by the advantage which has in consequence been taken, to leave the injurer almost without redress, and the evil-doers almost without punishment, in the case of some very heinous crimes, is not now the question. But while it is granted that the New Testament has left open the power of mitigating the stringency of the Mosaic code, in the case of certain offences made punishable thereby, it has clearly made no revocation or abatement whatever of that much older and universal law, binding on the whole human family, which God himself enacted against the murderer ages before, and wholly independent of the promulgation of the Mosaic code. The fact is easily demonstrated from the New Testament; which, fairly interpreted, most fully declares that the original law against the shedder of blood, given to Noah and his descendants, is equally a law of the Christian dispensation, and binding throughout all time.

Our Lord says, "Thou knowest the command

* From a sensible pamphlet, entitled, "Inquisition for Blood; or the Infliction of Death for Wilful Murder a Duty." London: Seeleys. 1850.

ments, Do not kill" (Mark x. 19). Here we are at once reminded of the ancient, universal law just spoken of, continued, but not originated in the Mosaic code, awarding the penalty of death against its infringement. That law, and the sentence to follow a breach of it, is undesignedly, and therefore the more forcibly, illustrated by the same divine Teacher, in his parable of the king who made a marriage for his son; for, when the king heard that his servants had been slain by those to whom they had delivered his gracious message, "he sent forth his servants, and destroyed those murderers, and burnt up their city" (Matt. xxii. 2-7).

When Paul stood before Festus, and claimed his right of appeal to Cæsar, he said: "If I be an offender, or have committed anything worthy of death, I refuse not to die" (Acts xxv. 11). But, if the right of the magistrate to inflict the penalty of death had ceased with the Christian dispensation, St. Paul would not have given his sanction to its continuance by offering, even conditionally, to submit to a sentence which, however authorized by the Roman law, he, upon this hypothesis, conscientiously knew to be contrary to the mind and teaching of his divine Lord.

But his persuasion was so much the contrary, that in the well-known passage where he observes on the obedience due to the powers that be, because the civil magistrate is ordained of God to execute justice against evil-doers, he expressly declares, "He is the minister of God to thee for good. But, if thou do that which is evil, be afraid; for he beareth not the sword in vain" (Rom. xiii. 4). By mentioning thus the instrument of death, the apostle plainly asserts the magistrate's power to be as effectual to inflict capital punishment on the highest crime known to the law, as, by necessary consequence, to visit inferior offences with penalties of lesser degree.

That this is truly the apostle's meaning, is confirmed by the judgment of Matthew Henry, who on this passage well observes of the power conferred on magistrates, "They bear the sword; not only the sword of war, but the sword of justice..... Such is the power of sin and corruption that many will not be restrained from the greatest enormities, and such as are most pernicious to human society, by any regard to the law of God and nature, or the wrath to come, but only by the fear of temporal punishments."..... How singularly identical is this judgment of the commentator with the experience of the reverend ordinary of Newgate. Matthew Henry adds: "When men are become such beasts, such ravenous beasts one to another, they must be dealt with accordingly, taken and destroyed *in terrorem*. In this work the magistrate is the minister of God.... He beareth not the sword in vain.... As the protector of the good.... As one that desires not the eternal ruin of sinners, but by the punishment of some would terrify others, and so prevent the like wickedness.... Nay, it is intended for a kindness to those that are punished, that by the destruction of the flesh the spirit may be saved in the day of the Lord Jesus."

By these strongly expressed sentiments the commentator shows a mind directly opposed to the notion that the penalty of death enforced by the magistrate for wilful murder is contrary to the spirit and teaching of the New Testament. To say that it is contrary, is only, in fact, to revive an exploded conceit answered centuries ago by the amiable and upright Henry Bullinger, to whose high Christian character and noble hospitality so many worthies of our English Reformation owed so much. After stating that the sword in the magistrate's hand is to be put to two uses, for either he punisheth offenders therewith for doing other men injury, or else he useth it in war to repel the violence of foreign enemies abroad, or to repress the rebellions of the seditious at home, Bullinger goes on to say: "But here, again, another objection is cast in our way by them which say that, according to the doctrine of the gospel, no man ought either to kill or be killed, because the Lord hath said, 'Resist not evil;' and again to Peter, 'Put up thy sword into thy sheath. Every one that taketh the sword shall perish by the sword.' My answer to this is, that throughout all the scripture private revengement is utterly forbidden; but that that is done openly by authority of the public magistrate is never found fault withal." He then observes that St. Paul—because that his preceptive admonition, Dearly beloved, avenge not yourselves, &c., "might be argued against, and this objection cast in his way, then by this means the long-suffering of Christians shall minister matter enough to murder and manslaughter—he doth therefore, immediately after, in the next chapter, add, 'The magistrate is the minister of God for thy wealth, to terrify the evil doers. For he beareth not the sword in vain; for he is God's minister, a revenger of wrath to him that doeth evil' (Rom. xiii.). We gather, therefore, from this doctrine of the apostle that..... public revengement, wrought by the ordinary magistrate, is nowhere forbidden. For that God, which said to us, 'vengeance is mine, I will repay,' doth grant to the magistrate authority to execute and put that vengeance in use, which he doth claim as due to himself; so that the magistrate's duty is to punish with the sword the wrongful dealings of wicked men, in the name and at the commandment of God himself..... If the blood of the guilty be not shed, then that is imputed as a fault, and laid to the magistrate's charge; because he, neglecting his office, hath pardoned them that were not worthy to be forgiven, and, by letting them go, hath left the innocent unrevenged. For he is made partaker of the injury done, and shedding of the innocent's blood, which he leaveth unrevenged, by letting the murderer go untouched, on whose neck the Lord gave charge to let the sword fall. The just severity of the upright magistrate, in punishing naughty men, is not (as it is falsely judged) extreme cruelty. But overthwart and peevish pity, that spareth offenders which are not worthy to live among men, is utter and mere cruelty indeed." The venerable author then goes on to show that this "peevish pity" gives encouragement to offenders, and leads to multiplied murders.

Juvenile Reading.

CHRISTMAS-DAY AT ASHTON HAYES' SCHOOL.

SUBJECT.—Jesus was born in the form of man that he might become our Surety.

Text.—Heb. x. 5-7, 14.

Chapter.—John i. 1-29.

Hymn.—Let all adore the eternal King,
Maker of heaven and earth,
Angels and men rejoice and sing,
For your Creator's birth.
A Son is born, a Child is given,
That sinners born again
May in a new-made earth and heaven,
With God for ever reign.

QUESTIONS ON THIS SUBJECT.

What is a surety?—One who stands in another's place.

In whose place did Jesus stand?—In the sinner's place.

A surety is in general one who is bound to pay another's debt. Have we a debt we cannot pay?—Yes; we owe perfect obedience to the law of God, but cannot pay it, because we are sinful and weak.

Why could not Jesus pay our debt without being born of the virgin Mary?—It was necessary that man should pay the debt which man owed to God.

But had Jesus no debt of his own as a man to pay?—No; he was never in debt to God at all, because he never did any sin, neither was any guile found in his mouth.

How then could he bear our sins who had no sin in himself?—As a surety makes himself answerable to pay another's debt; so our sins were charged against Christ. He made himself answerable for us, and our sins were punished in him.

Did he do, suffer, and pay all that sinners owed to God?—Yes; all; and so made perfect peace between God and man.

But who then are they who can say Jesus was born to be the Surety for their debts to God?—Those, and only those, who confess and forsake their sins, believe on him, and walk holy and humbly with God.

NOTICE OF BOOKS.

WE have received several books.

Among them, we must particularly recommend "Daily Bible Illustrations; being original readings for a year on Subjects from Sacred History, Geography, Biography, Antiquities, and Theology: especially designed for the family circle." By John Kitto, D.D., &c. January to March. Edinburgh: Oliphants. London: Hamilton and Co. 1850. We should wish to see this most useful volume in every house. It contains a fund of most important biblical information.

"Real Religion; or the practical Application of Holy Scripture to the daily walk of Life." By the authoress of the "Pearl of Days." London: Partridge and Oakey. 1850. Not a few will welcome another production from the pen of this gifted writer. May the popularity she has acquired not become a snare to her!

"Hints and Suggestions on the revision of the Liturgy." By Philecclesia. London: Whittaker and Co. Bath: Binns and Goodwin. There are very many of these suggestions which we should be sorry to see carried out.

"The Bible of every Land. Part VIII." London: Bagsters. This part contains specimens ofth e Indo-European versions of the scripture. We have previously expressed our high admiration of this valuable work.

Notices of other books, which have reached us, we are compelled to postpone to our next part.

The Cabinet.

BLISS IN DYING*.—"Blessed are the dead that die in the Lord" (Rev. xiv. 13). My soul! is this blessedness thine in prospect? Art thou ready, if called this night to lie down on thy death-pillow, sweetly to fall asleep in Jesus? What is the sting of death? It is sin. Is death then, to thee, robbed of its sting by having listened to the gracious accents of pardoning love: "Be of good cheer; thy sins, which are many, are all forgiven thee"? If thou hast made up thy peace with God, resting on the work and atoning blood of his dear Son, then is the last enemy divested of all his terror, and thou canst say, in sweet composure, of thy dying couch and dying hour, "I will both lay me down in peace and sleep, because thou, Lord, makest me to dwell in safety." Reader, ponder that solemn question, "Am I ready to die? Am I living as I should wish I had done when that last hour arrives?" And when shall it arrive? To-morrow is not thine. "Verily, there may be but a step between thee and death." O, solve the question speedily; risk no doubts and no peradventure! Every day is proclaiming anew the lesson, "The race is not to the swift, nor the battle to the strong." Seek to live, so that that hour cannot come upon thee too soon or too unexpectedly. Live a dying life. How blessed to live, how blessed to die, with the consciousness that there may be but a step between thee and glory!

* From "The Faithful Promiser." Edinburgh: Paton and Ritchie. 1850.

Miscellaneous.

CHINESE CEMETERY.—On the western side of the city of Kee-ching-foo (in the great Hangchou silk country, which lies north of Shanghae some fifty miles) I was greatly struck with the appearance of a cemetery, not very far from the walls. Its large extent gave us a good idea of the numerous and dense population of the town. It had evidently existed for ages, as many of the tomb-stones were crumbling in pieces, and mingling with the coffins and ashes of the dead. But this "place of skulls" was not a barren waste, like those churchyards which we see in large towns at home. Here the dead were interred amidst groves of the weeping willow, mulberry-tree, and several species of the juniper, cypress, and pine. Wild roses and creepers of various kinds were scrambling over the tombs, and the whole place presented a hallowed and pleasing aspect.—*Letter in the Athenæum, Dec. 8, 1849.*

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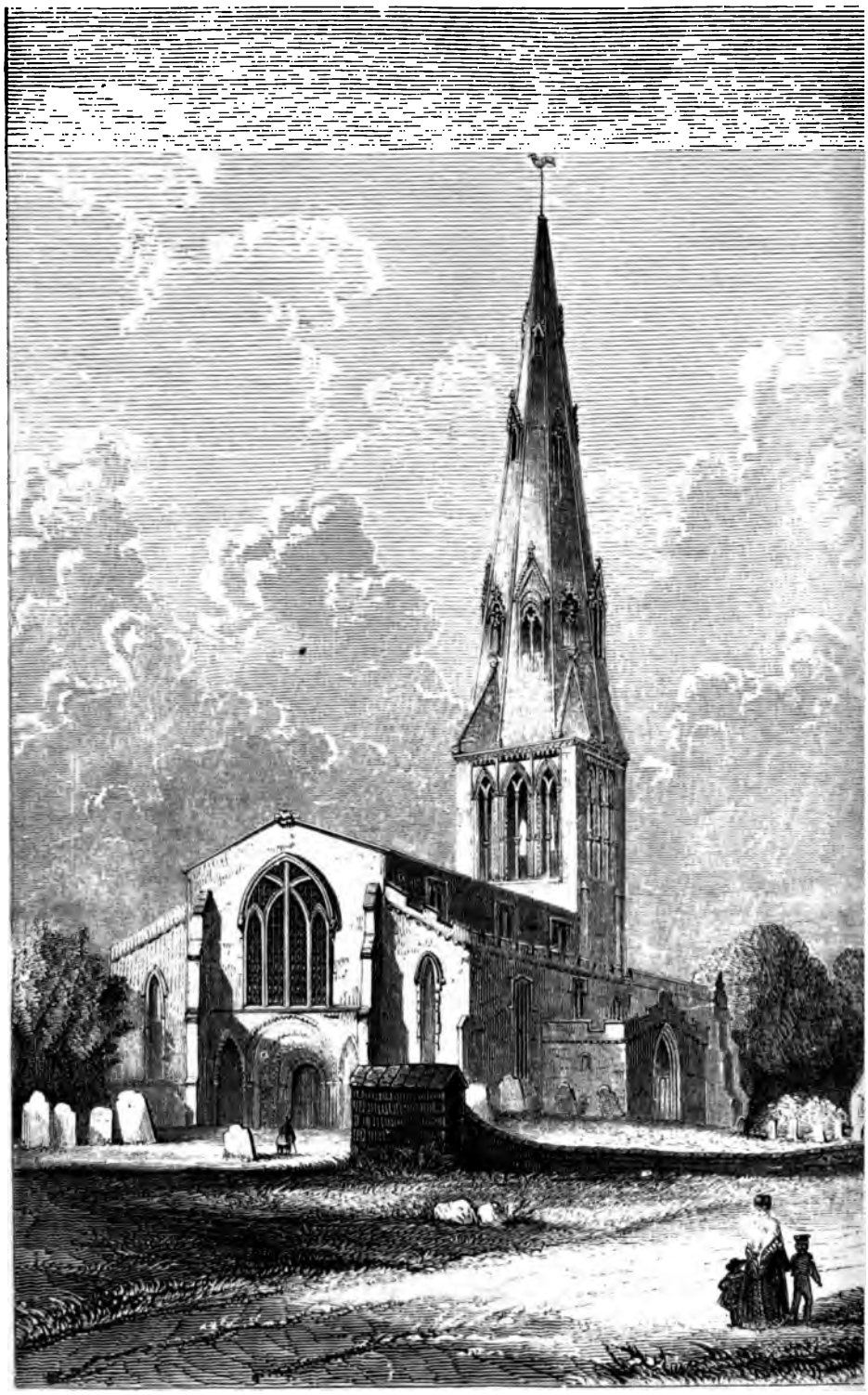

KETTON CHURCH, RUTLAND; S.W. VIEW.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 812.—MARCH 2, 1850.

KETTON CHURCH.

The county of Rutland is the smallest in the kingdom, containing but 149 square miles, and divided into 48 parishes; and there are in it only two market-towns. But, insignificant in point of size as this little shire is, it is most worthy of notice in many respects. It consists of a pleasant champaign country, well cultivated, and yielding abundantly the fruits of the earth. And it is honourably distinguished by the respectability of its peasantry, the amount of pauperism being probably less in proportion than in any of the other shires of England. Rutland is studded with gentlemen's seats; and it is unnecessary to observe that the residence of the gentry exercises a most wholesome influence on the condition of the labouring population. The name of this county is said to be derived from the redness of its soil. It does not possess any mines; but there are extensive quarries, from which stone well adapted to building purposes is plentifully procured.

There are in Rutland, confined as is its extent, several remains of antiquity, and ecclesiastical edifices which deserve attention. One of these is represented in the accompanying wood-cut.

Ketton is a small village at the extremity of the county, four miles S.W. by W. from the borough town of Stamford, which stands chiefly in Lincolnshire, partly also in Northamptonshire. It is near the river Welland, which traverses Northamptonshire, and, running through Stamford, enters the fen district of Holland, and falls into the German ocean at Fossdyke-wash.

Ketton is best known by the freestone which bears its name, and is largely quarried in the parish. This is much used for building in the vicinity; and considerable quantities of it are conveyed to more distant parts. Indeed, such is its estimation that it has been employed in the construction of many of the churches, and other important structures, in the adjoining counties.

Ketton church is dedicated to St. Mary. The dimensions are not large; but there is much in it to interest the inquirer. It is principally in the early style of English architecture; but at the west end there is an intermixture of Norman. It consists of a nave, with aisles, and a beautiful steeple—a tower, crowned with a lofty spire. This steeple, the principal ornament of the church, is similar to several in the same neighbourhood, and is deservedly admired for its exquisite windows. The south porch is said to have been erected in the year 1232.

In some parts of the county the tower-church is generally seen: in others—and the remark is true of the district in which Ketton church stands—spires prevail. Perhaps these latter, the "silent fingers pointing to the skies," add most to the picturesqueness of a landscape, and seem more in keeping with the purposes to which they are dedicated. But he who looks upon our land, and sees her villages each blessed with a house of prayer, will not forget that there are wide wastes of populous territory devoid of such holy structures. Surely he will feel that it is a duty to use exertion and self-denial, that there may be no collection of earthly habitations without a dwelling-place among them for the Lord of Hosts. May God hasten the time when every where, according to his promise, "incense shall be offered to his name, and a pure offering" (Mal. i. 11)!

It may be added that Ketton is a vicarage united with Tixover, ecclesiastically situated in the diocese of Peterborough; and that at the last census of 1841 the population was 951. It is in the patronage of the bishop of Peterborough.

THIRD SUNDAY IN LENT.

MARCH 3.

Epistle.—"Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour."—EPHES. v. 2.

CHRIST has satisfied the law for you. "He for you obeyed the law in his life, he for you paid the ransom by his death" ("Homily on Justification"). "He, who knew no sin, was made sin for you, that you might be made the righteousness of God in him." Believe this, plead this, rest in this, and you shall obtain mercy for the past, and grace for the future,

And then you will learn the ruling motive that can alone constrain to a holy life—love. There is no other religion in the world that so provides for the attainment of holiness as the gospel. For there is no other that so connects the pardon of past sin with its renunciation in time to come. He who procures deliverance from its penalty dismisses the pardoned sinner with the injunction: "Go, and sin no more" (John v., viii. 11, 14). And how is the freeness of divine grace cleared from the charge of licentiousness by that exquisite parable, addressed by our gracious Lord to the Pharisee, and the application of it: "Simon, I have something to say unto thee. And he said, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And, when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house: thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven."

Can words more plainly declare that love to the Saviour is the actuating motive of all acceptable service; and that love can only spring from a sense of sins forgiven? This is the way which the only wise God takes to win a sinner's heart from sin to holiness.

"Seest thou this woman?" How bitterly she weeps, and yet how sweetly! Her tears do not flow from a passing emotion: they spring from deep feeling and profound contemplation. She stands at his feet—behind him—weeping: She has thought over her many sins and her many mercies, till her heart has melted within her. She bitterly regrets that she should ever so have transgressed against the commandments of that gracious God, who has made her, who has preserved her, who has given her so many undeserved mercies, and spared her from such a vast amount of deserved miseries. But, most of all, she mourns that those sins should have been committed against him who has now forgiven them, and sent so kind a messenger to assure her of it. And, if the thought crosses her mind, These temptations may return, these sinful inclinations may again strive for the mastery, and overcome me, she shrinks from it with abhorrence, and breathes forth the prayer which she has learned from her Master's own lips: "Lead me not into temptation, but deliver me from evil." And this is true repentance. Yet she knew nothing as yet of that price, which her Saviour was about to pay for her redemption—his "agony and bloody sweat, his cross and passion." He had not yet been "evidently" set forth crucified before her. She had never crucified him afresh by her sins. O how should the depth and tenderness of her sorrow for sin shame ours, who can "look on him whom we have pierced," and yet not mourn for him as she did!

But, look again: "Seest thou this woman?" How affectionately, and yet how reverently, she kisses his sacred feet! There must be something more than mere feeling here: there must be deep-rooted affection—heart-felt, adoring, holy love. And that love will lead her to think much of him, to be often with him, to "spend and be spent" in his service. Doubtless, if she were not one of those expressly named at the beginning of the following chapter, she was one of the number of those devoted women who followed the Saviour whithersoever he went, and "ministered to him of their substance." And thus the love of a holy Saviour would tend to purify her affections, to keep her at a distance from the way of temptation, and to warn her from all her former associates. And thus does the love of the pardoned sinner to his Saviour ever work. It supplies a new object for the thoughts to dwell upon: it fills the imagination with pure and holy forms: it leads us to be much in meditation on the word that testifies of Christ, much in prayer for the Spirit that supplies his place, often at the table where his dying love is communicated, and companions of those who "love the Lord Jesus Christ in sincerity." And thus it is that the love of a holy Saviour excludes the love of sin in the heart, and "the love of the brethren" weans from the love of "this present evil world*."

THE RECTOR.

No. I.

"Right dear to me, as well may be,
That clear and even mind;
So temperate in prosperity,
In sorrow firm and kind."

"DAYS AND SEASONS."

SCARCELY an incident connected with Elford St. Mary has been related, in which the name of its rector has not found an honoured place: Mr. Morton has been seen to weep with those that wept; to rejoice with those that did rejoice; to follow his Master's example in bidding the little children to come unto him, and to be indeed the

* From "Jubal; or the Acceptable Year of the Lord; a Book for 1850."

"nursing-father" of his people; whilst on the last page taken from the records of the parish, which was blessed by his pastoral care, his death was inscribed, and his loss was deplored. Under these circumstances, it appears to me that a brief account of his life, and a slight sketch of his character, cannot but prove interesting to those who have seen how he walked among men; and, if the former be found void of incident, the latter cannot fail of being regarded as a worthy example, a shining and a guiding light to all who are striving to enter the "narrow gate," through which he passed into his rest.

Basil Morton was the son of a clergyman; and the years of his infancy and youth, passed as they were beneath the peaceful "roof-tree" of a country parsonage, were unmarked by stirring events or circumstances worthy of note. Unvaried in its tenor, most persons would probably regard his early life as monotonous and dull; but, learned in the wisdom which is wiser than that of carnal man, Mr. Morton did not so regard it. As his early days glided away, they seemed to him days of happiness and peace; and, when the snows of many winters lay thick upon his furrowed brow, he still looked back upon them with feelings of grateful pleasure. And he might well do so; for they were spent in the holy atmosphere of a truly Christian home, and in the society of the best of parents. His father was a sound churchman, a pious Christian, and a man gifted by nature with abilities and powers of mind of no ordinary stamp. In his mother was displayed that "beauty of holiness" which is so lovely, especially in woman. She was gentle, meek, and lowly: her spirit breathed tenderness on all around; and, with regard both to her heavenly Lord and to her neighbour, it might be said of her, as of Mary the penitent, "she loved much." All her obedience sprung from love: all her devotions were paid in the spirit of love: all her many acts of constant charity were performed because she loved; and the love which she bore to her fellow-men had its birth in that higher, holier love, which consecrated her heart a living sacrifice to him, who died for them as well as for her.

From his father, Basil learnt all those sterner lessons which in our fallen state it is necessary for us to learn in childhood. By him the law of prompt, unquestioning obedience was taught and enforced: by him a strict, stern sense of what duty (duty towards God, and duty towards man) is, was instilled; and from him young Basil imbibed a just and adequate idea of the majesty of truth. The latter is generally regarded as a lesson easily learnt; but it is not so: a severe punishment, awarded to a child when first it is detected in telling a lie, will not eradicate the seeds of untruthfulness from that child's mind, nor make it henceforth a lover of truth. Truth must be placed upon a higher footing than that of expediency: it must not be adhered to merely because its abandonment will be followed by punishment; it must not be regarded as the mere abstaining from making statements that are false; or it will never become a living, active principle, raising the soul, and guiding the actions, as well as the tongue.

Some short time since, I read a passage upon truth, which struck me, and found a place in my memory. The words were these: "If we consider the occasions of exercising truthfulness, and descend to particulars, we may divide the matter into the following heads—truth to oneself; truth to mankind in general; truth in social relations; truth in business; truth in pleasure;" and to this list I would add, truth in the exercise of charity. Yes; truth, to be effectual, must pervade not only our every word, but our every thought and action, and be the main-spring which energizes them all. So thought Basil's father; and so it was his constant endeavour to lead his young son to think. "Truth," he would often say to him, "is not merely the contrary of falsehood: it is something much more than that; it is founded on religious principles, and should be carried, by the code of honour which Christianity approves, into every relation, action, and circumstance of life: you have not only to scan your words, but your mind and your actions, to guard against the sin of untruthfulness; for you may think an untruth and act an untruth as easily as you may speak one; and the former is perhaps the form under which the sin oftenest assails the unwary."

On this often-repeated axiom, Mr. Morton once told me that his father upon one occasion made a practical commentary: to the boy it was a disagreeable, but I doubt not, a most useful, lesson. I give the tale as it was told to me by the rector, when past the age of three-score years and ten: "I was quite a lad," he began, "so young, indeed, that the circumstance must have made an indelibly strong impression upon my mind, or, in the long course of years which have passed since it occurred, I should surely have forgotten it, when on one occasion my father obtained leave for me and another boy, who was spending his summer holidays with me, to have a day's fishing in the river which flowed through the property of a wealthy neighbour of ours. 'Now, boys,' said my father, when bidding us good night, the evening before our expedition: 'now, boys; I would advise you to be stirring early to-morrow: the morning is the fisherman's harvest-time; and Mr. Nash said you might have a good long day's sport.' This advice was not lost upon us: we were up betimes indeed; and the sun had not yet doffed his night-cap, when, equipped as 'complete anglers' should be, and thinking ourselves very fine fellows, we started for our day's amusement. At first, every thing appeared delightful: no breakfast was ever so good as that eaten under the willow-trees: no river ever was so pretty as the little Steyne! For a while it was quite pleasure enough for us to sit at our ease upon its banks, enjoying the satisfaction of holding in one hand the handsome rods my father had lent us, and giving, now and then, what we considered a very knowing and artistic motion to the bait, which we did not doubt in due course of time would lure the fish to their fate. But the fish that day were too deep for us: hour after hour passed, and one solitary jack, caught by my companion, was the only prize our basket contained: I had literally caught nothing; and my spirits were consequently at a very low ebb. 'Have'n't you nearly had enough of this fun, Charley?' I asked my friend. 'Why, yes—no—yes,' said he; 'but we could n't go back with nothing but that one jack to show, after all our talking, could we?' 'Twould not be pleasant, certainly,' I said; and

we both lapsed into silence again. Presently Charley exclaimed, 'Look here, Basil!' 'Well; what have you got?' I asked, rather moodily—not too pleased (to own the truth) at the idea of his having made a second prize, before I had got one. 'Why, nothing,' he said; but I'll tell you how we might get plenty.' 'How?' I asked, all animation once more. 'Why, don't you know that net we were looking at in the tool-house yesterday? If we only had it here, we might catch no end of fish.' 'You wouldn't know how to manage it, if you had it.' 'Shouldn't I, though!' said Charley. 'I've seen our man at home throw a net hundreds of times; and, though I can't do it as he does, I'd manage to tackle it so as to catch lots of fish, if I had it, trust me.' 'But would Mr. Nash like it, do you think? And ought I to take the net without my father's leave? I don't think I dare,' said I, half to him and half to myself. 'Pooh, Mr. Nash! He said we might take his fish; and it's our look-out how we take them. And as for daring, why you'll soon be a man; and a man must dare every thing, you know. Why, I would n't be such a milksop as you for something!' Charley's words and manner settled the question; and away I flew homewards. The run was a good long one; but I did not mind that; and I speedily returned, bearing the net in triumph. It was cast many a time, from our want of skill, unsuccessfully; but at last, by dint of patience, perseverance, and a supreme contempt for the small inconveniences of wet shirts and cut feet and legs, we succeeded in making a good haul; and then our delight was excessive. Again and again we made the experiment, until we had filled, not only our baskets, but pockets and pocket-handkerchiefs with our finny spoils. Almost bursting with pride and delight we returned home; but at the garden-gate both received a death-blow. My father met us, just as we were about to enter; and never shall I forget the expression of his face, as he said sternly, yet not unkindly, 'Boys, what have you been doing with that net?' We were both silent. 'I see how it is,' he said: 'your faces speak your shame: you have been dragging the river. If any poor man had done this, you would have called him a poacher; and he would have been sent to gaol. Go to your room, Basil, till dinner-time,' he added, turning to me; and of course, without saying a word, I obeyed. During the whole of that evening my father never spoke to me. He told me afterwards that he was giving me time to think; and I can assure you that my thoughts have seldom been unpleasanter than they then were. On the following morning I was called into my father's study, where I found him sitting quite alone, and looking (I thought) alarmingly grave. 'Basil,' he began, 'your conduct yesterday both surprised and pained me: your own conscience must, I am sure, tell you that you acted a very dishonourable part: for the first time in my life, I am ashamed of my son.' These last words were uttered in a tone so mild and sad that they went to my heart, and I could make no reply. Seeing that I was silent, my father went on. 'Mr. Nash,' he said, "gave you leave to fish; and, supposing you to be a gentleman, he expected you to behave as such: he trusted to your honour to fish in a gentlemanly way, and not like a comm poacher; and you knew he expected this of y when you thanked him: you did not thank h for giving you leave to drag his river, but for allo ing you to fish, thereby implying that you kn how far the privilege he gave you extended, a that you would not go beyond it. Basil,' he add more sternly than I had ever heard him speak t fore: 'Basil, you have acted a falsehood: you as much a liar in God's sight as if you had tol direct untruth.' I muttered something ab being sorry; to which he replied: 'Sorry! yes dare say you are sorry; but mere sorrow for wh you have done wrong is in no case of any ava There is no true repentance without reparation, at least confession: reparation in this instance impossible; but confession, both to God and your neighbour, you must make, with an humb and contrite heart, and with entreaty for forgiv ness. I will pray with you to God, my po boy; and this afternoon you must walk up to t Grove, and state your case fully, and without a concealment, to Mr. Nash.' My father spoke mu longer and very earnestly to me upon what wisely deemed the all-important subject of trut fulness; but I have said enough just to show y his sentiments and his manner of dealing with when I was a boy. He was sometimes perhaps little over-severe, but never unjust; and I was fully persuaded of his great love for me, th even his severity, arising as it did from an e treme anxiety for my welfare, I looked upon as proof of it. To my dying day I shall feel that have great cause to be grateful to him for t wholesome discipline wherewith he exercised in my youth."

During the recital of this tale of his boyhoo I had not interrupted the rector; but, when ceased speaking, I asked whether he did go to t grove to make an apology.

"To be sure I did," he replied, smiling; "a a very handsome one I had to make, I can assu you. Never in my life have I felt so abashed, I did when entering Mr. Nash's library: I fa cied that even the servants looked at me as upon culprit; and some seconds elapsed after my e trance before I could muster courage to say wh I had come for. At last I told my tale; and very bad one it no doubt sounded, for I certain did not make the best of my case. I remember went away thinking Mr. Nash a hard, cold ma but he was really only judicious and wise in t course he adopted. Many good-natured peopl you know, in the like circumstances would ha said, 'O never mind, my boy; you are quite we come to the fish.' But he would not do away t good in which he saw that, in the long run, m father's line of conduct towards me would result so, after hearing my story from beginning to en in silence, he only said, very gravely, 'You ce tainly did very wrong, Morton: you did not a honourably: I forgive you, however, freely; f you have done well in coming to ask my forgiv ness; and I shall forget your fault. But do n you forget it: let it be a lesson to you for the re of your life.' So saying, he rang the bell for t footman, who showed me to the door."

Such was the discipline to which, as a boy, M Morton was subjected: it was wholesome, and proved efficacious. Much more might be said

the system of education pursued with regard to him by his father, of the gentle influence exercised over him by his pious mother, of their united prayers and efforts, and the success which crowned both. But I must no longer linger over the record of the rector's early days, but must hasten to relate the few incidents which marked his after-life.

I have said that it was uneventful: so it was. His childhood over, he was sent first to school, then to college; where his career, though creditable, was by no means distinguished. He left the university without academical honours; and, having taken holy orders, he returned to the home of his childhood, where he performed the sacred functions of a deacon as his father's curate. That was, perhaps, the most truly peaceful period of Mr. Morton's life; but it was not of long continuance; for, almost as soon as he was qualified to hold a living, Elford St. Mary was presented to him by an uncle, and there he spent the remaining years of his long pilgrimage on earth. Thus the annals of a life-time could scarcely be less striking than those of Basil Morton. He experienced no sudden elevation, no great reverse of fortune; he always enjoyed a competence, never possessed superabundant wealth: he was always respected, yet seldom courted: his home was never gay or grand; yet, on the whole, it was a happy one; and, while the influence he exercised was great, its working was so silent and unobtrusive as to be almost imperceptible; and the sphere in which it was felt was so retired from the world that it excited neither envy, surprise, nor admiration. To most persons his life appeared like a tranquil stream, unruffled by adverse gales and unsullied by troubled waters. Still he had his trials, deep, heart-searching trials. Death found his way into the pastor's home, and

> "Death once seen at our hearth
> Leaves a shadow that abideth ever."

Mr. Morton was married very early; and he was yet quite young when he lost the wife of his bosom, the mother of his child. This was a wound which left a scar upon his heart which no time obliterated: he bore it (unmurmuringly, and with all submission to God's will, be it remembered), he bore it to the grave. Towards that bourn he was approaching, when the waters of affliction were again poured out, and the bitter cup was presented to his lips: it was, as it were, at the eleventh hour, when he had borne the burden and heat of the day, when his strength had waxed feeble, when his eye was no longer quick to see, nor his "feet swift to run," when the comforts of a quiet fireside were the only pleasures which time and sickness had left him, that his child was taken from his side, and the old man was left alone! Amy, his tenderly-loved daughter, she who was the image of her lost mother, the promoter of his joys, the solace of his woes, the teacher of the young, the staff of the aged, the nurse of the sick, and the consoler of those that mourned, she was cut down in the flower of her youth, and the rector's home was left unto him desolate. Yet he was still deemed happy, still considered a fortunate man; and (though not in the way that the world considered him such) he was indeed both; for God was with him, and he is a very present help in time of trouble. Doomed as he was, therefore, "to a lot most desolate," Mr. Morton was not cast down: he passed through the water-floods, but the waves thereof did not overwhelm him: he walked in the midst of the fiery furnace, and came forth purified, but not disabled.

When yet a young man, he was accustomed to make trial of his patience; and he never shunned an opportunity of testing the strength of his contentment. He strove so watchfully to guard his lips that no impatient word should escape from them; and so thoroughly to scan the "thoughts of his heart," that no irritable feeling should lurk there when he had to encounter losses, disappointment, or ingratitude. He felt that the "practice of daily contentment is the only means of finally attaining to Christian resignation"; and, in striving after the one, he attained to the "more excellent gift;" for, having borne petty vexations and every-day troubles with equanimity, when real trials came he was enabled to support them in the same spirit, and really to feel what he said: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

O did we all exercise our froward wills and untamed passions in behaving like Christians in our daily walk, by bearing the unkind word without returning it, by submitting to the little disappointment with a smile, by meeting contradiction with gentleness, ingratitude by fresh acts of kindness, and insult in a spirit that forgives ere it forgets; did we regard nothing as our due, but every good thing we receive as an unmerited gift; did we endeavour to sustain losses with patience, and neglect with calm content; did we do and bear and suffer, or even strive to do, to bear, and to suffer all this, we should then hear no more of immoderate or hopeless grief, of broken hearts, or the despair which is rebellion against God; for our afflictions (whatever their nature) would be lightened, and even the grief, which we naturally feel at the loss of those near and dear to us, would be no longer insupportable; for we should be consoled by the Friend that "sticketh closer than a brother," and be resigned in the assurance that in heaven are no partings, and eternity has no end. But, if, on the contrary, during the season of prosperity and calm, our minds are allowed, as it were, to run riot, our hearts to remain undisciplined, and our affections and passions untutored; if we leave the hard lesson of resignation to be learnt when it ought to be practised, then no wonder that sorrow finds us unprepared for its due reception, no wonder that our spirit is quenched and our hope extinguished at the first blast of adversity; for there is then no time for acquiring what should ever be at hand to support us. In the tempest which unexpected trial stirs up within the breast, any thoughts, but those which in affliction we should desire to have, will obtrude themselves into our undisciplined minds; while the knowledge that there is a hope which many feel, but we cannot, that there is a trust which we have not faith to experience, and a consolation in sorrow of which we have but a bare unfruitful idea, must be a source rather of misery than of comfort to those who, having found earthly props but broken reeds, have none other upon which to rest.

Mr. Morton was not one of these: his heart was stayed upon God; and in him, when the day of adversity came, he found plenteous consolation. He bowed submissively beneath the chastening rod; and one reason for his being able to do so was, that he was in constant expectation of, and preparation for, its infliction. Too many of us in the season of prosperity forget that all must take their "share of sorrow, share of pain;" or if, by seeing others experience it, we are occasionally reminded of the prevalence of trouble in the world, still we do not realize how soon it may be our own portion. But the rector looked upon trial as his deserved lot, the inheritance bequeathed to him by his parents since Adam's fall; while prosperity and happiness he regarded as God's unmerited gifts, for which it was his duty as well as his privilege to be thankful, but on the continuance of which he had no right to rely. "In the world ye shall have tribulation," were our Saviour's words. Mr. Morton would often say to me, "He, who himself put on a crown of thorns, never intended that his followers should wear a crown of flowers .... we must prepare for the evil day by sitting loose to earthly things, by striving to feel a hearty desire after heavenly things, by regarding every circumstance, however apparently trivial, as the result of God's command, and by looking upon all our possessions, our home, our relations and friends, our talents, and in fact every thing we have, as loans, lent to us of his bounty, and not as absolute gifts."

"But what effect," I remember having one day asked him—"what effect would this have upon our conduct?"

"Why," he replied, "are we not, in the first place, more keenly alive to the value of that which is lent to us, than of that which is given us outright? How the contents of a book are devoured, for instance, when we know that in a short time it must be returned to its owner; but if it be given to us, we put it by, intending to read it at some more convenient season; not unfrequently its leaves remain uncut for months, and sometimes it is never again opened. Once more: a loan we know must be returned, and we are careful to preserve it in all its original freshness and beauty: neither are we vexed or grieved at having to part with it, because we have always expected to do so. You see now," the rector added, "what I meant by saying that I thought it well constantly to realize to ourselves that every thing which we possess is but lent to us, and not absolutely given."

Such, then, were the rector's ideas respecting the view which we ought to take of earthly blessings; and his demeanour under their loss was a proof that those ideas were not barren and unfruitful.

Mr. Morton was essentially practical in his religion: each article of his creed led to some line of conduct: each opinion he held had been tested by its effects on his own mind and practice. And every true and heartfelt Christian must be so: he is no mere talker, no hearer only, but a zealous doer of the word. Calm and even cheerful in the midst of trial, when blessed by prosperity the rector was remarkable for a joyousness of spirit seldom seen in those advanced in life. In his happiest times, indeed, he still retained the sobriety of feeling and conduct becoming a Christian, and above all a pastor; for God was in all his thoughts; but the flow of his spirits was unfailing, and his innocent merriment made the sunshine of his home. Happy in the happiness of others, pleased by the pastimes which pleased them, and finding subjects for joy and thankfulness in things and circumstances which by the world are generally passed by as too trivial and of every-day occurrence to elicit gratitude or even remark, he had a well-spring of pleasure within his breast, of which the sources were gratitude and unselfishness; gratitude towards God for the least of his mercies, and a total forgetfulness of self, which enabled him to find pleasure in the pleasures of others, long after years and trials and bereavements had dashed with many a bitter his own cup of earthly joy. Thus "blessed are the people whose God is the Lord"!

A. E. L.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough Square, Fleet-street.

No. V.

THE NOBLEMAN.

"Friend of the poor, the wrong'd, the fetter-gall'd."
Cowper.

"Not many wise men after the flesh, not many mighty, not many noble are called," said the apostle in his day; and there has been too much reason for the same complaint ever since. High rank or opulence is still a great snare and stumbling-block; and it is comparatively few, who possess either one or the other, who are willing to take part with a cause that is by no means popular in the world, to make an open and decided profession of religion, and to throw the weight of their influence and station into the scale on the side of those who "profess godliness." There are, however, exceptions; and beautiful and attractive such exceptions are. I have a well-known one now more particularly in view. The circumstances under which I first saw him were well fitted to leave a deep and indelible impression of his character on the mind. He was announced to take the chair at an anniversary meeting of an institution which takes under its fostering care the most distressed and helpless class in the community*. The evening was wet and unfavourable; the attendance very thin. The hour of meeting was one which must have interfered with the domestic arrangements of those in high station: it was the usual dining hour with the higher classes. I well remember as I looked around on the cheerless scene, the thought occurring to me "that it must be at a considerable sacrifice of inclination to duty that one who held so conspicuous a place in the public eye, who had so many and various claims upon his time and attention, could attend so plain and

* Indigent Blind Visiting Society, in 1837.

homely and disheartening a meeting as that before us. But at the appointed hour, with rigid punctuality, he was at his post. I looked at him; and a glance convinced me that it was principle, and not impulse, that brought him there. He was a different person from what I had anticipated. I expected to see the man of quick feelings and lively impulses, the man of fervour and enthusiasm, such as I had before witnessed men of high station to be, who had taken an active and prominent part in "the religious world." In him, however, I saw nearly the reverse of this. The feature which struck one most in him was his apparent superiority to every thing like impulse or excitability. His every look and tone bespoke the cool, deliberate, observant, systematic man. Judgment, tact, penetration stood prominent in his every look and movement. He was the man with whom no one could trifle; a man more free from peculiarities of every kind than almost any I had seen. "How entirely," thought I, "must it be from a sense of duty and from Christian principle that he attends here to-night!" Yet from principle he sat out this meeting; gave the same degree of attention to the homeliest speech made, as he would have given had he sat in an assembly of nobles. He never betrayed the least symptom of impatience. He remained to the last, and left on the minds of those present the impression that there was not one in the entire assembly who would have sacrificed more or worked harder for any good cause.

I know not how it may strike others; but to my mind there is something inexpressibly pleasing in seeing one of such station and of such pretensions coming forward, and joining and identifying himself with the friends of religion. Generally speaking, men of high rank, that have become decidedly religious, have been such as have reached mature age: the hey-day of life was past with them: they had been sobered down by years and by trials; and they wisely and piously endeavoured (would to God there were more like them!) to make reparation for past unprofitableness by the consecration of their time and talents and influence to the Almighty for the future. They were wise and staid and sober-minded men, who had deep experience of the vanities of the world, and had the wisdom and grace at last to discover where true peace and joy were to be found. But, to see one in the very prime of life, when the imagination is most lively, when the feelings are most ardent, when hope is most sanguine, when pleasure is most alluring and seductive; to see one at that period of life turning his back on the flowing path of pleasure with all its seductions, watching and choosing the hard and self-denying path of Christian virtue, making usefulness henceforth the great object of his life, is a moral spectacle as admirable as it is rare. In what beautiful contrast does such a course of life stand to that vain, luxurious, vicious, self-indulgent one, which some of a similar age and station are following. The one is doing all the good he can, lessening, as far as in him lies, the amount of human wretchedness: the other is literally augmenting the sum of vice and misery. All the powers and capabilities of one, his time, health, strength, talents, are brought to aid the cause of religion and humanity: those of the other are enlisted in the service of iniquity. The aim of one is to do good to others: the sole object of the other is self-gratification. Observe the one: his ambition is to be signalized as "a man of pleasure," vain, heartless, weak, affected, selfish, and unprincipled; lavishing thousands upon a guilty toy, grudging a fraction to the relief of his suffering fellow-creatures. See the other: plain, simple, manly, straightforward; abhorring those base acts which the other unblushingly practises; while almost every moment of his time and every thought of his heart is given to doing good in one shape or another. See the one; his time spent in feasting and drinking, carousing, gambling, and horse-racing, and intriguing. Observe the other; devoting his hours to the study of the statistics of human misery, want, and crime, coming in daily personal contact with poverty and squalid vice and misery in their worst shapes, and indefatigable as he is successful in his endeavours to mitigate and relieve them. See the wealth of the one flowing in the scorching lava tide of low sensualities and debauchery. See the money of the other flowing in the enriching stream of Christian benevolence.

It is when we reflect what a scourge and a curse some that could boast of rank and great opulence have been to society; it is when we think of their perverted taste and their ambition to signalize themselves by acts more befitting the outlaw or the bravo than the lord or the gentleman; their highest aim to rival the jockey in his low cunning and dexterity and profligacy and acts of intrigue; who plunged recklessly into the path of vicious pleasure, where they lost character, hardened their hearts, seared their conscience, soured their tempers, became wicked, bitter, old men before their time, and then, after this training in vice, returned to their ancestral halls, to scorn all they saw at home because they made themselves incapable of relishing any pure and rational enjoyment; it is when we have pondered the guilty career of such, that we learn to value one, whose highest object, next to the honour of his divine Maker, is to raise the tone of morals around him, and to ameliorate the social condition of his dependants. Grant us a few such nobles, and you shall have contributed more towards the prosperity of the country than by the best remedial measures ever devised by the wisdom of the legislature. Give us the nobles whose lives are governed by high Christian principle, who are simple in their taste and manners, virtuous in their habits, plain and unaffected, free from all ostentations and haughtiness and disdain, men who care to excel those about them in nothing except in doing practical good; give us men who hate and abhor vice and profligacy, and who set an example themselves of perfect purity of conduct; give us nobles whom, if they were stripped of their ancestral honours, all would unite in dignifying for the sake of their private worth; give us men, in short, on whom rank and state seem to have no other effect except to make them more virtuous, more consistent, more circumspect and more generous, and we will compound for all the praise of chivalry which a reckless ambition to shine in fashionable circles may have earned for the aspirants to such honour—vain, weak, selfish ambition, which only hardens and im-

bitters the heart of the human being. Grant to us the noble who is the good landlord, the faithful friend, the virtuous, the religious man, before hundreds of those who skim and figure and amble amidst nodding plumes, and glittering stars and ribands, as gallant gay Lotharios.

PREPARATION FOR DEATH:

A Sermon

(For Lent),

By the Rev. F. O. Morris, M.A.,

Rector of Nafferton, Yorkshire.

Matt. xxiv. 44.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

It is very difficult to get persons to think how suddenly they may be surprised by the call of death. Daily instances of this truth occur all around us. Weekly do we, the ministers of God, remind you, our hearers, of it; but yet, after all, how few practically admit and receive it! The greater number do not really think of the matter as one concerning themselves. They see no reason why they may not live as long as others, and therefore, take it for granted that they shall do so, or even longer: others live on, and some live on long, and why should not they?

Perhaps at some time or times they think seriously—think of death; but, alas! they live on, and they forget again. That which should make them think more, and think more seriously, that they must be then still nearer to death, does not make them do so: they think less of it than they did. Until death comes, they think that it will be a long time first. How will they think and feel when it does come?

These things, brethren, being so, seeing them and knowing them to be so, we must not leave men only to the thoughts of their own hearts and the devices of their own minds, but we must warn them—it is our part, our duty, and our office to do so—against the "snares of the devil" and the deceits of their own hearts. And I hope we do our duty, as in the sight of God, without fear and without favour, "as to the Lord and not to man." I hope that we are not found to "shun to declare unto you the whole counsel of God," that we keep not back any part of the truth we have to preach. But we say nothing of ourselves, but only what the word of God instructs us to say. And, on the subject at present before us, what does it remind us continually of, as the truth which has to be proclaimed to men? that, "in the midst of life we are in death;" that "the days of our years are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone;" that the longest life will, at death, seem but as yesterday; "like a dream when one awaketh from it, and as a tale that is told." Thus the scripture sets the matter before us. It assures us all in good time, if we would be warned, of the vanity of life; at the longest, of the uncertainty of any continuance of it; of the suddenness with which death may come upon us, and of the little value which we ought therefore, comparatively, to set on worldly things.

In the Old Testament we have many examples given us of the suddenness with which death may overtake the careless. How did the flood come "upon the world of the ungodly"? Call Sodom to mind: "remember Lot's wife." So, also, in the New Testament we have the like instruction given us by the parables of the unprofitable fig-tree, and of the careless rich man, who was to the last wholly occupied with worldly things, but whom death overtook that very night when he had just been saying to his soul, "Soul, thou hast much goods laid up for many years: take thine ease: eat, drink, and be merry." How do we, any of us, know that the like may not be our case, and that, if we are unprepared, death may not suddenly find us so?

O, brethren, live a life of preparation for death; and then, come what may, you will be safe.

Again: How many awful warnings of judgment does the holy scripture set before us! and these all are, in fact, warnings of death; for, "after death there is the judgment." "As it was in the days of Noe, so will it be also in the days of the Son of man." When he comes the second time, so will it be. So, in fact, is it even already to all, or nearly all. Perhaps to every one the words, "Behold, I come quickly," may prove true. To all it is said, "Take ye heed, watch and pray; for ye know not when the time is. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." And, to correspond with these four divisions of the night season, the four divisions of the life of man, childhood, youth, manhood, and age, each in all times furnishes many, fit or unfit, for the coming of the Master and Lord of all. "Therefore," he says, "take heed, lest at any time your hearts be overcharged

surfeiting and drunkenness, and so that come upon you unawares; for as a snare ll it come on all them that dwell on the of the whole earth."

nd not only does the holy scripture exhort hus to be always "ready," for that we w not the moment when we may be called neet our God, but also, as before ob- ed, daily experience sets no one fact more ainly before us. Death is constantly over- ng some: who shall be the next whom will overtake? Have not many been ed away, to your own knowledge, who ected death no more than yourselves? Yet, hem life closed: eternity opened to them: are gone! we shall see them no more his life. So shall it be with ourselves. 'e shall go to them; but they will not ie back to us." We can give no reason we are not where they are: we cannot why they are not now speaking or think- of us, as we are of them; and so, like- , not one of us can tell how soon others thus have to speak of us. But, how- this may be, this is certain, that, whe- it be sooner or later, it will seem soon, will be soon. The veil which is hung be- en us and the eternal judgment is so thin it may almost be seen through: in a nent it may be drawn up; we may see l face to face. O let every one of us say, say from the heart, "Prepare my soul to t him." The door may be opened in an ant: to-night we may receive the sum- is: this day week some of us may be in graves, our souls in the other world.

When you leave the church, the devil will pt you to forget these things. You will s by the graves of your relations or your nds. You may give them a passing ught; and the evil one may call away r minds to earthly things. He will try do so. But, O, when you are tried, do give way, when you are tempted, do not overcome. "Think on these things, and sider your latter end." You are nearer it to-day than you were yesterday: to- rrow, if you live till then, you will be removed from the moment of the awful nge which awaits every child of man. thing is more easy than to set aside serious ughts; but nothing is more foolish: it is folly of all follies: it is such madness, t all other madness is wisdom to it.

Brethren, the end cannot be escaped. You look from it, you may look above it, may look below it; still it is there, still ore you, in the immutable decree of God, at last you must look at it. You will ie to it. It will come to you: death will ip you in his cold arms. You will enter upon eternity; where will you be for eternity? You will be in one or other of the states in which you must be happy or miserable for ever.

True, indeed, the soul does not at once go to heaven or to hell. That it will not, until after its final judgment; but it will at once be happy or miserable. It will be at once in that place called hell or hades, or paradise, the place of departed spirits into which Christ went. Its state will be for ever fixed: "As the tree falls so it lies."

If, then, thought and preparation are so necessary as in God's truth they are, why are any careless about "the one thing needful," "the great salvation"? why do so many neglect the care of their souls? why do so many set aside serious thoughts? why do any delay, when one moment may usher them into eternity? We are afraid to think of what we must come to: why is thought of it unpleasant and gloomy? It is so; but it is we ourselves who make it such: were we living a life of true faith, it would not then be so. The sting of death is then removed: "Being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God;" have joy and peace in believing, "joy unspeakable, and full of glory." The enemy of the soul makes it not to be thus with us. His evil spirits ever assail us; and any carelessness or neglect on our parts increases their power over us. If we neglect to strive and to pray, if we neglect any of the means of grace, we further their accursed views to ruin our souls.

The chief instruments they use are two—the world, and our own hearts. The world, as God's word tells us, "lieth in wickedness," and is therefore well called in the catechism "this wicked world;" and what must be the end if its agency be but to make more wicked those who yield to its temptations? It injures by its example: the few are but too naturally disposed, if not restrained by divine grace, to fall in with those who have entered upon the "broad road that leadeth to destruction."

It injures by its temptations, so that a "rich man shall hardly enter into the kingdom of God." It injures by its friendship; for "the friendship of the world is enmity against God." It injures by its pleasures, so that "he which liveth in pleasure is dead while he liveth."

Secondly, they assail us by our own evil hearts, which we are told are "deceitful above all things, and desperately wicked." Where, then, is our security? what is our remedy? where is our help? Our help is in

God, "who hath also given unto us his Holy Spirit." Where are we to find him? In the means of grace. Then use the means. Give up yourselves to God. Pray, morning, noon, and night, and regularly, as well as frequently, as temptations arise, or opportunities occur. Pray to the Holy Spirit for his grace. Continually exercise "repentance towards God, and faith towards our Lord Jesus Christ," as your only Saviour, your only hope, your "all in all." Attend the public worship of God; and this likewise with constant regularity. Read his holy word daily, and this also regularly; and attend upon the table of the "Lord who bought you," and this also with regularity.

In all, let the thought of the suddenness with which death may come upon you keep you near to God, make you cling to the cross of Christ, make you cleave to the Holy Ghost; and, by his grace helping you in a life of holiness, you will be brought, through Christ, to heaven.

If you get a habit of thinking that you may live thirty or forty or fifty years, you put off your entrance upon eternity to what you think a distance; but, if you keep always before your minds the truth that in a few days or even hours you may die, that by this time next week or this time to-morrow you may be in the presence of God, different will be your life. And this, awful as the thought is, is the fact. Rise, then, every morning, and go to rest every night, with the thought that within the next twelve hours your life may be cut off. This, I repeat, is not fancy, but the truth. The day will come, and may come they know not how soon, to each one, the last they will live on the earth, the first that will dawn upon them beyond the grave.

Many things in nature are awful from their suddenness, a flash of lightning, a clap of thunder, a whirlwind, an earthquake; but what are any of these to sudden death?

Our turns may be the next: we may go next to "that bourne from whence no traveller returns."

The present season of Lent especially calls us to thoughtfulness, to repentance, humiliation, and preparation; and I set before you, in conclusion, the words of the Saviour, of that Saviour through whom alone your preparation will be available or acceptable: "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after; and your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall b added unto you. Sell that ye have, an give alms: provide yourselves bags whic wax not old, a treasure in the heavens tha faileth not, where no thief approacheth, nei ther moth corrupteth. Let your loins b girded about, and your lights burning; an ye yourselves like unto men that wait fo their lord, when he will return from th wedding; that, when he cometh and knocketh they may open unto him immediately Blessed are those servants, whom the Lor when he cometh shall find watching: veril I say unto you, that he shall gird himsel and make them to sit down to meat, an will come forth and serve them. And, if h shall come in the second watch, or come i the third watch, and find them so, blessed ar those servants. This know, that, if the good man of the house had known what hour th thief would come, he would have watched and not have suffered his house to be broke through. Be ye therefore ready also; for th Son of man cometh at an hour when ye thin not. And what I say unto you, I say unto al Watch."

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.

No. XXI.

SHIRLEY'S "DEATH'S FINAL CONQUEST."

Truisms are frequently void of much influence familiarity with them breeds contempt for the errand, or at least produces a dull mechanic effect, rather than any thing vital and potent Among them is the universal fate attached to a our race—"it is appointed unto all men onc to die." That is the "common lot." But an other truism has become founded on the same sul ject—viz., that "all men think all men mortal bu themselves." An exceptional destiny is virtuall assumed by each in his own behalf. Each ma keeps locked up in some secret chamber of h brain a charter of exemption in his own cas vaguely-worded perhaps, infinitely removed fro the technical precision of law, but cherished a valid, as a guarantee of immunity from that ster decree which is hourly accomplishing its absolu mission upon hundreds of our fellow-men. I fact, the indefinite nature of this secret persuasio or fantasy, or whatever it may be called, const tutes its real strength; like superstition, whic flourishes in twilight, and peoples the grey hill where the mists gather with shadowy bodin forms, but fades before the light of common day and, like a guilty thing upon a fearful summon "the extravagant and erring spirit hies to his cor fine." It is by not thinking about it all, rath than by thinking about it erroneously, that th tacit assumption is fostered. It is not that me

actually affirm, each of himself, "I shall never die;" but that they do not consider, "I too shall one day die." The grand doctrine of universal mortality presented to each as an *argumentum ad hominem* is passed over *sub silentio*. Minute investigation is troublesome, painful, oppressive. There may be no *suggestio falsi*, but there is a *suppressio veri*; and it virtually amounts to the same thing. Hence a thesis upon our tendency to decay, an epic of night-thoughts on mortality, a prolonged poem on the grave, century upon century of lyrics, sonnets, and stanzas upon the shortness of life and the certainty of death, are usually complained of as ineffective. Nobody denies them: few believe them; unless with faith that is dead, being alone; with faith less than that which makes devils tremble.

Yet the subject is not therefore to be overlooked and put upon the shelf, and adjourned *sine die*. Acting on which belief, let us read over some lines by James Shirley—lines said to have been especially admired by Charles II., when the merry monarch turned awhile from systematic frivolity and dissipation to think upon death.

Shirley flourished in the days of the first Charles. He was contemporary with such poets as George Wither (author of the "Shepherd's Hunting"), Francis Quarles, George Herbert, and Richard Crashaw (in one of whose epigrams occurs the celebrated line upon the water turned into wine, which has been sometimes ascribed to Milton and others:

"The conscious water saw its God, and blushed"),

and with the lighter, less moral group of such names as sir John Suckling, Richard Lovelace, and Robert Herrick. His poems are not considered remarkable for genius: the one I am about to quote is best esteemed amongst them. In one respect he is honourably distinct from the "bad eminence" of many of his compeers, in his freedom from that grossness and debased licentious fancy which are so characteristic of the age, and reached a climax in the works of the dramatists of the Restoration. But let him speak for himself:

"The glories of our birth and state
Are shadows, not substantial things:
There is no armour against fate:
Death lays his icy hands on kings—
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade."

An eloquent enunciation of the fact that death is the great leveller, and strips matter of its accidents, and reduces it to its simple elements; for in the grave the rich and the poor meet together, equally helpless: earth, the mother that bare us, and to whose bosom we must all return at the last, recognizes no distinction among her children, evinces no favouritism, but clasps with like embrace the peasant and the peer, the prince and the pauper, the noble whose pedigree is emblazoned in heraldry and fame, and the tenant of the "union," whose descent is not counted from feudal *seigneurs*—whose single claim to a place in her bosom is that he, too, is of the posterity of Adam. Says Gray:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour:
The paths of glory lead but to the grave."

Such is the conclusion of the whole matter; for, whatever be the part man has played on the platform of life, whether his *rôle* have been that of a hero talking in Alexandrines, or of a serf with penury of mind and of estate, there comes a last scene of all, to end this "strange eventful history"; a scene wherein the transient law of discrepant fortune is repealed, and "shadows" distinguished from substantial things; when the dust returns to the earth as it was, and the spirit to God, who gave it.

"Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield—
They tame but one another still:
Early or late,
They stoop to fate,
And must give up their murmuring breath,
When they, pale captives, creep to death.

"The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon death's purple altar now
See where the victor-victim bleeds:
All heads must come
To the cold tomb:
Only the actions of the just
Smell sweet, and blossom in the dust."

"One Cæsar lives," says Young; "a thousand are forgot." But even for the one Cæsar there is a day appointed when he, the Roman in the Capitol, must fall at Pompey's pillar, and none so poor to do him reverence. The conqueror must be conquered; the strong man armed spoiled of his goods by a stronger still; all which is tersely expressed by Shirley, in the title "victor-victim," who, once the world's master, is now fallen into the sear, the yellow leaf: the poor player has strutted out his hour upon the stage, and now is heard no more. What though the "circling hunt of noisy men burst law's enclosure, and leap the mounds of right, pursuing and pursued, each other's prey"? the tumult ends with the advent of one mightier than they; for "death, that mighty hunter, earths them all. What though we wade in wealth, or soar in fame? earth's highest station ends in 'Here he lies,' and 'Dust to dust' concludes her noblest song"*. When the hour strikes for the pale messenger to appear, none can stay him, or say, "What doest thou?" except, indeed, his Lord (for he, too, hath a Lord and Master); and it is his Lord who hath charged him with the fatal mission in question. No treaty is allowable; no compromise can be entered into. Be the victim's employ and prospects what they may; be he idle and chimerical; be he in the heart of a darling enterprise, and all alive with excitement and interest in the unfinished but promising work of his hands, it is of no import to the dark shadow that chills him with its strange presence. "Important or unimportant, to be mentioned in world-history for some centuries, or not to be mentioned there beyond a day or two, it matters not to peremptory fate. From amid the press of ruddy, busy life, the pale messenger beckons silently: wide-spreading interests, projects, what thing soever man has on hand, he must suddenly quit it all, and go. The most important of men cannot stay: did the world's history depend on an hour, that hour is not to be given." The victor is crowned with garlands: alas! they suit

* Young.

the victim, too; and, with them bedecked, he approaches the altar as the victor-victim.

It is a solemn thing, this appointment once to die! "Yet a little while and we shall all meet there, and our mother's bosom will screen us all!" Such is our heritage. We are all tending thitherward. As a thoughtful man has said: "Men look on death as lightning—always afar off, or in heaven: they know not it is in themselves, a strong and inward tendency." But what makes it chiefly solemn is, "and after death the judgment." "Blessed are the dead who die in the Lord; for they rest from their labours, and their works do follow them." "The actions of the just smell sweet, and blossom from the dust". They have done well, these good and faithful servants; and, when entering into the joy of their Lord, they have not left themselves without witness among men; but the time past of their life sufficed them by his grace to work out their own salvation with fear and trembling, and to leave behind that good name, which is "better", says the Preacher, "than precious ointment". They had work to do, and they did it. They had once to die, and they lived in remembrance of this monition; and not of this only, but also of that more serious one—"And after death the judgment." They did what in them lay to unravel the web of life; to penetrate its mystery, so far as it concerned them. Such is the history of the righteous man; and therefore his end is peace. The mystery that envelops him here below is the great symbol of his probation; and therefore, troubled as he is by checks and counterchecks, he still holds on his way, hoping if not rejoicing:

> "He seems to hear a heavenly Friend,
> And through thick veils to apprehend
> A labour working to an end"*.

Assured of an immortality which Christ brought to light by the gospel, he cares not for earthly garlands that wither on the brow; but he pants for the clime "where everlasting spring abides," and seeks to be rid of all that can unfit him for tenancy there. Assured of an immortality which is secured by oneness with the everlasting Father, through the Prince of peace, he attains gradually a vantage-ground, from whence he can take up his song, and say: "I do not fear to die; for, though I change the mode of being, I shall ever be. World after world will fall at my right hand; the glorious future be the past despised: all now that seemeth bright will soon grow dim, and darker grow, like earth as we approach it; while I shall stand upon yon heaven which now hangs over me"†. A good action, with the character of Divinity involved in it, can never die. This is worth thinking of. The Divinity implies something eternal. The shell, the husk of the action may perish, will perish when its purpose is carried out; but the spirit dies not, has a thousand indirect results and developments. Flowers spring up on the grave; and they smell sweet and blossom in the dust.

* Tennyson—"Two Voices."

† Bayley.

THE DEATH OF A CHRISTIAN CHILD*.

It chanced that one day she had extended her walk beyond its ordinary limits, when, missing her way on her return, she found herself in a lane she had not been previously acquainted with. Here her attention was caught by the hum of little voices proceeding from a building. She was tempted to enter, and found herself, as she had anticipated, in the midst of a school. But in such a school she had never before been; for the little pupils were all blind. Their general appearance, however, was cheerful and happy; and they were singing when she went in, to a very sweet tune, words she had never before heard, and which struck her as beautiful. She sat down; and her eye rested on a little boy in a low chair by the side of the mistress, whose emaciated form, and the bright, yet hectic colour in his cheeks, seemed to argue him a sufferer from illness in one of its most hopeless forms. Yet this child was singing; and at the conclusion of the hymn he lifted up his blue sightless eyes with an expression almost heavenly, and murmured to himself the last line, "Our Father's face we hope to see," with a feeling and emphasis which could hardly have been looked for in one so young. "He is so fond of that hymn," said the mistress to Miranda, who had drawn near to her, and then added in a low voice, "I think the time will not be long before that hope is fulfilled to him; for he is fast leaving us. And surely," she continued, while tears filled her eyes, "never was a child so untainted by this world, and so ready for another as he is. He is so fond of his school, that his mother could not refuse his request to bring him to-day; and it was to gratify him that this, his favourite hymn, was sung." Miranda asked for a copy of the hymn, which was as follows:

HYMN WRITTEN FOR THE BLIND CHILDREN.

> They tell us earth for gladness smiles,
> That flowers adorn her sea-girt isles:
> We taste her sweets, their fragrance prove,
> Our Father's gifts, who reigns above.
>
> His voice we know; and in the breeze,
> And in the roaring of the seas,
> We listen to its accents dear,
> We feel our Father's presence near.
>
> Ye little birds, that warbling sing,
> Insects that murmur on the wing,
> With yours we'll join our grateful lays,
> And hymn with you our Father's praise.
>
> Cheerful, though pilgrims here we roam,
> Our thoughts we raise to that blessed home,
> Where, sickness past, from sorrow free,
> Our Father's face we hope to see.

She also inquired the address of the sick child; and, after seeing some more performances of the little ones, and delighting them all by leaving with the mistress a trifle to buy them cakes, she received directions for her way, and set out homewards. She did not, however, forget the little blind boy. She found his home to be a very poor cottage; and his mother, who was recently a widow, and whose heart was bound up in this unusually interesting child, was most grateful to

* From "Miranda; or Three Steps, and which is the best?" London: Low. 1850. This is a pleasing little tale, and will interest the young reader.—Ed.

her for the attentions she pleased herself in bestowing upon him, and which, always welcome to an invalid, are doubly so where poverty goes hand in hand with sickness. She visited him frequently; and, if she was touched with the deep affection of the mother for her darling, hallowed by the most pious resignation to the will of God, the patience and sweetness of the little boy made their way to her heart in a manner she had never before experienced. She would sit by him for hours, smoothing his pillow and amusing him by many kind devices; but what he most delighted in was in having read to him appropriate hymns and passages of scripture. And on these Miranda was often at a loss what to say. This child, this almost baby, talked to her of matters to which she was a stranger. She longed to resemble him in his singleness of heart, his filial submission to his heavenly Father, in his love, his exceeding great love for his Saviour. He always talked of heaven as his home, and used to prattle about the beautiful angels with their bright wings, as though he had indeed been some time in their company himself, and had only quitted it on a merciful message to his fellow-creatures of earth, to remind them of whom that word was spoken, "Of such is the kingdom of heaven."

His end was peaceful. He had just murmured the last line of his favourite hymn, adapting it to himself thus, "My Saviour's face I hope to see," when he ceased to breathe; and Miranda, who had been watching him a long while, hardly aware of what had happened, but exhausted with fatigue and emotion, laid her head beside him on the pillow, and fell asleep.

MISSIONARY RECORDS.

No. LVI.

"It is the whole duty of all men to give themselves wholly to Christ; to sacrifice, not only a leg or an arm, or any other piece, but soul, body, and spirit, as an holocaust or whole burnt-offering to him; dedicating and devoting ourselves to his service all the days and hours of our lives, that all our days may be 'Lord's days.' To whom, when we have so done, yet must we know we have given him so much less than his due, as we, worms and wretched sinners, are less than the Son of God, who knew no sin. To him, therefore, let us live; to him let us die. So let us live to him, that we may die in him."—Rev. S. Ward.

The Arxans of the Pallam Mountain-district, South India.—"The most promising part of the vineyard entrusted to me I consider to be the mountainous. The Benghers of the Nilgherries seem to me to be in their customs very much the type of the Arxans here. The villages are situated on the mountain-sides, little terraces being cut out on the steep ascents, to prevent wild shepherds getting to them: they are surrounded by dense forests of splendid trees, every vale having a little stream falling over granite rocks. The head-man of one of the villages, who has joined me, is considered very wealthy, his annual crops yielding him ten or thirteen thousand pauchs of paddy (rice), besides other grain. His place is called 'Combarkarthie,' from the mountain having at a distance, as they conceive, the appearance of an elephant fallen with his tusks to the ground. Enpara and Magapat[a] are other villages. Some of the inferior service[e] officers, together with some Syrians and moormen, who had made great gain by oppressing and[d] cheating these people, oppose the progress of Christianity in these hills as far as as they can; but, thank God, hitherto with no success, with one exception only. My teachers and schoolmasters take it in turn to stay a month each with them; and prayer-houses have been built. The Sunday is kept holy. The little huts, in which lamps are kept burning, have disappeared: morning and evening prayers, as well as on Sundays, are offered up constantly: old and young, all capable of learning, are doing so; and I hope, before long, I shall have some young men among them, capable of teaching others. One great drawback is, that during some months of the year the hills are very feverish, so that it is exceedingly dangerous for those who are accustomed to the low country to live there. One of the schoolmasters has died of the fever, and another is slowly recovering from it: two or more having happily got over it. The habits, figures, and customs of these Arxans are very different to those of the people we have been accustomed to. Truth is very nearly departed from among them. Industry, hospitality, and freedom of speech appear marked in their character. There is no fawning or cringing about them; so that even while teaching them, if anything is told them beyond their comprehension or belief, they say so at once. The heathen customs of the women in the lower part of Travancore are not known among them. About two months ago we had a very interesting meeting of the principal men from the several villages in the district, six in number, who desire Christian instruction. It was midnight before the meeting broke up. They requested me to build a church and a small bungalow, and that I would live some months at least in the year among them, when they would feel sure we should not desert them, and all would willingly learn; and, when the church was finished, it should be opened by the baptism of themselves and their relatives. We were seated in the open air, with the whole scene lighted up by huge fires. We closed with prayer; and, when all knelt (the representatives being about two hundred voices from twice or thrice the number of souls), and repeated the 'Lord's prayer,' I felt that God had blessed my work, and it would not be in vain; for all the ends of the earth must serve him" (From the rev. H. Baker, jun., to the Church Missionary Society).

The Emigrants and the Cholera.—The "Prayer-book and Homily Society," which, until very recently, has been for years the only public purveyor of religious food and exercise to the myriads of emigrants from the port of London, has just published a very touching narrative of "Nineteen Days' Intercourse with the passengers of the Government emigrant ship, Blonde, by the visiting secretary." Its details may well gain for the society the affection of every Christian heart, and for the church to which we belong increased veneration and attachment. A few lines from the close of the tract will justify this commendation both of the society and of the labour of love with which it is happily familiar. "The farewell day.—Tuesday, Sept. 18..

—Proceeded to Gravesend. As soon as the people could be got into order, after the re-embarkation of those from Deptford, they were all assembled between decks. .... A hymn was sung; and, after the collect for the second Sunday in advent, Ps. ciii. was read. Then, kneeling down, the people joined in the confession of sins, the Lord's prayer, and other prayers chosen from the liturgy, including the thanksgiving prayer upon recovery from any dangerous sickness, the general thanksgiving, and concluding prayers. In the address, the people were reminded of the mercies of God towards them, and the literal fulfilment of the scripture, which, when sickness fell upon them, was brought under consideration: 'Call upon me in the day of trouble: I will deliver thee; and thou shalt glorify me.' It was observed, that they could bear witness, from their own experience, to the truth of that precious promise. They had called upon God day by day in their trouble: God had delivered them; and now they were assembled to praise him for his goodness. They might indeed adopt the language of God's ancient people, and say, 'His mercy endureth for ever.' In addressing the whole body of emigrants, their attention was directed briefly to 2 Cor. xiii. 11: 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.' .. Finally, brethren, farewell. May he give you good success in all your lawful undertakings! Be respectful to the captain and to all the officers of the ship. Make yourselves well acquainted with the government regulations. Attend to all the directions of the surgeon-superintendent. Let your conduct throughout the voyage prove your obedience to God, and to those who have the rule over you; and you shall do well. May God shield you and protect you! May he guide you in safety to your desired haven! Farewell! Fare ye well! In a final short address to the single women, in their own compartment of the ship, I directed their attention to the words of the prophet Jeremiah: 'Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.' They were once more exhorted to concord and union. And, on presenting a bible with marginal references (through the kindness of a friend) to the matron, for the particular use of mess No. 1, which included several Christian young women of decided piety, and two Jewesses, I pointed out to them the profitable mode of using the book; and impressed upon them the necessity of prayer to God for the grace of his Holy Spirit to enlighten their understandings. The whole party were most grateful. .. The matron then requested that a clergyman, to whom she was indebted for his Christian advice, might be assured that she finally left England, happy in the little company of Christians and Jewesses around her, who would read and study the scriptures, and unite with her continually in prayer; and they all hoped, on their arrival at Sydney, to inform their friends of God's goodness and mercy towards them throughout the voyage" (The tract, is to be obtained at Messrs. Seeleys', Nisbets', Hatchards', and Wertheim's.

IRELAND.—The "Society for Irish Church Missions" have, in consequence of the extended field of operation opened out to it by the divine Head of the church, found it necessary to make an earnest appeal for increased support. "The congregations of the missionaries," it is observed, "increase week by week: the schools are crowded; and many have boldly and openly protested against the errors of the church of Rome, and joined themselves to the united church of England and Ireland. The bishop of Tuam, in a confirmation tour in October last, visited Oughterard, Castelkerke, Clifden, and Selerna, in the Connemara district, and confirmed 400 converts from the church of Rome, who had been brought to the knowledge of the truth, through the instrumentality of the agents of this society. The accounts received from the missionaries since that time are of the most encouraging character: they assert that the visit of the bishop has had a most beneficial effect; that those who were confirmed continue stedfast in their Christian profession; that these congregations are on the increase; and that the blessing of the Lord seems manifestly to rest upon their labours. The open violence of the Roman press on the one hand, and the reports of Christian men who have visited the missionary stations on the other, testify to the fact that a great work is going forward. .. Ordained missionaries are employed in various parts of Ireland, under the authority of the bishops: these minister exclusively to the Roman catholics; and in every case they are encouraged by the attention their gospel ministrations excite. .... The Romish archbishop and priests have cursed and denounced all who would attend the preaching of the missionaries; but with no other result than that of proving that their power over the people is almost gone." The society has fifty-eight agents of all classes, including twelve ordained missionaries: of these, fifty-four are actually and most efficiently at work among the Romanists in Ireland. Had the British government spent as much pains and treasure in the spread of truth as they have upon the pampering of error, Ireland would not at this day have had so dire a famine, both in soul and body, to endure. It is the light of the gospel only which will reveal to her at once the cause of her disease, and its care.

ST. HELENA AND THE SLAVE TRADE.—"You are aware," observes the bishop of Cape Town, in a private letter, "that this is a great depôt for Africans captured from slavers. About 2,000 of these poor creatures are landed on this island every year: of these, nearly one-half suffer in health from the hardships they endure from their inhuman tyrants; and about one-fourth are very heavily afflicted. I accompanied his excellency (the governor) a few days ago in a visit to their village or establishment in Rupert's valley. If anything were needed to fill the soul with burning indignation against that master-work of Satan, the slave trade, it would be a visit to this institution. There were less than 600 poor souls in it at the period of my visit: of these, more than 300 were in hospital; some afflicted with dreadful ophthalmia, others with severe rheumatism, others with dysentery; the number of deaths in the week being twenty-one. I think I have seldom beheld a more deplorable spectacle. I was pained to find that no effort is made to instruct these poor things during the time they are in the

sland; and the more so, because the superintendent nformed me that they show a great aptitude for nstruction, and have a strong desire for it. The ack of employment too for their minds has a bad ffect upon their health and spirits; so that, when ickness overtakes them, they sink at once into a ettled melancholy; and some commit suicide, artly from lowness of spirits, partly because, oor souls, they imagine that after death they will eturn to their much-loved home and father-land. he least thought must convince any one that the ealthy exercise of the mind would be of great ervice to them in every way; and it is sad to hink that our government should spend £10,000 year on the institution, and between £300,000 nd £400,000 in support of the squadron, and yet ot allow the trifling sum which would be needful o supply them with a teacher" (Journal of the ishop's Visitation Tour).

INFANT AND SUNDAY SCHOOLS.—"It was bout the year 1816 that the first infant schools ere opened in England:" such is the remark ade by Mr. Colin, in his "Sketch of their origin nd establishment in France." He sets down their rigin in France to a much earlier date. "About he year 1770, the rev. John Frederick Oberlin had onfided to his spiritual care a rural parish, situated n an isolated valley, in the middle of the chain of ountains called the Vosges. Being deeply affected ith the ignorance and misery in which his poor arishioners were sunk, he meditated long upon the est means of elevating them from the degraded tate into which they had fallen, and thus rendering imself useful to them. One day, upon entering the ottage of one of the peasants, he there found a girl, ho, having collected a number of children round er, taught them to sing those simple melodies hich she had herself learned at school, while hey were at the same time busily employed in nitting. The picture which this little group preented made so lively an impression on Oberlin's ind, that it immediately occurred to him that e had here discovered a means which might be endered of great service in reforming and reenerating his neighbourhood. He therefore asembled several young girls under his own roof, hom he instructed for some time; and then he ent them to instruct the children of the poor in he neighbouring hamlets, on those subjects which e had himself taught them. In order that he night render instruction pleasing and instructive o his young pupils, he drew large figures of lants and animals. He also called in similar rawings to his assistance in order to impress the nteresting narratives of the Old and New Testaents upon their minds. The children thronged rom all parts with eagerness and joy to partake f these instructions, and the time which they pent in this way became the most pleasant part f their day. .. In 1801, the marchioness de astorel having, in the course of her charitable isits, become acquainted with the accidents which requently happen to the children of the poor in heir parents' absence, collected under one roof a umber of such infants, and had them watched nd attended to even in their cradles. A sister f a religious order, with the aid of a maidervant, undertook the task of administering to he wants of the little ones so collected. The first 'Sunday-school" in England "was opened at the house of James King, in St. Catherine's parish (city of Gloucester), in the month of July, 1780, by the rev. Mr. Stock and Mr. Robert Raikes. Mr. Stock soon afterwards established Sunday-schools in the parish of St. John the Baptist and St. Aldate. Mr. Stock constantly attended every Sunday at these schools, as well as at that in St. Catherine's parish; at two o'clock in the parish of St. John the Baptist, and at one o'clock in St. Catherine's parish, up to the time of his death, which happened in the year 1804. Mr. Raikes soon afterwards established a Sunday-school in his own parish (St. Mary de Crypt) at a room in the 'Black Horse' house. The above-mentioned particulars I can state from my own personal knowledge" (Communicated by the rev. F. T. Bayly, in the Church of England Sunday-school Quarterly Magazine, No. VIII., pp. iv. and 399). Among the useful works emanating from the Church of England Sunday-school institute, the "Lessons on the Collects," recently published, will be found a valuable help to teachers.

THE SABBATH.—"Nine reasons against its desecration by postal labour:

"I. No combination of circumstances can possibly make it right to do that which is evil in the sight of God. The contrary supposition necessarily asserts imperfection in his mind or his government.

"II. Our obedience to his will is not obedience, unless it be in spirit and in truth, without even a desire for evasion.

"III. Each human being shall exist to eternity, in the blessedness of the kingdom of Christ, or in the misery of the damned.

"IV. They shall perish eternally who know not God, and obey not the gospel of the Lord Jesus Christ.

"V. God has mysteriously connected deliverance from eternal death with the hearing of the gospel.

"VI. He has likewise connected obedience to his will, and his own glory to his people, with the knowledge of his word.

"VII. It is of infinite importance that every man should hear the gospel, which is the power of God unto salvation to them that believe.

"VIII. The Lord's day is especially set apart, under divine sanction, for the hearing of the word, and for turning the minds of men from the things of the world to God.

"IX. It is better for '60,000 letters' to be burned unopened, than for one post-office clerk to perish in hell for ever.

"In fine, nothing can be necessary which is not in accordance with the will of the omnipotent Father of all things" (From a Reply to rev. Dr. Vaughan's letter, by the rev. J. D. Pears).

H. S.

SCRIPTURAL TEACHING*.

No man can be a faithful minister of Christ, who is not in possession of "sound doc-

* From "The Duties and Encouragements of the Christian Ministry: a Sermon, preached on the Fifteenth Anniversary of his Ministry, by the rev. Wm. Marsh, D.D., honorary canon of Worcester, chaplain to the Earl Cadogan, and incumbent of St. Mary's District Church, Leamington." London: Hatchard and Son.

trine." Preachers of false doctrine are mere meteors, or false lights. They may blaze for a moment; but they lead men into great danger, and leave them in darkness at last. "If any man speak," says St. Peter, "let him speak as the oracles of God." If the design of the ministry be to convert, to edify, and to comfort, truth only can be instrumental to these ends. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart" (Ps. xix. 7, 8). But, "if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). It was not without signification, therefore, that queen Elizabeth commanded the clergy to preach with the bible before them. That word contains all truth, and is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Led by that word, ministers point out the guilt and corruption of human nature, the grace and mercy of redeeming love, the unsearchable riches of God manifest in the flesh, the enlightening and renewing power of the Holy Spirit, and all the duties that belong to men as members of civil society, or believers in the Christian church. Thus, the ministry opens the privileges and obligations of the people, the means by which they may most successfully resist temptations, and arrive safely, at last, in the kingdom of glory. To accomplish, under the power of the Holy Spirit, these grand objects, the minister must "warn the unruly, comfort the feeble-minded, and support the weak." He must utter the thunders of heaven against sin, and the reproofs of heaven against negligence. But on the prepared ground his "doctrine must drop as the rain, and his speech distil as the dew." Thus declaring the "whole counsel of God, and keeping back nothing that is profitable" (Acts xx. 20, 27), being determined not to know anything, as the foundation of faith, "but Jesus Christ, and him crucified," or, as the great object of hope, but Jesus Christ, and him glorified (Acts iii. 18, 20, 21), or, as the great subject of love, but the glorifying of God and the benefiting of man; thus enforcing nothing as essential to salvation but that which the scriptures have made essential to salvation, he "takes heed to his doctrine," and it is sound. Like Moses, when he was about to build the tabernacle, he receives the solemn admonition, "See that thou make all things according to the pattern showed thee in the mount;" and thus he employs the best means for the everlasting welfare of his hearers. But, if a man preach himself, or lean to his own understanding, or "teach for doctrines the commandments of men," he misleads his flock, and neither brings them unto green pastures, nor beside the still waters. The right use of the law, and the right use of the gospel, are essential to that truth which makes men free (John viii. 32).

The Cabinet.

THE ULTIMATE DESIGN OF THE GOSPEL.—That scheme which presents to us God in Christ, reconciling the world to himself, the glory of the everlasting God, veiled in our frail nature, submitting to all its wants, enduring its distresses, and sustaining even its temptations—this is not merely to be regarded as supplying evidence the most conclusive of the divine love, but as presenting it in the way fitted to produce the most prevailing conviction of it; furnishing the imagination with as distinct an object as any in the history of mankind, in the person of him who so long deigned himself to bear the weakness, the necessities, the appetites of our nature; to share for so long in the common occupations, the common troubles and sorrows of man's daily life. The more you look at this provision, and at the nature for which it was designed, the more you will see its efficacy—that it is on a level with every capacity, supplying to all proofs that all can feel and understand, that we are objects, not of God's mercy, or of his bounty merely, but of his love; and bringing back this evidence upon the mind in the most persuasive form; a single incident in the life of the blessed Lord often doing more, I am sure, to dissipate passing distrust in the divine love, than the most laboured arguments or the strongest assurances could. Believers cannot doubt of the wakeful care, of the tender sympathy, of the fervent love of him, who, though in nature infinitely raised above them, has descended to furnish us with evidence so affecting, that he is not thereby raised above a participation in our sorrows and our joys: they cannot doubt that the Man of sorrows and acquainted with grief feels for human afflictions, that he is touched with a feeling of infirmities which he has felt, of temptations by which he has been himself assailed, that he will give to those whom he deigns to call his brethren, strength proportioned to every emergency, and suffer no trial to exceed their means of resistance. It is in this last and highest effect of faith that the superiority of the gospel of Christ appears most conspicuously, when compared with every false representation of it. If God's design were to govern outward conduct merely, with an indifference to the principles by which it was regulated, then any of these false systems, all of which, under minor differences, agree in presenting reconciliation with him, and acceptance with him, as a prize to human exertion—any of them might, in some measure, serve to promote his design; though even that design, as we have seen, is better secured by the true scheme. But it is when you regard it as the ultimate purpose of the gospel to implant in man's heart the love of God, and make that the ruling principle of his life, that the utter impotence of these degrading misrepresentations of the gospel is fully felt. No measure of reward thus offered as a price for human love could procure it: the heart recoils from such a barter of its affections. "If a man," said the wise king, whose knowledge of human nature was derived from him who formed man, and knew what was in him—"if a man would give all the wealth of his house for love, it would be utterly contemned."—*Dr. O'Brien.*

PRAYER.—Prayer lighteneth affliction where it doth not remove it. Nature is strengthened to bear the pain, conscience is strengthened to withstand the temptation and snare, by it. The heart is meekened to accept the punishment of sin. As wool or mud deads the force of a bullet, so the heart, weakened by prayer, doth blunt the edge of an affliction that it cannot get so deep into the heart to hurt it.—*Bp. Reynolds.*

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 813.—MARCH 9, 1850.

(David dancing before the Ark.)

BRIEF NOTES ON THE HISTORY OF DAVID.

[No. III.

AFTER David had been exalted to the throne of Israel, he gratefully recollected the mercy that had protected him from his enemies, and crowned him with glory and honour.

It seems that, during the reign of Saul, the prescribed service of God had been much neglected: the ark had been left in an obscure place, and the ministrations of the priests had been grievously interrupted. This state of things David determined to reform. Accordingly he gathered a large company of his subjects, and began to remove the ark to his royal city; but, having forgotten that the Levites only were authorized to carry it, he entrusted this service to other hands; and an imprudent boldness of Uzzah, who stretched forth an unconsecrated hand to support it, was fearfully punished. David was struck with awe, and left the ark in the house of Obed-Edom; but finding, after three months, that it was a blessing to the family that sheltered it, he resumed his purpose, and this time employed the Levites to bring it up to Jerusalem.

It was a season of holy festivity. David was glad to praise the Lord's goodness, and felt that, though a crowned king, he was not above his subjects in the sight of him before whom "all the inhabitants of the earth are as grasshoppers." He took part, therefore, in the procession, and danced, we are told, before the Lord, signifying that with his whole heart he rejoiced to offer his sacrifice of thanksgiving. Michal, his wife, however, when she beheld this, despised the king in her heart. She would have had him keep up his earthly dignity; and she sharply reproached him for what he had done. But the Lord showed that he graciously accepted his servant's worship,

and punished Michal with barrenness for her pride.

We may learn that, if we give ourselves, body, soul, and spirit, to God, we shall very probably incur the contempt of worldly persons. They cannot conceive a sufficient reason for such humility, such neglect of sensual maxims, such exuberant gratitude. Let them wonder, let them deride. The believer feels that he is under the deepest obligations to his Saviour. If to praise him be accounted vile, he will resolve to be "yet more vile and base in his own sight": he will not be ashamed of the service he renders to his Lord: he will rather esteem it the highest honour to be permitted to evidence the warmth of his devoted love. Let us never shrink from confessing Christ before men, lest he refuse to confess us before his Father and the holy angels.

RELIGIOUS STATE OF IRELAND*.

Lower Gardiner-street, Nov., 1849.

MY DEAR FRIEND,—

As I had heard and read different accounts of missionary operations in the west and south of Ireland, I determined, with God's permission, to visit those parts when a fitting opportunity should offer. I was enabled to leave home towards the latter part of August, and proceeded to Ballinasloe, on Tuesday, the 21st of that month. As I speak the Irish language a little, I thought it well to put an Irish Testament and an Irish prayer-book in my portmanteau, that I might not only see what was doing, but also, if the Lord would open a door, speak to my countrymen in their own loved tongue, of "the wonderful works of God." I had not gone far into the county of Galway, when I perceived in the persons and dress of the people, as well as in the ruin of houses, I had almost said of villages, indubitable marks of the sad havoc that famine and disease had made within the last few years.

At Ballinasloe I was much pleased with the appearance of its fine church and schools. True religion, undoubtedly, exercises considerable influence on several in this locality. If a minister fills the pulpit well, the people will fill the church well; and, if the pastor visits the children in their houses, they will visit him in his schools. Here the church is well filled, and the schools are well attended: the inference is favourable to the ministers located here. A school is an excellent appendage to the church, and we should certainly be as careful what we inculcate in the school as what we preach in the church. Indeed, we are more careful what clay we put about a young plant than about a grown tree. Spiritual knowledge is all in all in the church; why should it not get prominence in the school? A minister in the pulpit is only babbling, if he preach not Christ to the people: if he break not that bread, the children of God will not be fed; and surely the little ones in the schools ought to get their portion, that they "may eat thereof, and not die." Much of the improved state of things in that locality is owing, no doubt, to the deep interest which the noble proprietor, who is resident, takes in the temporal and spiritual welfare of the inhabitants. In some districts which I have been in, the gentry seem to make no effort to enlighten the people, but allow them to go on in their blindness to the grave. Some are quiescent from a love of popularity; they dread the gall and venom of the sacerdotal tongue. Others are so, from a false idea of charity, and from ignorance of the gospel: when remonstrated with, they say, "O, let every one go to heaven his own way;" as if there were any way to heaven but the way that God has graciously appointed, even Jesus Christ, "the way, the truth, and the life." It is worse than wretched policy to seek the exaltation of a people, or the welfare of a country, in any way but that which God has ordained. "Righteousness exalteth a nation." How can they be righteous without the gospel? "The blessing of the Lord, it maketh rich." How can they have the blessing without the gospel? "Ye shall know the truth; and the truth shall make you free." The truth and the gospel are the same. Our great Redeemer says, "Preach the gospel to every creature;" as if no man could be right without it, and as if every man could be right with it.

I was much pleased with the missionary school at Ballinasloe. There are, I think, seventeen boys in the school, eleven of whom are boarders. They are steady-looking youths, and well taken care of. In addition to the ordinary education of other schools, they are instructed in the Irish language, with a view to the ministry of the gospel in the Irish-speaking districts of the country. As they go through the streets, or walk along the road, almost every one they meet speaks the Irish language, and very many no other language: thus they can learn the language not only as it is written, but as it is spoken; and in Connaught it is spoken in greatest purity. The professor of Irish in our university, as well as the excellent ministers of the parish, take a deep interest in the school, visit it regularly, and in conjunction with its admirable superintendent, exercise a vigilant control over the pupils. It is very much to be regretted that, from want of funds, they are unable fully to carry out their excellent design. The school is supported by a moderate payment from the pupils, and by voluntary subscriptions.

On Wednesday I visited Taucmaconnel, at which is a missionary station. It is about five or six miles distant from Ballinasloe. There was then an average attendance of eighty children at the day-school, all, with very few exceptions, the children of those who had been, or then were, Roman-catholics. There were sixty children at the Sunday-school. Many of them and their parents assemble every Sunday for divine worship. Mr. Brownrigg, the missionary, states "that the work of the Lord is prospering beyond his most sanguine expectations." He says, "The gospel seems to be welcomed every where in the parish." He will be soon resident among them, as the missionary lodge will be completed before spring; and he states, "that the new school-room, which will be licensed for a place of worship, will contain, he hopes, 250 adults." I visited the school,

* From an interesting tract, entitled "A Missionary Visit to Connemara, and other parts of the county of Galway;" by the rev. John Gregg, B.A., minister of Trinity church, Dublin. Dublin: Curry and Co.

and examined the children. I conversed with some of the peasantry in Irish, and also in English. I could discover from them that not only their confidence in the Romish system was shaken, but also that of very many throughout the country. They were determined, they said, to test that religion and every other by the word of God. I learned, also, that very many more would leave the church of Rome, only for the terrors of the priesthood—not their spiritual terrors, but they fear violence from the bigots among the people. How delightful to see collected every Sunday, in that once dark locality, many who had been praying to dead men now praying to the living God; many, who had been worshipping bread in the priest's hands, now, instead thereof, worshipping him who fills heaven and earth. A little while ago, the word of God was unknown there; now, by God's blessing on the labours of faithful men, some have learned that they have a right to that word, and have asserted that right, although ridicule and abuse, curse and persecution, were plentifully heaped upon them. Their very air is improved: they stand erect, and look you straight in the face. If the heart is free, the man is free. But how can a Roman-catholic be free? His reason is in fetters, his conscience in the priest's hands, and his bible is closed.

The master of the school is a converted Roman-catholic. He is a deeply-interesting man: he is one of the Irish-speaking people. His sister, who lives with him, can speak no other language. How important to place the bible in the hands of the peasantry, not only for their conversion, but also for the enlargement of their knowledge! When they read this best of all books, they get a taste and thirst for knowledge, which they cannot well satisfy but by learning some other language. This man has taught himself Greek and Latin and Hebrew, and seems no mean proficient in the sacred tongues. He is as modest as he is intelligent. He seems not only a well-informed man, but an humble Christian.

What a heavy weight is Romanism on the energies of our people! This—this keeps them down. Could they but shake it off, soon would many of them stand among "the foremost men of all the world."

On my way from Taucmaconnel, I was brought to see a man who had once been confined for some offence in the gaol of Roscommon. There he first learned, or taught himself, to read. He is now a schoolmaster. When put into prison he was both a very ignorant and a very bigoted man; but, when he was able to read, he got possession of an Irish bible, and, by God's blessing on his diligent reading of it, he left the gaol an altered man. So strongly convinced was the clergyman who visited the prison, of the change produced in his character, that he gave him, on his dismissal, a letter of recommendation to a gentleman to obtain employment, and proffered to be his friend if he should not succeed. His wife, however, a determined Romanist, resolving to cut off all communication between him and protestants, took the letter of recommendation, and put it in the fire. (She told me so herself). This did not succeed. God had mercy in store for him and her. The man read his Irish bible to his wife; and now himself, his wife, and three or four fine children, are and have been for a considerable time zealous and well-instructed protestants. He, too, has been "persecuted for righteousness' sake;" but he seems to take it joyfully. When I visited him, he was just recovering from a bad fever. His manner was subdued; he spoke solemnly, as one who had been near eternity, and thankfully to the Lord, who had graciously raised him up and restored him to his family. His daughter, an intelligent girl of sixteen, read for me the third chapter of St. John, in Irish, and read it well. She showed, by her answers to my questions, that she had been carefully instructed in Christian truth. The minds of the Irish peasantry are, like much of our soil, uncultivated; but the material is good: richest thoughts and noblest feeling would be produced in abundance, if worked with gospel truth. Nothing will fully draw out the powers of the soul but the truth: nothing can be a substitute for the truth in head or heart: nothing can neutralize the error of the one, or the corruption of the other, but the truth and the grace of God.

Next day we proceeded to Loughrea, to attend a visitation. After divine service, a faithful sermon was preached: it came from the heart, and therefore went to the heart. Afterwards, the episcopal fire raked the ministers of the diocese from stem to stern. But from it the faithful ones had nothing to fear. It only warmed their hearts. In the state of the diocese some things were painfully wrong, and they were openly and severely reprehended. The censure evidently fell with reluctance from the bishop, for it fell with solemnity and kindness. Many things in the diocese were praiseworthy; and they were publicly commended, and held up to imitation. The clergy in that diocese must feel that, if they neglect their duties, they will be publicly reproved; and, if they perform them zealously and faithfully, that they shall have the open and cordial approbation of their bishop. A father will lift up the light of his countenance on a dutiful child, and a master on a faithful servant. It seems but indifferent philosophy in a bishop not to be pleased with a devoted minister, and, if pleased, not to look so, and even say so. Is it right that the cold and the careless should stand before authority, and neither a frown fall on them, nor displeasure in the countenance meet their eye; and that worth and devotion should pass unheeded, and neither sunshine cheer them, nor even one cordial syllable drop from the lips?

After the visitation was over, there was an examination of Irish masters and scholars. Some of the clergy attended, and among them the professor of Irish. The masters and scholars, about twenty in number, read and translated portions of the Irish Testament. Some of the clergy present, in the course of their questioning, assailed some of the errors of the Romish church, which a few of the masters stoutly defended as long as they could; but, before the headlong charge of scripture and reason, they were forced to give way: every tongue was silent, while their faces retained a mixed expression of pleasure and surprise. Here we could see the value of our good, old, and well-tried Irish Society, which, perhaps, has done more to evangelize the Irish peasantry than any other society in Ireland. I would it were enabled to extend itself more in the

purely Irish districts. I have no doubt that God would bless it to our heart's content. It does what the Romish church, with all its boasting, never accomplished—it gives the Irish peasant God's truth in the Irish tongue. Why should not the Irish people have God's book as well as any other people? Hundreds of thousands of them can be profited only through the medium of Irish; and, when they are addressed in that tongue, which to them is sweeter than the voice of the nightingale, they keep the more silence. When an Irish peasant can read Irish, and gets possession of an Irish bible, the great truths of God sink into his head and heart; and, when the dew of heaven falls upon them, like seeds, they swell in the soul; his heart becomes larger, his mind more vigorous and roomy; great thoughts rush out, and great breathings after immortality. The peasant is now a Christian, and his soul is free:

> "He looks aloft, and, with erected eyes,
> Beholds his own hereditary skies."

I am, my dear friend,
Yours, &c., &c.

PARTICULARS CONCERNING THE REMARKABLE DELIVERANCE OF SEVERAL PERSONS IN THE YEAR 1696.

SELECTED FROM A SCARCE OLD BOOK, PRINTED AT THE SIGN OF "THE BIBLE," IN GEORGE-YARD, LOMBARD-STREET, 1720,

By Mary Roberts.

No. III.

Thus wonderfully preserved from the perils of the deep, our friends proceeded along the coast, to the distance of about four miles; till, having seen the track of a large bear and other wild beasts, they sought diligently for wood in order to make a fire, which having obtained, and produced a bright blaze, their minds were more at ease; and, after digging holes in the sand, and strewing therein a quantity of grass, they lay down to rest. The night was, however, extremely cold; and towards morning, when the fire became low, their sufferings were great.

The next morning, about sunrise, the travellers were much alarmed by seeing in the distance a troop of wild Indians, armed with bows and arrows, who presently rushed upon them with great fury: resistance would have been unavailing, and, while some were engaged in silent prayer for preservation, and others endeavoured to preserve at least the appearance of outward composure, these fierce people began to rend and tear the few clothes which they wore. Even Mrs. Dickenson had every thing snatched from her; and, on espying her hair-lace, one of the savages was proceeding to cut the hair away, in order to get it; when another tore it off more like a fierce animal than a human being. As for the poor little infant, its scanty attire was mercilessly seized upon; and while thus stripping it, the innocent little creature was shaken as if it would have been torn limb from limb. This done, they began to talk vehemently to one another, foaming at the mouth like wild beasts; and presently, drawing their arrows at full stretch, each singled out his victim. No hope therefore remained of escape from a cruel death; but again the Lord wonderfully interfered. The savages suddenly began to look about and listen, and then desisted from their murderous purpose. One of them even gave an old garment to Mrs. Dickenson; but every one else was utterly unclothed, to the no small amusement of the Indians, who continued to deride and smite them.

Presently, however, Mr. Dickenson, with his wife and child, and the aged man, concerning whom mention has been made, were hurried into a canoe, which the Indians had paddled about a furlong; but scarcely had they reached the opposite coast, than a large company of Indians, well armed, rushed into the waters, and made towards the boat; upon which the savages, who had so cruelly maltreated their prisoners, leaped out of the canoe, and made good their escape. The tribe into whose hands the subjects of this narrative now fell were very numerous; and, while some seemed inclined to show them kindness, others were hard of heart, and longed to destroy them. At this terrible juncture it pleased the Lord to soften the heart of the Cassakey's wife; and some of the chief men sought to stop the rage of the multitude, who were bent upon their destruction. Even the Cassakey ordered several of his people to fetch the canoe ashore; which being done, his wife came in a very feeling manner, and assisted Mrs. Dickenson to land, making signs that she should follow her to some little distance, where they remained together till the whole of the ship's company were brought from the other side of the inlet. Still the rage of the majority was exceeding great: they literally thirsted for the blood of their prisoners; and a violent contest arose between those cruel men and others who were better inclined. Meanwhile, the company were desired to move on, and had to experience many insults and hard blows: stones were thrown at them, and arrows made ready for shooting; but, through the goodness of the Lord, the friendly Indians kept a good watch, and many times did they catch hold of the uplifted arms of their companions, when either huge stones or arrows were about to be hurled. Stones indeed were thrown, and arrows let fly; but no one was mortally wounded, although many were knocked down, and some even tumbled into the sea. Mrs. Dickenson received several blows; and an Indian seized her by the hair, placing his knife across her throat; but his wicked purpose was frustrated. It was piteous to see that delicate woman with her little infant—both of whom were entirely unclothed, excepting that Mrs. Dickenson had an old pair of trousers—thus cruelly treated; but there was no help. She had still with her several persons, who had been her servants; but they could not aid their unhappy mistress; neither could her husband, nor yet the stout sailors, whose blood boiled within them: the slightest attempt at defence or resistance would have brought utter destruction upon all.

Then came a savage Indian, and filled the poor little child's mouth with sea-sand; but, happily, the Cassakey's wife had again joined Mrs. Dickenson, and seeing what had happened, and how

cruelly she was treated, kept close by her till they reached the Cassakey's house—a large building, about forty feet long and twenty-five wide, and covered with palmetto leaves. The interior presented a curious appearance, having a range of cabins along one side; and at the two ends a passage was left between benches on either side, leading to the cabins; and these were occupied by a number of chief Indians, while the Cassakey was seated at the upper end of the cabin. A long consultation was held apparently, which lasted about an hour; after which one of the prisoners, who was called Solomon Cresson, and who understood Spanish, was summoned by the Cassakey. The Indian, however, knew but little of the language, and therefore their discourse was frequently interrupted. It, however, tended to good; for in the course of a short time some deer-skins were given to Mrs. Dickenson and her negro maid; and each of the men were attired according to the Indian fashion; but this was too slight to keep off the cold. The floor was then appointed for the company to occupy during the night, being spread with mats, in order to render it somewhat comfortable; but the filth was intolerable, and the floor swarmed with abundance of creeping things, among which were large black spiders, scorpions, and innumerable small bugs. To sleep, therefore, was impossible, had even the place been quiet; but this was not the case; for the surrounding benches were occupied with Indians: the range of cabins also were filled with men, women, and children, whose curiosity was greatly excited by the appearance of their prisoners, many having never seen a white person before. At length it seemed as if one or two of the women began to cry very piteously, and one of them Mrs. Dickenson thought to be the wife of the Cassakey: this occasioned great alarm and fear, lest some mischief was intended. A strange noise was also heard, not indeed resembling that of a human being, but such as the listeners could not comprehend. Sometimes it sounded from one part of the house, sometimes from another; and truly the poor terrified people could neither perceive nor hear ought but what was strange and dismal: death seemed to await them, and that in its most fearful shape. At length, however, it was discovered that the sound proceeded from a kind of brewing, made with a pot and gourd, and that the dolorous noise was occasioned by the pressing down of the gourd into the pot beneath. Thus somewhat assured, the narrator and his family endeavoured to compose themselves to sleep; but this was impossible, not only on account of the wretched condition of the place whereon they lay, but because of the chattering and smoking of the Indians.

The next night, if possible, was still more terrible in its commencement; for the Indians, having made a drum and pair of rattles of small gourds filled with stones, began to beat the one with a stick, and to shake the others, accompanied with the most hideous howlings, while their young women went on singing and dancing with the greatest energy; and thus they continued till past midnight, chasing all sleep from the poor terrified and weary people who lay near them on the floor.

Next day the Cassakey looked pleasantly on his prisoners, and made presents to several. He gave Mrs. Dickenson a parcel of shell-fish, showing her how to dress them; and some of the Indian women, having infants, took the little child, who was nearly starved, and nursed it by turns. The poor child had seemed almost gone, but revived in consequence, and looked cheerful, although its only covering was a small piece of raw deer-skin.

Thus one day passed, then another, strangely monotonous, yet occasionally varied by the arrival of strangers, and the repetition of those terrifying ceremonies, in which the Indians seemed greatly to delight. At length a company of strangers arrived, with presents of herbs and painted balls stuffed with moss, to the cassakey: they brought intelligence that six men and a woman, from Bristol, had been captured, their vessel having most probably been wrecked, and that they would shortly be put to death. Next came a stranger, armed with bow and arrow, who remained about half an hour; at the end of which the whole company were ordered to get up and accompany him, and this so hastily, that Solomon Cresson, Joseph Keile's boy, and Negro Ben were left behind. A troop of young Indian men and boys followed the party about four miles, pelting them with stones, and thus urging them on, over a rough and gravelly soil, till they came within sight of an Indian town, and were commanded to halt. At this place an Indian came with fire and water for the guide, and made a quick blaze with palmetto leaves; while the weary travellers lay down, hoping for a little rest and warmth. Both were, however, impossible: the ground swarmed with flies, and the weather was intensely cold: the fire too, though bright, was transient. And thus passed two miserable hours; after which they again set forward, and travelled all night without stopping, yet not without being continually annoyed by two young Indians, who cruelly abused and often struck them.

At length the sun arose, and lighted up the cheerless landscape, brightening the tumbling billows, and showing too clearly the wreck of the vessel, concerning which they had heard. She was broken to pieces, and near her lay sugar-hogsheads, ginger, and logwood, but no trace of her crew or passengers. It was a dismal sight; and the sad thought arose that the wrecked vessel belonged to the fleet in which they had sailed. Many an anxious look was cast over the wild country, and towards the sandy hollows and palmetto bushes; but no trace of life was visible. Had those poor people been murdered on the spot? or were they driven up the country, naked and barefoot, and unknowing whither they went? Most probably they had been put to death, if the account brought by the strange Indian was correct.

After travelling about a mile further, through a wild and wilderness country, they came to an inlet of the sea, over which the Indian told them to swim. But this was impossible; for, although Indian women swim and dive with celerity, it was otherwise with Mrs. Dickenson, as also with her women servants; and even the sailors could hardly have got across, on account of the great width. The Indian, accordingly, obtained a boat, and rowed the company across, at several times.

Meanwhile, the heat of the sun was great; and Mrs. Dickenson became exhausted with heat and fatigue. Happily, however, a grape-bush afforded shelter from the sun; and, one of the negroes having obtained some grapes and water, she was enabled to proceed on her toilsome journey. And a toilsome journey indeed it was to each of that sorrowful company, but more especially to Mr. and Mrs. Dickenson, and aged Robert Barrow, who were spent with travelling barefoot on the hot sands, and over stumps and stones and prickly shrubs, with bleeding and bruised feet. But there was no alternative: they must either lie down and die, or drag themselves along as they best could.

Four weary miles were at length passed over, according to the calculation of the Indian, when they came in sight of a considerable Indian town, surrounded with a swamp, in which grew white mangrove-trees, and about half a mile from the coast. The Cassakey was an aged man; and he seemed to look with compassion on the weary people whom the strange Indian had brought with him. He certified that the Indians who had so cruelly stripped them of clothes were thieves, but that he would befriend and conduct them, in a few days, to St. Augustin; further, that he had already six Englishmen and one woman in his town; adding, however, that the English were not his friends—words that filled the hearers with anxiety, knowing that they were also English, though passing for Spaniards. The old Cassakey showed them much kindness: he brought some water in a large vessel, and washed with his own hands the feet of Mrs. Dickenson and her aged friend, and distributed among the company some canvass and crocus ginger-bags, with part of an old linen sheet to cover the child, and two pieces of sailcloth for its mother.

About this time the heavens became obscured with clouds, and rain fell in such abundance, with furious gales of wind, that the Indians put their dry berries into canoes, and paddled off to a house that stood on a considerable eminence. Such as remained ordered the English to leave the house wherein they had been sheltered; but this, on account of the fury of the storm, seemed fraught with danger, the more because the only canoe that remained was not seaworthy. At length, however, the Indian grew angry, and, after repeated menaces, took one of the company in his canoe, and paddled over to the other side. It was then dark, and the wind and rain exceeding furious; but no matter: he soon came back, and commanded Mr. Dickenson and Joseph Barrow to be gone. Mr. Dickenson would not, however, leave his wife till day-break; when, seeing a house on a neighbouring eminence, he reached it with some difficulty, and asked, by signs, if he might take refuge. The master seemed willing, and he accordingly conveyed his wife and child and aged Robert Barrow through the storm, which raged furiously, and the flood still continued to increase with such terrible rapidity that even the most experienced Indians believed that the sea had broke in upon the land. Nor was this improbable; for the country was mostly a dead flat; and hence the water presently reached half way up the hill, then to the top, threatening to fill the house; and so furious was the wind, that it was nearly blown to pieces.

THE HOLY LAND AND SYRIA: MOVEMENT AMONG THE EASTERN CHURCHES.

(From Bishop Gobat's Correspondence).

"ALTHOUGH my hands are bound in various ways, I am yet in hope gradually to fix the attention of the Christian population in these regions upon the word of God. Already has so much agitation begun to pervade all the Christian churches, that it will be impossible for the hierarchy to maintain their position unless they speedily rouse themselves into activity. I am only apprehensive that, if nothing be done for them in Europe, the present movement may degenerate into religious radicalism"*. Again, addressing the Jews' Society in London (from Cairo, Nov. 2)†, the bishop writes: "Of the Christians of different churches in Palestine and Syria, I will at present say little, beyond stating the fact that there is almost a general movement from Aleppo to Jerusalem, by no means exclusively religious, but yet arising from the almost universal conviction that hitherto they have lived in ignorance and error; that no care or interest is taken for their souls; and that, consequently, they must look for some other church or form of religion. They are pressed by the feeling of some want, of the nature of which they are scarcely conscious; and, as two important documents, emanating from the Porte, have lately been published, in the one of which the sultan reproves the high clergy of the Greek church for making themselves daily guilty of the worst crimes, and in the other gives permission and promises protection to all his Christian subjects who shall choose to embrace any form of protestantism, it seems to me that great numbers will soon decide upon adopting the most democratical form of what they will call protestantism, if in the least encouraged to it from without. Under such circumstances, all that I can do is to disseminate as widely as possible the word of God, which people are much more disposed to read than formerly, and to open schools where it is taught to the exclusion of all other religious books, where I find it practicable, according to my means. And here I again take the opportunity of expressing my warmest thanks to all the Christian friends who, during the past years, have contributed to the furtherance of any branch of the work entrusted to my charge, whether for the schools, or the dissemination of the word of life, or the relief of proselytes and Jews, assuring them that their contributions are conscientiously applied according to advice."

In another communication of a previous date‡ the good bishop observes: "I am pressed by the natives to establish scriptural schools in many places; to which, I conceive, no man has any right to object. I intend, therefore, to establish as many as my means will allow, on the plan which has been adopted at Nablous with much success. The first will be at Tiberias for the united Greeks, and a Maronite schoolmaster, who has already agreed, with the consent of the parents, to use no other religious book in the

* Letter to the Jews' Society in Berlin.

† Jewish Intelligencer, Jan. 1850, p. 4.

‡ July 28. Addressed to the Committee of the "Jerusalem Diocesan Fund," at Winchester.

school than the bible." This school, as well as another at Salt, has been set on foot, as appears from a subsequent communication from the bishop*, under promising auspices. "I have," he says, "lately opened a school at Tiberias, on similar principles [to that at Nablous], which at the end of the first week numbered twenty-two boys; my former school at Salt, which, for peace sake, I had placed under a priest, not having succeeded. I had opened another there during this summer under a more efficient teacher; but the Greek patriarch has undertaken to pay all its expenses, with the promise of keeping the teacher appointed by me, and of introducing no other books into it than those which I had introduced, on the condition that the nations do not call it 'an English school.' This I considered a first step of the patriarch towards me; and I rejoiced that my first endeavours had led him to open a normal school at Jerusalem, under a very able, and I believe, good man."

But I must revert to what I may term the model school at Nablous; quoting the bishop's own words from his letter to the committee of the "Jerusalem Diocesan Fund," at Winchester: "I spent the first week of this month [July] at Nablous, where I examined the school; and, although I had heard good reports of it, I was altogether surprised at the progress of the master and the boys in the knowledge of the word of God. I am told that when the school was opened, on Sept. 5, 1848, the boys knew positively nothing of the word of God; and now they are so thoroughly acquainted with the history of the Old and New Testament that I could not mention one name of the prominent characters of the bible, whose history they were not able to relate in all its details, and generally stating the book and chapter where it is contained. The New Testament they know so thoroughly that when any single verse is read to them they at once quote the chapter where it is written. Of about seventy questions of this kind, which I proposed to them, they did not fail once to give the correct answer; which proves at the same time that they understand what they read. For instance, I asked a little boy of seven years, Who is it that said, 'I was blind, but now I see'? Boy: 'The man that was born blind, and cured by Jesus, John ix.' To another: Who said that Jesus received sinners? Answer: 'The Pharisees, Luke xv.' Who said, 'God be merciful to us, sinners'? Answer: 'The publican who was justified, Luke xviii.' Who said that the dogs eat the crumbs that fall from the children's table? Answer: 'The woman whose daughter was possessed of the devil, Matt. xv. and Mark vii.' For some months the Samaritans sent their boys to our school; but latterly the Moslems have forced them to withdraw them, with the threat of making them all Moslems by force. They, the Samaritans, have a wish to become Christian protestants, but their motives are rather temporal. The school at Jerusalem continues to prosper; although, on account of the teacher's, Miss Harding's, delicate health, we have been obliged to suspend her boarding concern until help comes, as we hope, in September next." This school, which the bishop styles the "diocesan school," has received a "real help in the person of a friend of high qualifications, as a second teacher. .... The number of children, almost all of Jewish origin, which has hitherto been received, is about fifty; whilst the average number at school for some months past is twenty-nine; of whom several give very pleasant indications that they are under the influence of the Spirit of grace, and nearly all of them are making hopeful progress in the knowledge of the word of God."

The babes at Nablous are already become an instrument of good to their adult neighbours. "I never met with a greater acquaintance with the bible," observes the bishop*, "than I have found here. When the males meet in the evening, which occurs almost daily, and, when conversing on the doctrines or facts contained in the bible, are in need of scriptural references, no sooner have they stated their queries, in a general way, to the first school-boy they find at hand, than he rarely fails to tell them at once what book and chapter they must consult. .... The progress of the school at Nablous has excited such interest among the Christians in every quarter, that deputations are coming to me every week from various towns and villages, intreating me to open schools for them at Jaffa, Lidda, Ramah, Nazareth, &c."

It is in aid of so important a work as that, of which the preceding notices will convey some faint idea, that the pious and devoted bishop solicits the sympathy and support of his fellow-Christians in Britain†.

* Letter of Nov. 2, before quoted.

† Contributions to the "Jerusalem Diocesan Fund" are received by Messrs. Strachan, Paul, and Co., in London.

THE PRAYER OF ST. CHRYSOSTOM‡.

The compilers of our liturgy were influenced by a sincere desire to edify the members of the church, and therefore did not hesitate to adopt any form of prayers that seemed to suit their purpose. Not knowing where to find one more excellent, or better adapted to the conclusion of the service, they adopted this from a very ancient ritual of the Greek church. The congregation are now supposed to have, "with one accord," asked for every thing requisite and necessary, as well for the body as for the soul; for it may be affirmed that there is not any thing that we can need for either one or the other, that has not been included in the prayers that have been presented. Nothing, therefore, can be more beautiful and edifying than the manner in which we are called upon, as it were, to summon all our energies before we leave the throne of grace, to plead one of the most encouraging promises which have been given us by our Redeemer, and to pray that, as he has given us grace with one heart to unite in prayer to him, he will now fulfil our desires. But, knowing that we are liable in all matters relating to this world to form a wrong estimate of things, "to call evil good and good evil, to put darkness for light and light for darkness, to put bitter for sweet and sweet for bitter" (Isa. v. 20), we pray him to take the fulfilment of our desires into his own hands, and to grant them according to his own

‡ From the rev. Charles Miller's "Portions of the Morning and Evening Services catechetically explained." Dublin: Curry and Co. 1848.

infinite wisdom and goodness, only so far as they may tend to our real happiness. This meek, submissive spirit is highly characteristic of the humble-minded Christian; and, in fact, forms the basis of that liberty to which, as the member of Christ and child of God, he is entitled. Possessing this spirit, he can, in the midst of the sorest trials, and in the deepest poverty, calmly repose his concerns upon his God, and feel satisfied that, if it were good for him, he would be otherwise. This, 'tis true, is a high attainment; but it is one that we ought all to aim at; for what happiness can be at all compared with that which such a man possesses, "having nothing, and yet possessing all things" (Cor. vi. 20)? Such a man, although this may appear to the man of the world to be enthusiasm, can look abroad upon the varied field of nature, and, though poor, perhaps, compared with those around him in this world's wealth, can, in the true spirit of a child, call all that he sees his own. He can enjoy every thing he beholds with a propriety none else can feel.

"For he, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all.'"*

But for spiritual blessings he needs no reserve; the promise is, that we shall be "blessed with all spiritual blessings in heavenly places, in Jesus Christ" (Eph. i. 3); and, therefore, the more earnestly he seeks for these, the more abundantly he shall be blessed with them; blessed with the knowledge of his word in this life, which includes within it every blessing he can need; and in the world to come his knowledge shall be perfected in the full fruition of that life which is at God's right hand for evermore. "The Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly" (Ps. lxxxiv. 11).

THE MIRACLE OF THE STUBBORN DEVIL:

A Sermon,

BY THE REV. GEORGE SPENCE, LL.D.,

Late Vicar of St. Clement's, Cambridge.

MATT. xvii. 18, 19.

"And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out?"

THE enquiry of the disappointed disciples, as to the cause of their failure in curing this afflicted child, is both natural and reasonable. They had been commissioned by our Lord to go forth and proclaim as heralds the approach of Messiah's kingdom; and, in confirmation of the doctrine they were to preach, they had received from him "power against unclean spirits to cast them out, as well as to heal all manner of sickness and all manner of disease" (Matt. x. 1). And that they had exercised the power thus conferred upon them is evident; for we read in another place that "they returned again with joy, saying, Lord, even the devils are subject to us through thy name" (Luke x. 17). Yet, in the passage before us, we are informed that, when Jesus, together with Peter and James and John, had returned from the mount, where he had been transfigured before them in so glorious a manner, and were come down to the multitude, "There came to him a certain man, kneeling down to him, and saying, Lord have mercy upon my son; for he is lunatic and sore vexed, for oft-times he falleth into the fire, and oft into the water; and I brought him to thy disciples, and they could not cast him out" (ver. 14-16).

Their want of ability to remove this grievous visitation would be a source both of disappointment to the unhappy parent, and of mortification and disgrace to the disciples; for not only do we find from the incident, as here narrated, that a great multitude was present to witness their unwonted failure; but St. Mark tells us, in his relation of the same occurrence, that "the scribes" were assembled with them, "questioning" and disputing (Mark ix. 14); these watchful adversaries of our Lord finding doubtless a peculiar gratification in endeavouring to perplex and disconcert his followers, especially perhaps during the absence of their Master.

We can well conceive that all this would be very trying to the natural feelings of the disciples, who, though endued for the purposes of their mission with extraordinary powers, were men of like passions and infirmities with ourselves. Some of us may know by experience how mortifying it is to fail in any object which we have deliberately undertaken; but, at any rate, we can understand that to be twitted and taunted by those opposed to us, who are looking on, on the watch to take advantage either of our want of power or want of wisdom, and this in the presence of a multitude of bystanders, would much enhance the acuteness of the trial.

No wonder, then, that we find the disciples coming to Jesus, and asking him in a tone of mortification and disappointment, "Why could not we cast him out?"

Now, although the power of working miracles has long since ceased, and though probably Satan has no longer power as once he had over the bodies of men, there is yet much to be learned from the narrative before us that may be profitable in a way of application both to ministers and people. The former are still commissioned, as in the times of the apostles, to "preach, saying, The kingdom of heaven is at hand;" and the latter have still spiritual diseases to be healed, and evil dispositions to be rooted up. Moreover,

* Cowper's "Winter Morning Walk."

if any measure of success has been vouchsafed to either, or is to be expected by either, the source of it is still the same: it is to be found in the individual appropriation of the Saviour's promise: "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20). And if, as is the case too frequently, we, like the disciples in the incident before us, are not seldom mortified to find our efforts in our Master's service unsuccessful, or if distempers of our minds and the deceitfulness of our hearts are too much even for our utmost energies, so that we feel almost as if the foul spirit dwelt within us, and we resort, as is becoming, to our privilege of prayer, "Lord, why is it that when we would do good evil is present with us? why is it that our infirmities still adhere so closely to us, and our sin doth so easily beset us? why can we not drive out the evil spirit from within us? why cannot we cast him out? the cause will be traced to the same prolific source of failure—the answer will be still the same: "Because of your unbelief."

This will be found, beloved brethren, to be the one great reason of all our unsuccess; though there are other incidental causes, even as in the history before us; for example, want of vigilance, or want of prayerfulness, or want of abstinence. Every good and every perfect gift which cometh down from above must be kept continually in exercise; for by their daily working faith itself is kept in constant progression, and the Christian grows in grace and in experimental knowledge of his Lord and Saviour Jesus Christ.

Let us very briefly review the particulars of the history. Here is a parent, who has a child, possibly an only child, suffering under a grievous visitation; "lunatic and sore vexed, oft-times falling into the fire and oft into the water." The feelings of the father are sorely wrought upon: he had looked, it may be, to this child as the joy and comfort of his future life, the prop of his old age; and had hoped (so to speak) to live his own life over again in the child which God had given him; seeking to direct his steps, so that he might walk in wisdom's ways, and avoid the errors and the follies into which himself had fallen. He is wise, who profits by his own experience: he is happy, who profits by the experience of others. But, instead of this, his child had been to him the source only of trial and of grief. "From his earliest years," we learn from the afflicted parent's answer to the enquiry of our Lord, "How long is it ago since this came unto him?" "from a child" he had been thus severely visited. Doubtless he had had recourse to the skill of the physician: he, who would not be satisfied with the unsuccessful efforts of the disciples, but brought his afflicted child to their Master, had surely left no means untried beforehand to obtain relief. And in all cases of the kind it is our duty so to do, beloved brethren; a duty which needs little exhortation from the pulpit. But there is another matter, of which we do stand in need of frequent admonition: we are apt to look too exclusively in times of sickness to the human instrument. We seek relief, and we apply for aid to one whose reputation stands high for skill and kindness; but we forget or omit to ask the blessing of the Most High upon our doings: the great Physician is neglected; and this, if it be not the cause of failure, is the parent of an evil of no trifling magnitude: we do not recognize the hand of God in the issue, where it was not sought in the outset; and thus with many of us, as in the instance of the lepers, the question may be asked, "Were there not ten cleansed; but where are the nine?" How seldom comparatively are we called upon to return praises to God for recovery from sickness, or for mercies vouchsafed! Whether it be for yourselves, dear brethren, or for those who are to you as your own bowels, in all your diseases and distresses, seek ye to the Lord Jesus Christ as well as to the physician, or to the earthly counsellor. Let it not be written in the book of God's remembrance of you, as it is in the records of truth concerning Asa, that "in his disease he sought not to the Lord, but to the physicians" (2 Chron. xvi. 12); and, when a gracious answer has been returned to your own and others' prayers, do not forget to give to God the praise that is his due.

Whether the anxious parent in the case before us had any adequate notions of the character of the divine Person whose aid he sought, may be questionable: we at least are very differently circumstanced: we have proof enough of power, and declarations enough of willingness, to make it wholly inexcusable if we neglect to seek to him at all times, "in all time of our tribulation, in all time of our wealth;" in the season of sickness, and "in the hour of death." Our God is a refuge and strength, a very present help in trouble; and no less is our God and Saviour an ever present deliverer, "mighty to save:" "In all their affliction" he is the Saviour of his people, "and the Angel of his presence saves them" (Isa. lxiii. 1, 9). "If we ask any thing according to his will, he heareth us". The skill of the physician may be had recourse to when the frame that is so fearfully and wonderfully made is deranged: the consolation of the minister may be sought when the spirit is disquieted and perplexed; for he who or-

dained them both to minister to man's mental and bodily need condescends to work by human instruments; but let him be sought in every case. Take for your pattern the example of the parent in the gospel narrative; and, kneeling, cry for aid to him, the Source alike of consolation and of healing.

It is well observed by an old and pious writer, "There are some special favours which Christ reserves the bestowal of to himself; and sometimes he keeps the cistern (that is, the human instrument) empty, that he may bring us to himself, the Fountain. But the failure of instruments shall not hinder the operation of his grace, which will work, if not with them, yet without them"*.

But the unhappy parent has been led at last aright—from the cistern to the Fountain: he has found the Saviour; to whom immediately he narrates his grief and his disappointments. Hear his touching representation of the sorrow that overwhelms him: "Master, I have brought unto thee my son, which hath a dumb spirit; and, wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not" (Mark ix. 17).

It is not very wonderful that he should approach their Master with some misgivings, some measure of distrust as to his ability to accomplish what the disciples had been unequal to. Possibly he might himself have witnessed some of the mighty works which had been done by Jesus: he might have seen the success which attended the exercise of his benevolence towards others; and yet —for such is human nature—he might deem his own particular misfortune too great even for such power and such love.

Who is there among ourselves that in moments of weakness and distress has not felt as if his sorrows were too weighty to be alleviated, and his sins too many to be pardoned, even by him who bare our sufferings, and was "bruised for our iniquities" (Isa. liii. 3, 4)? Oftentimes do the ministers of religion hear it said, when they point to the multiplied instances of the Saviour's readiness to receive and pardon even the chief of sinners, O it is impossible! others I know have been forgiven; but then they have not sinned as I have: woe is me, my wound is grievous: I must bear it, it is too great for God's mercy.

If any such are listening to me, I conjure them to dismiss such dishonourable thoughts of God: "Is any thing too hard for the Lord?" (Gen. xviii. 14). Let them reflect upon the price that has been paid for their redemption. Let them ask of him, "the Son of man, who came to give his life a ransom for many" (Matt. xx. 28), "Lord, have mercy on me." Let the cry for mercy be accompanied and followed by supplications for that godly sorrow which "worketh repentance unto salvation not to be repented of" (2 Cor. vii. 10), and for continual supplies of grace to forsake all sin, and they shall soon realize the blessed experience of the psalmist, who has put it upon record for the comfort and encouragement of sinners: "I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord." And what was the answer? "Thou forgavest the iniquity of my sin" (Ps. xxxii. 5).

It was the inability of the disciples to eject the stubborn spirit which originated this faithlessness in the dejected parent, and which led the omniscient Redeemer to return for answer, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" how many miracles must I work? how long must I continue with you, manifesting my glory? how long must I bear with your incredulity and perversity before you will be persuaded that I am indeed the Messiah, and that "nothing is impossible to him that believeth"?

In this address I understand him to complain, not so much of the woeful father, and still more woeful son—for it was not his fashion to meet those who came to him with upbraidings, to "break such bruised reeds" —as of those scribes and Pharisees who had been disputing and questioning with, and no doubt taunting, the disciples on their want of ability to perform this miracle, possibly mocking the unhappy suitor at his credulity and ill success.

But the language of reproach falls reluctantly from the Saviour's lips, and lingers but an instant: it is succeeded by the welcome bidding: "Bring him unto me." In the midst of judgment he remembers mercy. "And they brought him unto Jesus." And now the evil spirit exerts his utmost power, and displays the extremity of his malice and his rage. "And, when he saw him," we are told, "straightway the spirit tare him;" and the wretched subject of demoniacal possession "fell on the ground, and wallowed foaming." The strength of the strong man, who had heretofore kept his goods in peace, is now fully put forth; and the distressed and distrusting father importunes with urgent, yet misgiving cry, "If thou canst do any thing, have compassion on us, and help us." The Saviour meets the doubt with an assurance which belongs also to us and to

* Matthew Henry *in loco*.

our children: "If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out, and said with tears: "Lord, I believe": I do from my heart believe thy power to be unlimited; yet such is the weakness of my nature, that, when I look on this spectacle of misery, my faith is ready still to fail me: chide me for it if thou wilt; but help me; help me against mine unbelief; help me against myself; alleviate the circumstances of my trial, or communicate from thine own inexhaustible fulness needful strength to my fainting soul.

My brethren, mark, I pray you, the character of the petition: it evidences not a strong faith, such as the Canaanitish mother manifested, and which met with that signal commendation of our Lord: "O, woman, great is thy faith;" but it betokens an humble faith and a sincere faith, according to the measure of its attainment; and our gracious Lord, for the comfort and encouragement of such as have not yet acquired the confiding importunity which she possessed, condescends to honour it: "Thou dumb and deaf spirit, I charge thee to come out of him, and enter no more into him."

See, too, brethren, for your comfort, how vain and futile is the power of the evil one, when the Saviour is standing by: "He cried, and rent him sore; but he came out of him." Satan is reluctant to let go his hold of those who have been long the subjects of his kingdom; and, when he can no longer retain them, he will terrify and discomfort them; so that, when a man is on the eve of receiving some blessed deliverance, he is often more harassed than at any other time, and "the beginning of liberty seems like the agonies of death." In the case before us, that declaration of our Lord was realized: "When a strong man armed keepeth his palace, his goods are in peace; but, when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils" (Luke xi. 22).

What consolation is there here! Satan may for a time torment us, and reduce us to the very last extremity; but let the Saviour lift up his voice and rebuke him, and he must obey: he must come out, and (O the joyful sound!) he shall enter in no more. Satan may in some cases go himself out, and yet regain possession: he may depart for a season, and yet return; but, if Christ cast him out, he will keep him out*.

Such is a brief review of the transaction, which, from the peculiar circumstances attending it, has been called the narrative of the stubborn devil.

The remainder of our discourse shall be occupied in an endeavour to apply the incident to ourselves in the ordinary relationship of life.

"Why could not we cast him out?" is the enquiry of the disciples. "Because of your unbelief," is the answer of our Lord. "Howbeit (he adds, after a few monitory words to them on the efficacy of a real faith), this kind goeth not out but by prayer and fasting."

There has been a question, rather critical than of much practical importance, whether our Lord intended to assert that this kind of evil spirits goeth not out but by prayer and fasting, or this kind of faith (that is, a faith sufficiently strong to cast forth devils of long possession, even stubborn devils) goeth not forth (that is, is not called forth into effective exercise and operation) but by prayer and fasting. It is, as I have said, rather a speculative than a practical point, and the conclusion will be pretty much the same in either case. There are some evil principles which by reason of use are more deeply seated than others, and require therefore a stronger and more enduring faith, and more vigorous and continued discipline and self-denial in their effectual uprooting and mortification.

Although the age of bodily demoniacal possession is long since past, and the influences of the evil one must be considered as directed rather against the souls of men, there is a sense in which a man may still be said to be tenanted by a foul and evil spirit; so held and infatuated by sin that all his actions evidence the radical derangement of his system, and the uncontrolled dominion of evil passions.

Now, whatever be the form in which the works of the flesh may manifest themselves, whether "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, revellings, and such like," (Gal. v. 20), an evil spirit, or in other words, an unregenerate heart, is the source and root of all. With this evil spirit we are born, and very soon does it begin to work and manifest itself; so that, if a parent in the present day were asked how long is it ago since this or that vicious disposition, this or that evil propensity, now exhibiting itself so fully and fatally in the life, how long is it since the blade began to shoot? the answer, as in the case of which we have been discoursing, would be, "of a child." I do not mean that it then assumed the maturity it has now acquired: it was then as a seed

* Matthew Henry *in loco*.

"A seventh day is observed among saints or holy people." Lucian: "The seventh day is given to schoolboys as a holy day." Suetonius (in Hist. Tib. 32): "Diogenes, the grammarian, used to dispute at Rhodes upon the sabbath day." Philo says "The seventh day is a festival to every nation." Eusebius says, in his second book against Appian, "There is no city, Greek or barbarian, in which the custom of resting on the seventh day is not preserved, as it is among the Jews." Clemens Alexandrinus says that "the Greeks, as well as the Hebrews, observed the seventh day as holy." And Tibullus says, "The seventh day, which is kept holy by the Jews, is also a festival of the Roman women."

Much more might be quoted to prove the same thing.

Now, the several nations here referred to cannot have hit on observing a seventh day by chance; and it is certain they did not derive it from the Jews. It follows, therefore, that they received it by tradition from one common source, and that source must have been Noah and his family. On these grounds, therefore, as well as on others which might be mentioned, I conclude that the sabbath was appointed at the creation of the world, and sanctified, or set apart, "for man"—for all men, and therefore for Christians, seeing there never was any repeal of the original institution.

It may also be observed that, if the moral law be the law of Christians, then is the sabbath as explicitly enjoined upon us as upon the Jews. Now, that the moral law is the law of Christians all but antinomians must acknowledge. Our blessed Lord declared that he "came not to destroy the law and the prophets, but to fulfil." If by "the law" he meant both the ceremonial and the moral law, then the former could only be fulfilled in him by realizing its types, and the latter by upholding its authority. But, taking the above passage with its context, it is sufficiently plain that our Lord meant to enforce the observance of the moral law, generally, on all his followers. And, when he says, "The sabbath was made for man," he clearly refers to its original institution, as an universal law, and not to its obligation upon the Jews only, in consequence of the enactments of the law of Moses. It was "made for man," not as he may be a Jew or a Christian, but as a "man"—a creature bound to love, worship, and obey his God, and as a being who is on his trial for eternity.

Another explicit proof that the law of the ten commandments, and consequently the law of the sabbath, is obligatory upon Christians, is found in the answer of the apostle to an objection then (as now) urged against the doctrine of justification by faith: "Do we then make void the law through faith?" This question he answers in the most solemn manner: "God forbid; yea, we establish the law." Now, the sense in which the apostle uses the term "the law" in this argument is indubitably marked in Rom. vii. 7: "I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet"; which, being a plain reference to the tenth commandment of the decalogue, as plainly shews that the decalogue is "the law" of which he speaks.

Until, then, the fourth commandment is abrogated—and abrogated, too, by the same divine authority which at first instituted and enforced it—that commandment, together with the other nine, must be binding on all to whom the law is made known.

The like truth is manifest from the fact that the sabbath is considered as a type (Heb. iv.). Now, all types are of full force until the thing signified by them takes place. But the thing signified by the sabbath is that rest in glory which "remains for the people of God:" therefore, the moral obligation of the sabbath must continue till time be swallowed up in eternity.

But the sabbath has been changed from the seventh to the first day of the week. It has; and I believe there are some strong intimations in the Old Testament, and some proofs in the New, to show that such a change is in accordance with the mind and will of God. In the very opening of Genesis the seventh day (or sabbath) is not bounded by the same limits as the other days are; for it is not said of it, as it was and is of them, "The evening and the morning were the seventh day," but simply that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made." This diversity of phrase is remarkable; and, as it would be inconsistent with any idea of inspiration to suppose it undesigned, may it not denote that a time would come when the sabbath would have a new beginning, with an additional end, or meaning, annexed to it?

Again: the terms of the fourth commandment are equally remarkable and diversified: "Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God. For in six days the Lord made heaven and earth, the sea, and all that therein is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." With respect to time, it is here mentioned in the same indefinite manner as at its primeval institution; nothing more being expressly required than to observe a day of sacred rest after six days of labour. The seventh day is to be kept holy; but not a word is said as to what epoch the commencement of the series is to be referred; nor could the Hebrews have determined, from the decalogue, what day of the week was to be kept as their sabbath. The precept is not, "Remember the seventh day of the week to keep it holy;" but "Remember the sabbath-day to keep it holy;" and, in the following explication of these expressions, it is not said that the seventh day of the week is the sabbath, but (without restriction), "the seventh day is the sabbath of the Lord thy God;" not the seventh, according to any particular method of computing the septenary cycle, but in reference to the "six" before mentioned: every seventh day in rotation, after six of labour.

Hence the Jews in England and the Jews in Botany Bay observe, according to the commandment, a seventh day; and yet, owing to the difference of space, they do not both observe it at one and the same time. And in perfect accordance with this view of the subject, the blessing

and sanctification are annexed to the sabbath day, and not to the seventh; so that the sabbath, and the day on which it is kept, are separate parts of the institution—so separate, that the sabbath itself may be perpetual, and yet the day changed, whenever he who appointed it shall be pleased to alter it.

Now the 118th psalm is considered by the Jewish rabbies as applying to the Messiah; and our Lord quotes it, in Matt. xxi. 42, as referring to himself. It is generally believed to contain a direct prophecy, that the day of Christ's resurrection was to be the day on which the sabbath should be kept under the gospel dispensation. In the 14th verse the writer declares that the "Lord is his strength and his song, and is become his salvation." This was accomplished when Christ rose from the dead. In consequence of this great event, he hears the voice of rejoicing and of salvation in the tabernacles of the righteous, or in the house of God. In the 19th verse he says: "Open to me the gates of righteousness: I will praise thee; for thou hast heard me, and art become my salvation." This event he again describes in a new and very different image: "The stone which the builders refused is become the head of the corner;" and then he subjoins: "This is the day which the Lord hath made" (that is, when he rose from the dead): "we will rejoice and be glad in it."

When we read that "the Son of man is Lord also of the sabbath day," it is highly probable that reference is made to the approaching change from the seventh to the first day of the week; and especially if we consider that St. John calls the first day of the week "the Lord's day." There is also a passage in the epistle to the Hebrews (iv. 9) which supports the same view. "There remaineth," says the apostle, "a rest" (*sabbatismos*) "for the people of God; for he that has entered into this rest" (meaning, as I apprehend, Christ), "he also hath ceased from his own works, as God" (meaning, as I conceive, the Father) "did from his." Here is a *sabbatismos*, or keeping of a sabbath, distinct from the seventh day mentioned in the preceding verses; and that *sabbatismos* the 10th verse proves to be the day on which Christ rested from his own works when he rose from the dead.

But the apostles, by their example, have taught us that the day of Christ's resurrection was to be the Christian sabbath. "On the first day of the week," the day of his resurrection, Christ met his disciples assembled together. "On the first day of the week" following, he met them again assembled together. "On the first day of the week," at the feast called "pentecost," the Spirit descended in a miraculous and glorious manner upon the apostles. "On the first day of the week" the disciples assembled together customarily, "to break bread," and make charitable contributions for their suffering brethren. From the first three of these facts it is plain that Christ thought fit to honour this day with peculiar tokens of his approbation: from the last it is equally plain that the inspired apostles felt themselves warranted to devote it to religious purposes. But how warranted but by the command and authority of Christ? We know that God has absolutely forbidden all men, under the severest denunciations of his wrath, either to form religious institutions, or to substitute their own for his. It is not possible, then, to conceive that the apostles, "who had the mind of Christ," should act otherwise than in accordance with his will in so important and interesting a particular; and it is quite evident that in or about the year 96, when the Apocalypse was written and published, there was a day known and observed by Christians as "the Lord's day;" and that this day was the first of the week, on which Christ our Lord rose from the dead, may, I think, be very legitimately inferred from what has been already adduced on the subject. To my own mind the evidence is conclusive. I am thankful, however, for the strong testimony to, and confirmation of, the above, which tradition, or the history of the church, affords us on this point. Ignatius, a companion of the apostles, says: "Let us no more sabbatize" (that is, keep the Jewish sabbath); "but let us keep the Lord's day, on which our Life arose." Justin Martyr, who lived in the second century, says, in his Apology to Antoninus Pius, c. 87: "On the day called 'Sunday' (the first day of the week) "is an assembly of all who live in the city and country, when and where the writings of the apostles and prophets are read, as much as time will permit; and, when the reader has done, the bishop or pastor makes a sermon, wherein he instructs the people, and animates them to the practice of such holy precepts. At the conclusion of this discourse, we all rise up together and pray; and, prayers being over, there is bread and wine and water offered, and the bishop, as before, sends up prayers and thanksgivings with all the fervency he is able; and the people conclude with the joyful acclamation of 'Amen.' Then the consecrated elements are distributed, and partaken of by all that are present, and sent to the absent by the hands of the deacons."

Irenæus, a disciple of Polycarp, who died in the second century, says: "On the Lord's day every one of us Christians keep the sabbath, meditating in the law, and rejoicing in the works of God."

Dionysius, who lived in the time of Irenæus, says, in his letter to the church of Rome: "To-day we celebrate the Lord's-day, when we read your epistle to us."

Tertullian, who died in the second century, speaks of the Lord's-day as a Christian solemnity.

In short, for the first three centuries, no dispute appears to have existed as to the observance of the Christian sabbath. All the churches appear to have adopted it, and neglected the Jewish sabbath; no mean proof that the religion of Jesus is true, and comes from God.

I conclude, therefore, that the sabbath was sanctified from the creation of the world; that it was handed down from Adam to all his posterity; that it was observed by the patriarchs before the flood; that the seventh day was for a long time held sacred by all nations; that it was probably neglected by the Israelites during their sojourn in Egypt, revived on the falling of manna in the wilderness, and enjoined as a positive law at Mount Sinai. I conclude, also, that intimations are given both in the Old and New Testaments, that the sabbath was to be changed from the

seventh to the first day of the week, under the gospel dispensation; that it was so changed by those to whom the Lord "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God;" and on whom he afterwards (according to his promise) poured out the miraculous gifts of the Spirit, which was to "guide and lead them into all truth, and bring to their minds whatsoever he had said to them."

Lastly. In addition to all this, we have the universal practice of the church from that time to the present, that the first day of the week, and not the seventh, has been the Christian's holy convocation to the Lord, when he has commemorated not only the wonderful work of creation, but the still more glorious work of redemption by our Lord and Saviour, Jesus Christ. To whom, with the Father and the Holy Spirit, be all adoration, praise, and thanksgiving, might, majesty, and dominion, for ever and ever. Amen and amen.

THE COMMUNICATION OF GOD WITH HIS PEOPLE*.

"And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear."—ISAI. lxv. 24.

WHAT a comfort it is to the child of God to know that he has the means of such instantaneous communication with the throne of grace! Whatever his troubles or his wants may be, he has but to lift up his heart to God in the heavens, and the telegraphic message of his soul is received and answered by his gracious Lord. Of this we have a beautiful instance in the case of Nehemiah, when he stood as cup-bearer before Artaxerxes the king. He had heard that "the remnant of the captivity" in Judea were "in great affliction and reproach." By the laws of the Medes and Persians it was death to be seen before the king with a sorrowful countenance; and, therefore, when the king charged him with being sad at heart, he "was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad? Then the king said unto him, For what dost thou make request?" In a moment the servant of God raised his soul to heaven for strength, and that he might find favour with the king; for he adds briefly and emphatically, "So I prayed to the God of heaven" (Neh. ii. 1-4). He had to give a prompt reply to the king, but not so prompt as were his means of communication with the heavenly places. And so our Lord exhorts his disciples: "But, when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak" (Matt. x. 19; Mark xiii. 11). In fact, no temptation is so sudden, no emergency so unexpected, but that by means of lifting up his heart the Christian may receive help from the sanctuary, and be strengthened out of Zion. Paul had intelligence thus conveyed to him from the secret place of God's presence, as detailed in Acts xvi. 7-9: "After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." And, then, see how the telegraphic symbol was fixed upon the mind of the apostle: "And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."

The telegraphic process is more unveiled in the interview between Nathan and David, in the matter of Bathsheba: "And David said unto Nathan, I have sinned against the Lord. And Nathan (immediately) said unto David, The Lord also hath put away thy sin" (2 Sam. xii. 13). The humble confession of David had ascended to the throne of grace; and the answer was sent to the heart of the prophet, to be delivered by him to the king. Had it been sent at once to the heart of David, the same process would have occurred; but it would have been less apparent. The same thing is observable in the case of Hezekiah spreading the letter before the Lord, to which I have already alluded: the answer was sent in the first instance to Isaiah the prophet. Now, these two instances serve to show us how effectually we may set the heavenly telegraph in action upon the hearts of others, for their spiritual or temporal advantage. Say that we have friends in India, or South America, or New Zealand, and we wish to bring down heavenly blessings upon their souls: we have but to pray for them; and, while we are in the act of prayer, the answer to our requests is written upon their hearts, or manifested in God's providence towards them. "At the beginning of thy supplications the commandment came forth; and I am come to show thee" (Dan. ix. 23). This, again, is a striking case of the machinery of God's intercourse with his people being discovered to the eye. No sooner had the beginning of Daniel's prayer reached the sanctuary in the heavens, than forthwith a special messenger was despatched on his behalf. And so it is in the case of every effectual fervent prayer that is offered up. Whether the answer is sent to our own hearts, or to the hearts of those who are in distant lands, we may depend upon it that the telegraph has been at work, and that in a manner that outstrips even the electric speed of the material contrivance.

* From "The Electric Telegraph;" by G. W. Mylne. There are some striking thoughts in this tract; but we think the leading idea is carried too far. We are not fond of having terms of science or the phraseology of common life applied to spiritual things.—ED.

The Cabinet.

INSENSIBILITY TO DAILY MERCIES. — As the Dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them. God's mercies to us are like the dew on the ground: our thanks to him like the dew on the fleece. We are greedy to get mercy, tenacious to hold it; but unthankful in acknowledging, or right using of it. The rain comes down from heaven in showers: it goes up but in mists.—*Bp. Reynolds.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 814.—MARCH 16, 1850.

FLOWERS, &c.

No. XXVIII.

THE WATER-VIOLET.

HOTTONIA *palustris*, featherfoil, or water-violet, is a native of this country, found in clear streams and ditches, flowering in June and July.

The following are the characteristics of this plant. The root is perennial and creeping. The stems are erect, naked, many-flowered, leafy at the base. The leaves are bright green, deeply and elegantly pinnatified, smooth, and growing under water. The spike is dense, of several whorls, more or less distant, one above the other, rising nearly a foot above the surface; partial stalks, single-flowered, bracteated. The flowers are blush-coloured, with six, seven, or eight segments and as many stamens. The capsule is globular, with many seeds, on a globose receptacle.

The beauty of this plant has been greatly commended by various botanical writers. Dr. Smith asserts that "it may vie with many of the most admired exotics in elegance, having indeed, like some other European aquatics, very much the air of a tropical plant."

A beautiful variety, with flowers of a deep rose-colour, was discovered by Mr. Hanbury, near Kelmarsh, in Northamptonshire.

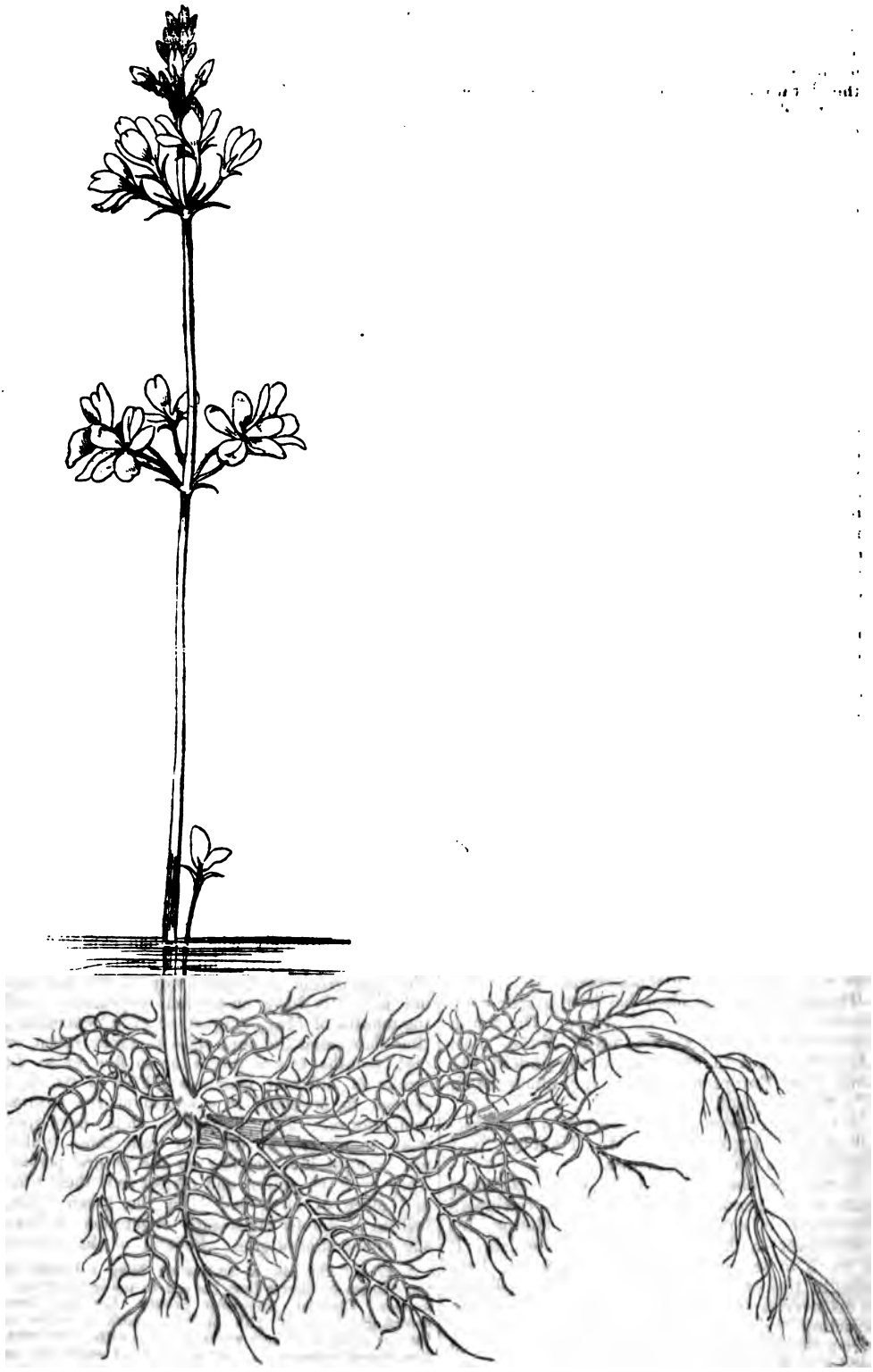
It may be observed, that the name *Hottonia* given to this genus was devised by the celebrated Boerhaave in compliment to Peter Hotton, his predecessor in the botanical chair at Leyden. It is much to be regretted that scientific men have thought proper to pay this kind of compliment to discoverers of plants, minerals, &c., &c., constructing their appellations after the frequently very awkward names of those who first attracted public notice to the natural productions in question. Confusion and perplexity are produced by this practice; and the formation of a proper nomenclature, which ought to describe, as far as possible, the properties of things, is frustrated.

For the representation of the flower which is here described, see next page.

THE HATCHING OF PUPÆ*.

IN casting about for the means of exposing the pupæ he was about to experiment on to a warm and equable temperature, Réaumur determined to conduct his first experiments in the royal conservatories, which were always carefully heated; and in which, as he with French *naïveté* expresses it, "summer reigned in the depths of winter." In the month of January he carried thither a number of boxes containing pupæ of different species. The result was precisely what he had expected: in the midst of a severe winter a number of butterflies appeared in his boxes, many of which would not naturally have made their appearance until the months of May, August, or even September; thus shortening the pupa state from four, seven, or eight months, to a fortnight, or to five, or to six weeks in different instances. Five or six days seemed to be equal to a month of the natural temperature. The butterflies thus developed were in no respect different from those which are brought into activity at the natural period. They were as active and perfect as if their time and place of birth had been the green fields, instead of amidst the strange vegetation of these splendid conservatories. Several of the mother

* From "The Life of an Insect; being a History of the changes of Insects from the egg to the perfect being." London: Christian Knowledge Society. We have been exceedingly interested with this book, which is written in the way in which all such works should be written, viz., with a continual reference to that mighty Hand which has so wisely and lovingly fashioned all creation. It is from the pen of a gentleman whose contributions have not unfrequently enriched our own pages.—ED.



(The Water-Violet.)

insects deposited their eggs, accomplishing the last act of their existence as if summer had come, and died while the frosts and snow held all external nature yet in bondage. Not only, therefore, was the duration of the pupa state in these insects shortened, but their whole life was thus abridged by several months.

In November of the same year Réaumur recommenced his experiments, and again exposed a number of pupæ to the genial influence of these hot-houses. The result was the same. In the first week in December butterflies appeared, which would not, in natural circumstances, have been developed earlier than the May of the next year. There were some pupæ, in particular, whose development he watched with great interest. These pupæ belonged to a beautiful species of moth, which has two broods in a year; that is, it lays eggs in May which become butterflies in July, and then again lays eggs which become pupæ in August or September, but do not become butterflies until the following June. He was curious to see whether this second brood, instead of waiting for several months, would, like the first, disclose its butterflies in a considerably shorter time, now that it was exposed to the warmth of the conservatory. Such actually proved to be the case; and thus two generations of these butterflies were obtained in one year. Alluding to the depredations of caterpillars, he quaintly remarks: "This certainly is not a secret which appears very profitable at present; but who can tell whether that which is useless to us to-day may not possibly become of value to-morrow? Could we discover some new species of larvæ which would supply us with as good a silk as that of the silkworm, and might be more easy to rear, but which only produced one generation in each year, and if it lived upon leaves which could be found all the year through, we might avail ourselves of this means of increasing the number of its broods." This remark deserves much consideration.

He was now anxious to try whether, by applying a more equable method of warming, he could succeed in hatching pupæ as he had done in the hothouse. The idea occurred to him of endeavouring to hatch them under a hen. He concluded that the warmth of the mother's breast would quite as easily hatch the insects as it does the eggs. But there was this obstacle in the way: how could he prevent the fragile and tender bodies of the insect pupæ from being crushed and killed by the weight of the hen's body? and, as we would also suggest, how could he ensure that the bird would not actually have eaten up the objects of his care? Aware of the fact that, when a hen is in the humour to sit, she will often allow smooth stones to be placed among her own eggs, he anticipated no difficulty on that score; and he hit upon the following ingenious experiment: He procured some hollow glass balls, which he had caused to be made as nearly as possible similar in size and shape to the eggs themselves. Into these, by an opening at one end, he introduced seven or eight pupæ, and stopped the mouth up with a cork, but so as to allow a free communication with the external air by paring off a piece from the side of the cork.

Thus prepared, he put the glass egg, together with the others, in the nest. The hen was a little more sensible than Réaumur had given her credit for; and, though she did not thrust the egg out of her nest, she removed it to the outside, where she was so obliging as to permit it to remain; and, as it was here just as warm as if it had been in the centre of the eggs, Réaumur did not attempt to interfere with her arrangements. A great deal of moisture arose from the bodies of the pupæ, and condensed like dew on the sides of the glass; but, after a day or two, this disappeared. The reader may now be anxious to learn the result of this experiment. It was equally successful: indeed, it was more so than the preceding; for in the afternoon of the tenth day a pretty little butterfly was seen within his glass egg, being the first that had appeared of the eight pupæ, and the first ever hatched under the bosom of a hen. The remaining pupæ, all but two, appeared soon after: these two died. Perhaps the warmth of their glassy cell was too violent for them; for it was found by the thermometer to be two or three degrees above blood heat. The whole six pupæ were born in less than six days, while others of the same species in a box in a window-seat were not developed until twelve days later. As the heat thus obtained seemed too violent for pupæ to be artificially reared with success, Réaumur suggests that many variations might be made in the experiments, which would have the effect of moderating its amount. These experiments decided in the most satisfactory manner the quickening influence of increased warmth upon the pupæ of insects. Réaumur now became anxious to try the effects of the opposite state of temperature, and to ascertain whether exposure to cold would exercise any effect upon the pupæ. It was reasonable to imagine that, as warmth had hastened forward their development, cold would retard it.

Réaumur determined to try what would be the result of putting his pupæ in their boxes in a cellar, and taking proper care to preserve them from the damps of such a situation. He put them there about the end of January. In ordinary circumstances these pupæ would have become butterflies in the month of July in the same year. July came; and we can conceive the curiosity with which the ingenious experimenter went down, as he tells us, to his cellars, to see if any change had taken place in the pupæ. July passed away; August also passed by; yet the pupæ still slumbered on in their original form. Réaumur left Paris in September, and did not return until the November following. He immediately went in quest of his pupa-charge, and found them still unaltered. Were they dead? Placing one in his hand, it soon began to exhibit such symptoms of motion as plainly showed that it was alive. Winter closed over them still in the pupa form. The spring of the next year dawned upon them; but they were insensible to its influences. "And even now," cries Réaumur, in the month of August, just two years from the time they left the larva form and became pupæ, "they are in perfect health, in excellent condition, and would all become butterflies very soon, if I were only to expose them to a warm summer's influence."

"These extraordinary facts," observe Messrs. Kirby and Spence, "lead us to a very singular and unexpected conclusion--that we have the power of lengthening or shortening the life of

many insects at pleasure; that we can cause one individual to live more than twice as long as another of the same species, and *vice versâ*. Had Paracelsus made this discovery, it would have led him to pursue his researches after the elixir of immortality with redoubled confidence, and would have supplied him with an argument for the possibility of prolonging the life of man beyond its usual term, which his sceptical opponents would have found some difficulty in rebutting. Even the logical Réaumur seems inclined to infer from it that this object of the alchemist's was not so chimerical as we are wont to conclude. He confesses, however, that, if it were to be attained only by the same process as effects the extension of an insect's life—by prolonging its state of torpor and insensibility—few would choose to enjoy it on such conditions. The man of pleasure might, perhaps, not object to a sleep of a hundred years, in the hope of finding something new under the sun when he awakened; and an ardent astronomer would probably commit himself with scientific joy to a repose as long and as sound as that of the seven sleepers, for the chance of viewing his predicted return of a comet on stepping out of his cave. But ordinary mortals would consign themselves to the perils of so long a night with reluctance, apprehending a fate no better than that which befel the magician who ordered himself to be cut in small pieces and put in pickle, with the expectation of becoming young again."

But this is in every respect erroneous as a deduction from these experiments on insects. It must not be forgotten that these experiments were made at a time of the insect's life when it is naturally torpid, and not upon the perfect insect. Had Réaumur attempted to prolong the life of a butterfly, he would have failed completely, that is, if he had adopted the same means; so that all which we can infer from these results is simply this—that we can only prolong or shorten the pupa state, which is a state of torpidity, a kind of half-way between life and death*. The human frame knows no such state after birth as can be properly compared to the inactive pupa state of insects; and, consequently, all reasoning founded on what may take place in such a state, under the particular circumstances described, is without foundation. Besides all this, God has himself fixed a limit to human life; and we are expressly assured by his word of truth, that "it is appointed unto man once to die;" and, though by reason of strength we may reach far into a long life, yet the hour comes at last, and the green earth closes over the only mortal portion of a man. Undoubtedly, had Réaumur prolonged his experiments, he would have found that death, or the transformation of the pupa, would ultimately have taken place.

As yet, we are not aware that any practical results on a large scale have followed from Réaumur's interesting experiments. It has been already remarked that, in countries where the silk-worm is reared, it is the custom to hasten the hatching of the eggs by women carrying little packets of them about their person. But this is only to bring forward the development of the larva state. Perhaps the time anticipated by Réaumur may arrive, when insects may be hatched under hens, or in hatching-machines, so as to obtain two instead of one brood of eggs and larvæ in a season. Réaumur suggests that the great and wealthy, who have good hothouses, might give all the appearance of summer to them by introducing pupæ in winter, which would soon be hatched; and butterflies or other insects might be seen flying about in December or January, from flower to flower. But he forgot that gardeners generally are rather averse to the presence of insects at all, and particularly to the all-devouring larvæ of many species of butterflies, which would soon commit sad havoc among their choicest plants.

We may recommend such experiments to the reader as highly interesting and easy of performance in a common sitting-room, where a fire is kept in winter, with no other apparatus than a tin-box, or a glass jar of very moderate size: even a pill-box would answer every purpose.

Some curious experiments on pupæ of another kind were also performed by Réaumur. He varnished them over with various varnishes, and found that the pupæ thus varnished were developed several weeks later than others of the same species unvarnished. He tried several experiments upon eggs, and found that the eggs of a hen would keep fresh for a very long period if they were entirely coated with some kind of varnish. This proved a most useful experiment; for it is now common all over the continent to preserve eggs by covering them either with oil or butter.

We may learn, in reflecting upon the facts brought to light by this ingenious entomologist, with what admirable care and skill the great Creator has arranged the period to be occupied by the insect in the pupa state. It has been wisely ordained by these arrangements that the insect shall not be developed until the season when its proper food is to be found, or when a proper position for placing its eggs is to be discovered. The gay flutterer, so tender in its frame, must not be born amid the snows of winter, or in the ungenial days of early spring; its pupa, therefore, requires the warm influences of July and August before it will undergo its change. If it were born earlier than that time, it would unquestionably perish, and the insect would become extinct: if later, the same result would take place; for it would fall into the killing power of the early winter evenings. As it is, all is well. The insect and the day are made for one another; for it the flower blossoms, and the warm air breathes, and all nature is spread out in warmth and happiness. Its career run through, it departs from the scene it has enlivened, leaving behind, just at the proper time, and in the proper place, the eggs which are to become quickened, live, and die, like itself, all in their appointed time. We thus perceive that it is chiefly the increasing temperature of the air which fixes the time of the insect's duration as a pupa, and sets in movement all the great chain of the events of external nature. In what way an increase of warmth thus acts we are still unable to say; perhaps, indeed, we may never be able to tell. Neither can we understand how it should be, that the

* All pupæ cannot be thus hastened or retarded by influence of external heat or cold. The pupæ of a moth, very common in our fields, if all exposed to the same temperature, will some of them develop this year, some the next, and some the year following. This singular fact cannot be explained.

principle of life should be ready at a moment's notice to complete its work in the perfection of the insect, and yet held in abeyance by a few degrees of a lower, or quickened into activity by a few degrees higher, temperature. We know that this has been God's doing, and marvellous it is in our eyes; but the wisest of men feels himself ignorant if asked the question, How it is thus arranged? Truly, none but a God infinite in wisdom as well as love would take such thought for so humble a creature as a poor insect; but let us not forget that

> "Each crawling insect holds a rank
> Important in the plan of him who framed
> This scale of beings—holds a rank, which, lost,
> Would break the chain, and leave behind a gap
> Which nature's self would rue."

The duration of the insect in the pupa state, though variable, is, without doubt, limited; and sometimes it is fixed to an hour, quite irrespective of all external circumstances. The most remarkable example of this kind occurs in the case of the insects whose larva we have already mentioned—the "ephemera." These insects appear with the greatest regularity, issuing from the waters of the Seine or Marne, in France, between the 10th and 15th of August. The fishermen call them "manna"; and, when their season is come, they say, "The manna begins to appear," or "The manna fell abundantly last night," alluding, by this expression, either to the astonishing quantity of food which the insects afford to the fish, or to the large quantity of fish which they then take. The fishermen expect them with the greatest confidence during these few days; nor are they ever disappointed. Millions upon millions suddenly rise into the air, between eight and ten o'clock in the evening, and this generally for three successive nights. Whatever be the temperature of the atmosphere, whether it be cold or hot, these flies invariably appear at the same hour in the evening, that is, between a quarter and half-past eight: towards nine they begin to fill the air: in the following half-hour they are in the greatest numbers, and at ten there are scarcely any to be seen. So that in less than two hours—and these always the same—this infinite host of insects leave their pupa state, become perfect insects, perform their appointed work, and vanish. The same phenomenon of regularity to limit to the pupa state occurs also in other insects, though perhaps less strikingly. Some insects constantly leave the pupa at break of day, others in the full tide of noon-day, and others when the shadows of declining day come over the landscape. These, however, are certainly exceptions to the general rule, which appears to lay down no precise period of the day or month when this state is ended, and the perfect state is entered upon; but a limit, nevertheless, exists, mainly dependent for its appointment upon the external influences of warmth and air.

This limit attained, we are brought to the next point in the history of the insect pupa. The beautiful organization of the perfect insect has been going on under the dry and repulsive exterior. Its delicate limbs, exquisitely wrought wings, and the other most wonderful organs with which the perfect insect is furnished, are now completed. Nothing remains but to cast off the slough of its pupa case; and it will then be set free to range whither it will in the great atmosphere into which it will emerge. If the reader has been watching these insect-changes with the natural object before him, he will immediately confirm our statement, when we mention that it is often possible to tell when the pupa case is about to disclose its occupant. The general form of the limbs is often very clearly to be seen; and the movements of the included insect become much more sensible and conspicuous. If the beautiful gilded pupæ, called, as we have before said, *chrysalides*, or *aureliæ*, have been thus nursed with a view to observe their change, it will be noticed that they lose entirely that golden lustre which made them at first such attractive objects. These signs infallibly foretoken the approaching transformation.

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.

No. XXII.

SCHOLASTICISM.

> .... "But, since thou hast on earth
> Heard vain disputers, reasoners in the schools,
> .... 'tis well thou take the truth,
> Pure and without disguise; which they below,
> Equivocating, darken and perplex."—Dante.

The twelfth, thirteenth, and fourteenth centuries were those in which scholastic philosophy enjoyed its hey-day—beginning before the twelfth, and surviving the fourteenth, but in a comparatively feeble condition, and without that powerful influence which it exercised during those three hundred years. Its growth to an adult vigour was far more rapid than its ultimate decay. Its defeat was a tedious work: its struggles betokened an innate vitality long after men had supposed that its death-blow had been dealt, as though "nine lives" had been apportioned to this hardy constitution. Mr. Hallam observes: "It might be supposed that the old scholastic philosophy, the barbarous and unprofitable disputations which occupied the universities of Europe for some hundred years, would not have endured much longer* against the contempt of a more enlightened generation. Wit and reason, learning and religion, combined their forces to overthrow the idols of the schools. They had no advocates able enough to say much in their favour; but established possession, and that inert force which ancient prejudices retain, even in a revolutionary age, especially when united with civil and ecclesiastical authority, rendered the victory of good sense and real philosophy very slow"†. The spirit of logic and system had so imbued the forms of theology, that to cast it out was no light matter; and spectators disputed among themselves as to the real nature of the spirit, whether it was from above or from below, clean or unclean, of God or of Beelzebub. They, who were wearied with the uncouth dialect and barbarous terminology, wherein the schoolmen conducted their dialectics, were ready, in many instances, to contend that this external drawback might be sacrificed without discarding

* He is writing of the period 1520-1550.

† "Literature of Europe," vol. i. p. 376. Second edition.

the principles and results of the method itself. The Dominicans and Franciscans, rivals in devotion to the papacy, continued ardent combatants for the cause; being aided, in process of time, by the followers of Loyola, renowned for their sharpness of intelleet and subtlety of reasoning.

Scotus Erigena has been sometimes regarded as the herald of scholasticism. "The exceedingly bold attempts," says Dr. Hagenbach, "of Scotus Erigena to effect an union between philosophy and theology remained for some time without imitators, till the efforts of later theologians in the same direction, though in a less free spirit, led to what is commonly called scholasticism"*. The names Scotus and Erigena refer to the country and the race of the celebrated man who bore them; for Ireland was anciently called Erin, and its people were of the same race as the population of the highlands of Scotland, the Scots†. Amid the general turmoil of Europe, it was in Ireland, more than in any other of the western countries, that literature prospered; and there it is probable that John Erigena, or Scotus, or John of Ireland, was born and educated, in the early part of the ninth century. About the middle of that century he accepted an invitation from Charles the Bald‡ to take up his abode in France. Charles had been at pains to revive the splendours of the "School of the Palace," as it was called, which had once flourished so greatly under the emperor Charlemagne's kindly nurture, and the teaching of Alcuin; and John was accordingly appointed chief of this school, and speedily recovered for his charge its ancient prestige; and honours richer than ever began to surround it. A well-known anecdote illustrates the familiarity between the sovereign and the philosopher: "John," says the old chronicler, William of Malmesbury, "was seated at table in front of the king, who sat at the other side of the table: when the viands had disappeared, and jokes began to circulate, in a light humour, and after some other pleasantries, seeing John do something which shocked the Gallic politeness, the king rebuked him mildly, saying, 'Quid distat inter eottum et Scotum?' (what separates a sot from a Scot?) 'Nothing but the table,' replied John, returning the quip to its author." His writings involved so much that was opposed to the orthodox faith that a general outcry was soon raised against the precursor of scholasticism. When Gottesehalk created a *furore* by his tenets upon predestination§, Hincmar, archbishop of Rheims, requested John to write a treatise upon the subject; and in this treatise were contained views of so rationalizing or "neological" a tendency, that several councils passed a sentence of condemnation against the author. His language, says Mr. Guizot, is evidently "that of a man who is much more a philosopher than a theologian." There are passages in his works which show a close relationship to the New Platonism of Alexandria: these are cited by Guizot, who adds, "I have given enough, doubtless, to establish the pantheism of Scotus Erigena, and to show that he was really .... the representative, in the ninth century, of that Alexandrian philosophy which was for a long time the intellectual adversary of Christianity, and which, from the second century, had sought, if not to reconcile itself, at least to amalgamate itself with the nascent theology"*. Now, this may at first sight appear contrary to the opinion which ascribes to Scotus the germ of scholasticism. With him ended the attempts, whether at warfare or at amalgamation, between Christianity and the Alexandrian philosophy. But, nevertheless, the tendency of his method was at one with that of the schoolmen: there was a prominency of the intellectual, the logical, the metaphysical: his writings sanctioned commerce between theology and philosophy, between St. Paul and Aristotle; and, although the schoolmen took paths divergent from that opened out by John of Erin, they travelled on a like mission, and ultimately with similar results. After engaging in the predestinarian controversy against Gottesehalk, he translated from the Greek the mystical works of the pseudo-Dionysius, at that time deemed the genuine productions of the Athenian Areopagite, who, with a woman named Damaris, and certain others, clave unto St. Paul after his sermon on Mar's-hill†. "It has been a subject of regret," says Berington‡, "that doctrines were by this means introduced into the western church, which tended to bewilder the mind into a labyrinth of difficulties, and to perplex the simplicity of the Christian faith. .... The pride of superficial ignorance appeared to be gratified by mysterious speculations which passed under the name of oriental philosophy, which has been generated in Asia, adopted by Plato, nourished in Egypt, and endeared to the schools of Greece; and so captivated was Erigena, that, having completed his translation, he sat down to an original work. This he entitled, "On the Nature of Things;" which nature he divides into that "which creates and is not created; that which is created, and creates; that which is created and doth not create; and, that which neither creates, nor is created." Under these heads he comprises all things; mixing sacred with profane, and heaping paradox upon paradox; all which was received by many with awful admiration.

Platonism, it has been remarked, forms as it were the morning and evening of the philosophy of the middle ages; the one being represented by Scotus Erigena (who died A.D. 877), and the other by Marsilius Ficinus (died A.D. 1499) and his friends. But an alliance with the teaching of Aristotle is the characteristic of the schoolmen, properly so called. The Arabian schools, particularly those of Spain, established the authority of the great Stagyrite. The influence of the system raged like wildfire. "No attention was paid to the realities of nature nor to the operations of the human mind; but the wildest fictions and the most palpable sophisms were embodied in a nomenclature of distinctions, which seemed calculated for the defence of error rather than the support of truth"§. Monastic life had much to do with the turn things had now taken. As Mr. De Quincey has observed, a man like Baron Trenck

* "History of Doctrines," sec. 149.
† See Guizot's "Lectures on Civilisation," xxix.
‡ Grandson of Charlemagne.
§ See Mosheim, Cent. ix.

* "Lectures on Civilization," xxix.
† Acts of the Apostles, xvii. 34.
‡ "Literary History of the Middle Ages," book 3.
§ Berington's "Middle Ages," book 4.

in prison, or Robinson Crusoe on a desert island, or a contemplative monk of the thirteenth century, must cultivate some subjective science, as, for example, theology, geometry, metaphysics, or the relations of existence universally to the human mind, and logic; being, by his position, excluded from the range of objective inquiries, such as natural philosophy, chemistry, physiology, astronomy, or geology. Men were then pressed by solitude, and sometimes by eternal silence, into raising vast aërial Jacob's ladders of vapoury metaphysics: while they had leisure in excess, there was a scarcity, if not absolute famine, of books; and they were cast on their own resources. By the eleventh century the Latin church had settled her deep foundations of civil greatness; but blank civil power was not enough, and was liable to the distractions and losses of those revolutionary ages: spiritual authority must be her mainstay; and it was essential that this spiritual influence should be founded on a subtle philosophy difficult to learn and to refute. The Alexandrian doctors introduced Plato; but Aristotle soon took his place, and became all in all. The fortunes of Aristotle were various; but, on the whole, there can be no question as to his predominating influence*.

A monastery called Bec, in Normandy, was the nucleus of scholasticism. But it soon became coextensive with monkish society. Mosheim has no patience with the method; exclaiming, "Thus was the pure and peaceable wisdom of the gospel perverted into a science of mere sophistry and chicane; for these subtle doctors never explained or illustrated any subject, but, on the contrary, darkened and disfigured the plainest expressions and the most evident truths, by their laboured and useless distinctions, fatigued both themselves and others with unintelligible solutions of abstruse and frivolous questions, and, through a rage for disputing, maintained with equal vehemence and ardour the opposite sides of the most serious and momentous subjects"†. The leading scholastic names—among whom, however, all shades and degrees of the scholastic principle obtain—are those of Lanfranc, our celebrated archbishop of Canterbury (1089); his disciple and successor Anselm (1109), who wrote a philosophical work to prove the existence of God and the doctrine of the Trinity, besides treatises on such topics as Cur Deus homo? (why did God become man?), original sin, free will, the conception of the virgin Mary, the harmony of the foreknowledge and predestination with divine grace and human free-will, &c.; Roscelinus; and the noted Peter Abelard; the "master of the sentences," Peter Lombard (died 1164); Albertus Magnus, or Albert the Great, who wrote the first complete commentary upon Aristotle, and was, says Hagenbach, "the most learned of all the scholastics" (died 1280); Thomas Aquinas (Dominican), the "doctor angelicus" (died 1274, and canonized some fifty years after); John Duns Scotus (Franciscan), the "doctor subtilis" (died 1308); after whose time few names of any mark occur, the more noted being William Ockham (1347), and Gabriel Biel (1495).

The relative bearings of reason and revelation formed a primary topic in the writings of the scholastics. Scepticism and infidelity had commenced a devastating career, both without and within the church, so that the defenders and apologists of Christianity had to take different ground from that hitherto occupied in their polemics, and to meet philosophical scruples by philosophical answers. John Erigena was the first who manifested a leaning towards rationalism, and a desire to identify it and supernaturalism; without, however, denying the need of a revelation from on high for man's dependent wants. "A refined and subtle philosophy gradually brought about the downfal of scholasticism."

When the Christian religion was yet new to the world, and the dew of the morning glistened brightly upon it, there were neither precise creeds, nor dogmatic systems, nor profound scholastic theses drawn up in its name and behalf. But time altered the face of things. Misapprehensions and misconstructions made it necessary that creeds should be prepared, to embody the articles of the Christian faith: then came connected systems, explanatory of those articles in their separate and their relative meaning; and then the epoch of scholasticism dawned upon the world. The fathers of the church created the materials and contents upon which the schoolmen exercised their dialectics. Pity but that the really wonderful acuteness and industry evinced by them had been developed in a more profitable way!

> "And oftimes in the most forbidding den
> Of solitude, with love of science strong,
> How patiently the yoke of thought they bear!
> How subtly glide its finest threads along!
> Spirits that crowd the intellectual sphere
> With many boundaries, as the astronomer
> With orb and cycle girds the starry throng*.

The favourable aspect and merit of scholasticism is considered to be the endeavour to arrive at precise theological definitions, and the firm confidence displayed in the reasonableness of Christianity; on both which features, however, much may be said *con*, as well as *pro*.

The professed object of Peter Lombard, bishop of Paris, in preparing his "Book of the Sentences," was to restrain, in some degree, the vagrant licence of thought wherewith scholastics revelled in their favourite studies. "His plan was to state the principal questions then in debate, and on each to collect the opinions of the ancient fathers; by which means he flattered himself that some stability might be given to the subjects of controversy, and some restraint be imposed upon the wanderings of the imagination. His professed design was laudable; but whether his own method was calculated to repress the growth of excrescent metaphysics is another thing. A Romanist priest remarks hereupon: "The simplicity of the early teachers in propounding the points of Christian belief, and the caution of their followers when compelled to resist the errors of innovation, would have listened with amazement to the "master of sentences," who, in a wanton licentiousness of intellect, discusses the generation

* A provincial synod, held at Paris in 1209, ordered that the works of the philosophers should be burned; while in 1261 the pope (Urban IV.) directed Thomas Aquinas to translate and write a commentary on the works of Aristotle (Berington).

† Ecclesiastical History, cent. xii., § vii.

* Wordsworth, Ecclesiastical Sonnets.

of the divine Word; inquires whether two persons were, in like manner, capable of being incarnate; and whether Christ, as man, be a person or a thing; whether the will and the action be two different sins; or why, of all the natural faculties, the will alone is susceptible of sin. These are some of the innumerable intricacies into which he enters; and thus, having indulged his own propensity to subtle sophistication, he encouraged rather than checked its progress"*. His book, however, became the manual of the twelfth century, and the model of the thirteenth. Baur observes: "The period of systematizing scholasticism and of endless commenting on the sentences of the masters, begins with Peter Lombard. In this period there was no end of questioning and answering, of laying down theses and antitheses, arguments and counter-arguments, of dividing and splitting up the matter of the doctrine *ad infinitum*."

The chief opponents of the "scholastics" were the biblicists, or bible-doctors, who expounded the doctrines of the New Testament without reference to, and often in defiance of, reason and philosophy; and the mystics, who contended that true wisdom was unattainable by study or reasoning, being the fruit of mere contemplation, inward feeling, and a passive acquiescence in divine influences. A scientific opposition was also gendered by such men men as Roger Bacon (1260), and during the latter half of the fifteenth century by the restorers of classical studies, who assailed the one-sided theological speculations in which both the scholastic and mystic divines had freely indulged. Among these may be mentioned Laurentius Valla, John Reuchlin, and Erasmus. Marsilius Ficinus and John Picus, by strenuously advocating the Platonic philosophy, limited the excessive authority of Aristotle and the dominion of scholasticism†. This opposition was scientific; but opposition of a practical and more effectual kind was raised by such men as John Wicliffe, John Huss, and Jerome of Prague, and especially John Wessel, who taught theology at Cologne, Heidelberg, and Paris, towards the close of the fifteenth century, and of whom Meier says that, "though a scholastic divine himself, he announced that scholasticism would soon cease to exist, asserted that scripture is the sole foundation of faith, faith the sole ground of justification without works, and urged the spiritual nature of a religious life:" as Dr. Hagenbach remarks, he thus became the proper forerunner of Luther.

Any one acquainted with the theological literature of both protestant and Romish Christendom, since the Reformation, will see cause to lament the growth of the scholastic tendency once again, after that glorious event which seemed once for all to have given it a heavy blow and great discouragement. Systems ran to seed. Minute differences, metaphysical and philological, were exaggerated by caustic doctors with microscopic vision, more eager to discover points of contention than to find a bond of union. As Menzel‡ severely but truthfully observes, the controversial writings of Arminians and Calvinists (especially in Holland), and those of the Jesuits, henceforth chiefly occupied the theological press, swelling the bombast of ancient scholasticism, and uniting indescribable coarseness and brutality with expressions of the most envenomed hate. Pamphlets from every corner of Germany disputed, like an immense flock of ravens over a carcass, over the rotten remains of the church; and the scholastics had no sooner triumphed over the anabaptistical dilettanti than they fell at strife among themselves. That true religion has suffered by both reigns of the scholastic spirit who can doubt? Nor is it yet extinct. It is easy, too, for a little of this leaven to leaven the whole lump.

* Berington's "Literary History," book vi.
† See Hagenbach, sec. 154, &c.
‡ History of Germany, ccxiii.

THE SUNDAY-SCHOOL TEACHER "AN INSTRUCTOR OF THE FOOLISH" AND "A TEACHER OF BABES:"

A Sermon*,

BY THE REV. J. S. BROAD, M.A.,

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ROM. ii. 20.

"An instructor of the foolish, a teacher of babes."

IF I were asked to point to an institution of pre-eminent usefulness to our generation, I should at once refer to the Sunday-school; and, if to name a character of true Christian philanthropy among us, I should have no hesitation in mentioning the Sunday-school teacher. In a quiet and unostentatious manner, through the agency of our Sunday-schools, and the labours of those who carry out that agency, an incalculable amount of good, undoubted, temporal, and spiritual good, has been effected; and both the church of Christ has been replenished with faithful members, and our country supplied with many useful and loyal citizens. And in not a few cases, where no direct and positive benefit has been discovered, much of an indirect and negative kind has been accomplished; the working of evil has been restrained; the outbreak of vicious passion has been prevented; the current of ungodly practices has been turned, and a check in many instances given to the insidious approaches of infidelity. For, if we would form a right estimate of the advantages resulting from the Sunday-school system since its introduction within the last century, we must bear in mind, not only the good which we know to have been done, but also the evil which we have every reason to believe has been prevented. We may rejoice in the fruits

* Preached in the parish-church of Stoke-upon-Trent, at the first meeting of clergy and teachers belonging to the Church Sunday-school Teachers' Union for Newcastle and the Potteries.

of goodness which we see it has brought forth; but we should be thankful also that, through its working, a number of rank and injurious weeds have been kept from springing up. And, while we may justly mourn over the thick mass of irreligion and ignorance which prevails among our population, we have reason also to bless God for the many patches of righteousness and truth which have been cultivated through the lengths and breadths of the land.

If such then is the fact, it becomes every real philanthropist to employ whatever influence he may possess in the support and furtherance of such a beneficial agency. It becomes us, brethren, to throw whatever weight we may have, in respect of talents entrusted to our occupation, into the scale in favour of our sabbath-schools. With regard to most of us, we have indeed embarked in the cause: we have, some for a longer and others for a shorter time, been employed, in one department or another, in endeavouring to advance the well-being of the children in our various parochial schools. And, on the present occasion, we have met together to promote the same great end; joining together in the bonds of Christian union, and seeking to strengthen one another by Christian counsel; thus employing means which it is conceived and hoped may conduce to the desired result. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. xxvii. 17).

In order, then, that the attempt now made for the furtherance of this good work may be successful, let us implore the blessing of our God and Saviour upon our union, on this the first occasion of our assembling: let us especially crave the assistance of the divine Spirit, the Teacher of truth, upon the present feeble endeavour to set forth, for our mutual edification, the work and office of a Sunday-school teacher, the spirit in which he should engage in it, and the encouragements by which he should be animated. The words of the text, though not primarily spoken of such a character, are in their spirit applicable to them, and may properly be used as descriptive of him and his vocation: he is "an instructor of the foolish, a teacher of babes."

I. Let us consider, first, the work and office of a Sunday-school teacher—"an instructor of the foolish, a teacher of babes."

We must all feel, I think, that in these few words the work and office in question are comprehensively described, both as respects the material upon which the teacher has to work, and the appliance which he brings to bear upon it. He has to deal with human nature in its ignorant and helpless condition: he has to impart the knowledge of a better state; to seek, under the divine blessing, to bring the ignorant and helpless into that better state, that "they may know the only true God, and Jesus Christ whom he hath sent;" and to make the naturally foolish "wise unto salvation through faith in Christ Jesus."

"The foolish!"—and is not the natural state of mankind one of folly? Is it not the invariable representation of holy scripture that the way of sin is the way of foolishness? Who are the wise in the judgment of God, but the righteous? And who are fools, but those who live in sin, and are ignorant of the way of life eternal? And right reason agrees with the decisions of scripture; for surely it is folly to neglect the great end of a man's being, and to come short of happiness, perfect happiness, when it may be attained, not for a few fleeting years only, but for the uncountable ages of eternity? Surely it is folly to waste upon the trifles of time the energies and care which ought to be engaged in the sublime realities of a future and unending condition. Surely it is a gross infatuation to risk that precious jewel, the soul, in seeking to grasp the pomps of the world, or, what is worse, to grovel in the dust of its pollutions. Now, all this is done by men, in whatever condition of life they may be, who are simply "of the earth earthy;" living without God, and without Christ, and, consequently, without any well-grounded hope of an unfailing portion when time shall be no more. It matters not whether, having opportunity of knowing God, and the way of his salvation, they neglect or undervalue it; or, like too many of the uneducated masses of the poor, they are destitute of such favourable opportunity: they have not the true wisdom, and they can only be counted "foolish" in the sight of God.

And this foolishness of the natural state, though it may not be so exaggerated as in more advanced years, is strikingly incident to the years of childhood. It is "bound (says the wise man) in the heart of a child." The same authority has also taught us that "childhood and youth are vanity" (Prov. xxii. 15; Eccles. xi. 10). It is so in the very nature of things. Impressible as the mind of a child unquestionably is, when wrought upon for good, and so easily led in the way of truth, and free as it is from the fixed and wilful prejudices of riper but more sinful age, still its proneness is to wander into the paths of folly: when left to itself it will invariably take the wrong direction, and by degrees develop its inherent corruptions, its sinful tendencies. The soil of the heart, if it be not

cultured for the good seed of the divine word, will be speedily sown with evil principles, and bring forth an abundant measure of foolish and evil habits.

Thus "foolish" are the young by natural birth. And, as such, they are helpless; they are mere "babes" as far as regards spiritual health and strength. This designation of the text sufficiently expresses the natural inability of the children of Adam to recover themselves out of the way of folly, and to bestow upon themselves spiritual growth, and advance in the true life of God. How vain have been the unassisted efforts of men to repair the injury which has been confessedly done to their nature! How miserable the devices of man's own corrupt imagination to direct and help himself in the heavenward road! "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. x. 23). And, if this is true of man in mature life, and in the full exercise of intellectual power, how much truer must it necessarily be of his earlier years, of his untaught childhood and youth!

The Sunday-school teacher has to deal with "babes," not only in the sense just expressed, but almost literally with babes. The attendants at our schools are helpless children, many of them very young, and needing as much care and attention, in a moral point of view, as the very babe which hangs upon its mother's breast requires them in a natural one. It is indeed an affecting sight to witness a band of little ones around the friend who has to instruct them; affecting, inasmuch as they are immortal souls, "tied and bound" in nature's folly, and needing to be delivered from the bands of their frailty and sin; and interesting, inasmuch as there is hope that the deliverance will be effected; that they will be brought to the Saviour, who gives deliverance to the captives by the instrumentality of him whom God has raised up to be "an instructor of the foolish, a teacher of babes." They are the lambs of the flock, the young and tender, who stand in need of kind assistance, of gentle leading, of suitable provision. They are those of whom the good Shepherd spake, when he gave command to his servant Peter: "Feed my lambs" (John xxi. 15). And, if this command pertains in a primary and more emphatic sense to those of us who are specially pastors of the flock under "the chief Shepherd," it pertains also to those disciples of the Lord who have been stirred up to assist us in our work; to every one of you, brethren, whom we hail as a fellow-labourer in the hallowed service, and of whom the words of our text are descriptive: "An instructor of the foolish, a teacher of babes."

The office of such an individual must be of the last importance. It is to impart such Christian instruction, and to teach such divine truth, as may make these little ones wise in the best things, truly "wise unto salvation." It is to "train them up in the way in which they should go;" to bring them up "in the nurture and admonition of the Lord." The Sunday-school is emphatically a nursery for heaven. All schools should, more or less, be such; but the one sole object of the teacher in a sabbath-school should be to instruct for the skies; and it is for want of keeping this in view that some persons of late have been disposed to undervalue the institution, and to look disparagingly upon its services. It is true that it has afforded a means of education to many a poor child, who without it would have been, in the strictest sense, "no scholar:" it has, as we shall see, supplied a vast gap in the educational arrangements of our country for the poorer classes; but, it should never be forgotten, the object of the Sunday-school is not to make scholars in respect of secular knowledge, but only in the school of Christ. Not scholarship so called, but the knowledge of God in and through Christ, the knowledge of man's duty to his God and Saviour and to his fellow-men, the knowledge of what pertains to him as one born for eternity—this is the endowment with which "the foolish," "the babes" in our schools should, by the blessing of God, be enriched. I do not say that the teaching them to read, regarded as an element of education, should be altogether disclaimed; but it is the teaching them to read in order that they may be able to peruse for themselves the word of God, and so become acquainted with the divine will in the revelation given, that ought to be kept prominent as the aim of the Sunday-school. To do this is specially important and necessary in the case of Sunday-scholars, because most of them are the children of parents who are unable or unwilling to communicate religious knowledge to them. It can hardly be said, I think, that even in a thoroughly Christianized community such a school would be without its use in several respects; but it is in the present state of our poorer population that its value is so conspicuous. Neglected themselves in their childhood, and in too many cases under the influence of evil passions in consequence of such neglect, compelled to toil hard during the whole of the week for their daily subsistence, it cannot be expected that such parents should be in a position to instruct their children; and so the Sunday-school teacher happily steps into

their place, and endeavours to supply their lack of service. Bearing in mind this fact, he will at once see the responsible work which devolves upon him; and it should, therefore, be his constant and prayerful aim to instil into the minds of his pupils sound and fixed principles of religion in this their early age, and so to form them to right and Christian habits. At such a time this may be done with greater ease than at any other. The young plant may be trained to assume almost any shape, if bent and turned while it is yet flexible; and thus the tree will hereafter present the appearance of growth designed by the cultivator. To pre-occupy and cultivate the ground should be the aim of the Christian philanthropist: it will not long lie fallow; for Satan and his agents will be assiduous enough in their endeavours to plant it with tares and noxious weeds. If we do not train the foolish and helpless of our race for God, Satan will train them for himself (Deut. vi. 6, 7; Ps. lxxviii. 3-7; Eph. vi. 4; Prov. xxii. 6).

I have spoken of the benefit derived to our country from the institution of Sunday-schools. Even as humble means of secular instruction—though, as we have seen, this is not to be regarded as their main object—they have done good service. And hence the overweening advocates of secular instruction have no reason to look with indifference or distrust upon them. So far from indulging in any feelings of this kind, we have reason to bless God for the untold benefit which has accrued from them in both a temporal and spiritual point of view. Let me quote a few words from one who is regarded as an authority on the subject: "These important institutions were the spontaneous growth of the zeal of religious communities for the diffusion of scriptural knowledge, and were the first advance toward the cardinal idea that the school is an inseparable element of the organization of a Christian congregation. Founded on a conception which has such vast relations (though then imperfectly foreseen), and fostered by intense religious zeal, the Sunday-school, especially in the north and west of England, and in the seats of manufactures and mining, has supplied a means for the religious instruction of the people, which may, by the good providence of God, have contributed to save this country from some great convulsion"*.

After remarking on the extension of Sunday-schools in the mining districts of England, and the opportunity afforded by them for intercourse between the working-classes and those of higher grades on the sacred hours of the sabbath, thus showing "how powerfully the cohesive influence of Christian charity has been in operation between those elements of society among which repulsive forces abound," the writer goes on to say: "The indirect influence of the Sunday-school has, therefore, been most favourable to social harmony and public order. Its direct influence is not less important. A large portion of the population owe the power to read, and whatever acquaintance they have with the holy scriptures, their connection with a religious congregation, and the influence of a religious example, to this school. It has also laid the foundations of public education for the poor deeply in the religious organization of the country. The type of this school has, to a great extent, predetermined the constitution of the daily school, and provided the fabric which, by a natural transition, may be employed in the establishment of an efficient system of elementary instruction, tending, in harmony with the Sunday-school, to complete the work of Christian civilization which has been so auspiciously commenced." "The establishment of Sunday-schools prepared public opinion for more general efforts to form voluntary associations for the promotion of elementary education by means of day-schools"*.

Thus we see that a most pressing want of our country has been, in a measure supplied by our Sunday-schools. There had, indeed, been an agency carefully and wisely provided long before, by our own church, in the catechetical arrangements which were made for the instruction of her children; and, had the directions subjoined to our catechism been fully carried out in every parish, both by the minister, and by parents, masters, and others, having charge of young persons, we should have witnessed a far different and more satisfactory state of things than at present prevails among us. But it is obvious that this agency, however assiduously carried out, could not overtake the demands for juvenile instruction in our thickly-populated and growing districts; and thus the sabbath-school system has most extensively and successfully prevailed in those parts where it was most urgently needed, and where, from the very circumstances of the case, the catechetical appointments of the church could be less effectively brought to bear. In this way, then, has an over ruling Providence met the exigency of our times; and an instrumentality has been set to work which has been emi-

* "The School, the Church, and the Congregation," 5.

* "The School, the Church, and the Congregation," p. 5, 6.

ing from on high upon what they have acquired; and, having all their knowledge sanctified, and light from the Source of light being poured upon their minds, they would become useful servants of God's church, and each one would indeed be, in his measure, and according to his endowments, "an instructor of the foolish, a teacher of babes."

4. Once more. The work should be engaged in with a single eye to the divine glory. When the Christian sets this before his view as the end of his life, he will be carried on to great things: he will not regard ordinary difficulties; nor will he be satisfied with doing little. "This one thing I do," will be his motto—"to advance the glory of God my Saviour; to endeavour, however feebly, to build up the kingdom of my Lord." This will lead him to strive after the conversion of souls: this will lead him to be diligent in duty: this will make him fervent in prayers. All he says and does will have reference to this high end: in the school, his intercourse with his young charge will be to set forth God's glory: in his visits to them at their own homes, at whatever time; in his private studies; in all his conversation, he will keep this in his eye. He will be earnest, diligent, persevering, meek and temperate, doing nothing by partiality, reproving, directing, encouraging: all this, and whatever else he may be or do, will be to "the glory of God." And thus will he approve himself to his heavenly Master, faithful in his sacred work, as "an instructor of the foolish, a teacher of babes."

Such are some of the main principles which should actuate the teacher: we have laid down general principles rather than details, not only for want of time, but also because principles deeply implanted within will easily suggest a practical application to the details of labour. Let but a right spirit be kindled in the heart, and there will be little fear of serious error: an experimental and practical knowledge of the various duties of our sphere will soon be acquired; and thus our fitness for the work will be made manifest.

III. I must hasten, in conclusion, just to notice the encouragements which may be set before the teacher to animate him in his labours. These might be branched out into a variety of particulars; but I shall confine myself to three points which at once suggest themselves.

1. There is the general assurance of success. Enough is said in the divine word to encourage every labourer in the Lord's vineyard, in whatever department, to prosecute his work with assiduity. The simple fact that he labours for God's glory and ma salvation is amply sufficient for the t Christian; but more than this has been forded for his encouragement. He is told t success shall crown his labours; and th labours are, more or less, crowned with expected result. He is told to "train u child in the way in which he should g and he is assured that when the child " old he shall not depart out of it." I lieve that, when the injunction is fully a fairly obeyed, the promise will invariably fulfilled; and that, if indeed trained in Lord's way, he will not, in ordinary cas or easily, or finally, go out of it, and be l And not a few instances might here be corded of such pleasing results. And n only have children been instructed and c verted to God themselves, but they ha proved the means of instruction and c version to their parents and others, sel through their connection with the scho I have already spoken of the benefi direct and indirect, which have accrued, a will doubtless yet accrue, to society from Su day-school teaching. Many individuals ha been raised up in the good providence of Go to occupy stations of eminence and usefuln in their generation, and have proved by th talents and energies that they were not u duly elevated. It is a remarkable fact th but few of our Sunday scholars have be found as criminals in our courts of judicatu and in our jails, and penal settlements. T testimony of Dr. Browning, a pious surgeo and superintendent of convict ships, is im portant. He says: "Of 1,065 prisone who have, in five divisions, that is, on fi different occasions, embarked under my a thority and superintendence for conveyan to the penal settlements of Australia, it h been ascertained that fourteen only had be educated at a sabbath-school" (The Convi Ship, p. 94). The chaplain of a prison New York has also afforded us the followin testimony, that, after tolerably accurate i quiries concerning the convicts in that ja the result was, "that out of more than 5(convicts, not one has been found for any co siderable time a regular member of a sabbat school, and not more than two or three wh have ever attended such a school at all Individual instances of good effected migh be multiplied; but surely, my brethre we want no stronger encouragements tha these facts afford. My own conviction, fro an acquaintance, more or less intimate, wit Sunday-schools for upwards of twenty-fiv years, is, that they have been, and are, in pre-eminent degree, a blessing to our peopl and to our church.

2. Personal benefit will attend the faithful teacher. I have known many cases in which the instructor has been savingly taught from above, while teaching others to read the word of God. And, where he has been, as every teacher ought to be, truly pious, when engaged in the work, the graces of the Christian's life have been called into exercise, and their growth promoted. The natural impatience and selfishness of the heart have been counteracted; pride has been subdued, meekness and love have been fomented, faith and hope have been strengthened, and the Christian character been developed and matured in a way which might not otherwise have been effected. Here, then, is encouragement for you to press forward in your good work: you will be personally blessed in your own improvement; and your heart will be cheered by seeing the improvement of others: the overflowings of gratitude from those whom you have benefited will do you good, and animate you to further efforts. In many ways, indeed, you will reap advantage to yourselves, and thus be stimulated to be "unwearied in well-doing, knowing that in due season ye shall reap, if ye faint not."

3. Lastly. Carry forward your view to the final reward; when your God and Saviour shall acknowledge you as his, as coworkers with him in his kingdom, and when you shall indeed know and feel the full meaning of those precious words: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me" (Matt. xxv. 40). To you who are thus faithful the reward is sure—a reward of pure grace, but one which will be apportioned according to your labours: how delightful, how cheering, how abundantly recompensing will it be, to be recognized and welcomed by those whom you were instrumental in leading to heaven; to be acknowledged by your Master and Friend as those who faithfully served him, and therefore shall reign with him, and enjoy unfailing happiness throughout eternity! Seek, then, more and more of the Spirit of the Saviour, and so shall you have the spirit of your work increasing within you; cultivate a growing conformity to his example; abound in love one towards another, and towards all men; cherish brotherly union and co-operation; and thus you will approve yourselves to the Lord while in the present state, and be recompensed by him in the world to come, each one, faithful in his degree as "an instructor of the foolish, a teacher of babes."

DIVINE TRUTH.

In divine things be never content, never satisfied. God declared himself "well pleased" in his "beloved Son," and truly, because the perfect God was satisfied with perfect obedience. But, for us, contentment in imperfect knowledge of heavenly things is death to the soul. Who is the proud man, the conceited man, the uncharitable man, the blind man, the pitiable man? He surely, who is content with his knowledge, and considers himself perfect even in things of the earth, and pities those who know less than himself, that is, all other men. And what is this man's condition? A stagnant pool, without any outlet or inlet either to replenish or to freshen its waters, which winds and suns are exhausting, and which, if heaven were not most bountiful, would soon disappear; Frozen in winter, muddy in spring and autumn, and dry in summer when man needs its waters most.

But who is that silvery mountain-stream, whose source is in the everlasting snows of heaven-capped mountains? A stream, bounding down from crag to crag, merry in its song, sparkling with its joy, and calling aloud to its fellow-streams as it descends towards the plain, until it has gathered all their waters into one: thence, after refreshing and watering many a golden plain, and many a flock, and many a village, and many a city, it flows at the last "a stream which no man can pass over," into the ocean of eternity, even the bosom of its God! Would that I could be, by God's grace, one drop in the bosom of that silvery mountain-stream! ever advancing, ever abounding, ever going on "from strength to strength."

Such was the course of Christ our Lord and Saviour upon earth. See him, the Fountain of living water, rising on the hills of Nazareth, flowing towards Jordan, making the wilderness to rejoice in God's word, Galilee to be light, Samaria to be peaceful, Judea to be glorious, and the isles afar to be fertile and sing unto God! O who would not be one drop in that mountain-stream of living water from Nazareth, and thus flow on, blessing and being blest, through time into eternity!

JOHN THE BAPTIST AND CHRIST OUR LORD.

John the Baptist prepared for his ministry by being "in the deserts until the time of his showing unto Israel:" that is, in solitude and contemplation he nursed those high and holy thoughts and that prophetic fire by which he was to burst forth, "a burning and a shining light," upon the eyes of a wicked world, slumbering in the darkness of superstition and tradition.

But he, whom "it behoved to be made in all things like unto his brethren," "that he might be a merciful and faithful High Priest," was trained in the house of his parents. Jesus Christ was occupied in the trade of his so-called father: his brothers and sisters (or, perhaps, cousins) were daily around him. He knew a mother's love, and a mother's watchfulness; and he received the blessing of a mother's prayers. In a word, he was subject unto his parents; and with them (as any other dweller in Nazareth) he lived and moved and had his being. And those who know the trials to which even a brother-Christian is now

exposed, from continual intercourse with those who are far from like-minded with him, may have some (but indeed a very small) perception of the agony of spirit daily endured by our Lord as "he increased in wisdom and stature." "The world hateth me," said Jesus. His brethren did not believe on him. He read in the hearts of his countrymen the saying, "Physician, heal thyself." In him was fulfilled the proverb, "No prophet is accepted in his own country;" and he lived to be thrust out of the city of Nazareth, and led "to the brow of the hill on which that city was built, that they might cast him down headlong;" "but he, passing through the midst of them" (the God incomprehensible) "went his way." But the outward act of rebellion and hatred was as nothing compared with the heart of evil imagination within them.

If the soul of the "just Lot" was "vexed with the filthy conversation of the wicked" in Sodom, how much more must the Godhead, which dwelt in the human form of Christ, have been vexed, while conversing daily, for thirty years, with that "wicked," "perverse," "crooked," "faithless," and "adulterous" "generation," among whom he lived in Egypt and Galilee! We can in some degree figure to ourselves "Noah, the priest of righteousness," "while the ark was a preparing" and "the long-suffering of God yet waited:" we can imagine that "righteous man" beholding, with prayers and tears and intercessions to God, the sinful and impenitent generation among whom he was living, about to be swept away by the sure waters of the flood. But what mind of any man, defiled as each is from his birth, "born in sin, and the child of wrath," can in any degree measure the daily trial which the ever-perfect Godhead in Christ Jesus underwent daily, yea hourly, for thirty years in Egypt and Galilee?

Try to figure to yourself the following supposition. Suppose that now, this very day, a power had been given to any one of our fellow-Christians, which enabled him to read the thoughts of the heart of every one he met, to foresee the motive, and to tell the end of every action. Suppose, also, that we all continued to think, speak, and act, in total ignorance of this power. How vile, how wicked, how ignorant, how hateful, how black with evil thoughts and base desires and unrepented sins must each of us appear to him! and yet he could but measure some part of our sinfulness by his own imperfect measure of purity.

Well then, tell me what must that "wicked, crooked, perverse, sinful, and adulterous generation," in which God in man lived, have appeared to Christ Jesus; to him who could exactly measure all the sinfulness of each Galilean by his own most perfect measure of purity; before which "even the angels in heaven are not counted pure"! How must his heart have burned within him, when he saw the idols of this world set up in their hearts, bowed down to, and worshipped; when he heard "the name of God taken in vain," and the "gold of the temple" made sacred by their oaths; when he saw his sabbaths profaned, parents dishonoured under the plea of "corban," violence, uncleanness, theft, and covetousness, walking unreproved in open day! He must have seen God's holy law and prophets placed in l rity than the traditions of the elders. Moses read, and the veil on their he sabbath-day. He saw temple-service teachers blind, and people slow to hea in darkness and the shadow of death hating and hateful to the Jew for her sc Judea, a field of battle for Pharisee, ceremonial, and Sadducee, without re or angel or spirit, and Herodian, worl nous and proud!

Christ must daily have seen all God' this earthly Canaan, a prey to the Ron and his people in the chains of bondage, poral and spiritual. In a word, " unto his own, and his own received Among such it was the will of his only-begotten Son, our Lord, shoul thirty years and more.

Might not Christ truly say, "I looke to take pity; but there was none;

"And for comforters; but I found no
"I am become a stranger unto my br
"Even an alien to my mother's child
"They that sit in the gate speak agai
"And I was the song of the drunkard

In him, who had loved man with a "l passeth knowledge," such as man for even man for God cannot understand, to of all (beyond the roof of his parents) t man, and sympathy, and affection, and of human kindness were denied.

We speak of martyrdom with trembli a martyrdom which endures for hours or days, or, it may be, for weeks; but wh shall describe the martyrdom of "I God with us," for months, and for y for tens of years; "enduring" daily tradiction of sinners against himself"?

Surely no small part of Christ's suff the salvation of man were undergone wh "dwelt at Nazareth, and was subje parents;" a period about which scriptur us little, but on which it becomes the every faithful servant to dwell long and

R.

The Cabinet.

PRAISING GOD.—The window which lets a house doth not benefit the light, but the which the light shineth: so our praising of serve to quicken, comfort, and refresh ours have interest in so good a God; or to edi courage our brethren that they may be an serve so honourable a master; but they add or glory to God at all.—*Bp. Reynolds.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 815.—MARCH 23, 1850.

(Nathan and David.)

BRIEF NOTES ON THE HISTORY OF DAVID.

No. IV.

One remarkable characteristic of scripture biography is that it never conceals the faults of those it pourtrays. The most eminent saints were weak, imperfect men: they yielded to temptations, they defiled themselves with sin. But no false colouring is thrown over their faults, which are traced with as accurate a pen as their excellencies.

We have an example of this in the history of David. That monarch has ever been peculiarly enshrined in the affections of his people, as the favoured person, in whose family Messiah was to be born. It would have been agreeable therefore to the prejudices of the Israelites, could he have appeared almost or altogether a perfect character. But scripture truth relates the lamentable circumstances of a grievous fall, in which he was guilty of adultery and of murder, and continued long in careless impenitence. It required the pointed reproof of God's prophet to make him sensible of his sin.

When, however, Nathan faithfully reproved his sovereign, and the divine Spirit carried home the reproof to his conscience, how bitter was David's grief! He humbled himself deeply before God, and poured forth his feelings in the 51st psalm; which exhibits a striking pattern of that broken heart and contrite spirit which the Lord will not despise.

And God was very gracious to the penitent. He forgave him his foul offence. And, though he chastened him, and made him see what an evil and bitter thing sin is, he did not utterly take his loving-kindness from him. The sacrifices of the law indeed could not do away David's guilt; but

he was taught to look to some more effectual atonement, in dependence on which he could implore the Lord to wash him, that he might be clean; to purge him, and he should be "whiter than snow."

Here are two necessary lessons forcibly impressed upon our minds—one, that but for God's grace we should run into the extreme of rebellion and disobedient transgression; the other, that the most guilty sinner need not despair: a fountain has been opened and "the blood of Jesus Christ cleanseth from all sin." May we learn to walk circumspectly, avoiding the very approach of temptation, and to seek most earnestly the cleansing virtue of the Saviour's blood! A believing view of his death upon the cross will best show us the sinfulness of sin, and prove the only cure for its wound.

THOUGHTS ON THE ATTRIBUTES OF THE DEITY, AS MANIFESTED IN MAN'S SALVATION.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

No. XXIII.

THE GREAT COVENANT OF THE ATONEMENT.

What is meant by the great covenant is the contract in the divine councils, on the fall of our first parents, entered into by the three Persons of the holy and eternal Trinity, for the destruction of the malignant power of Satan and the restoration of man. In this enterprise four distinct parties are concerned: the first is the contracting three Persons of the eternal Trinity, whose benevolence and love are excited, but whose righteousness and justice are involved; secondly, the human race, through Adam's transgression, in rebellion against their Creator, and in captivity under the enemy, but now to be recovered; thirdly, the originator of this rebellion, and the cause of man's loss, as well as the opposing and resisting medium to his recovery and restoration to the divine favour; fourthly, the angels in heaven, whose integrity of allegiance was proved when the author of this rebellion fell through pride and ambition. They know that some great enterprise is in contemplation worthy of the Deity; and, as they adore the second Person as chief in the work of creation, they see that he is about to put down this rebellion. But, although they are desirous to look into these things (1 Pet. i. 12), as yet they have no adequate idea of the great design. They know that the rebellion originated in pride and ambition; but as yet they do not understand that humility is the medium through which it will be quelled, and *that* humility to be manifested in the bowing down of the Godhead of the Lord of glory, the possessor of all that pride aims at. But, though they do not know this, they are assured that, whatever may be done, it will magnify the Father's honour in the face of all his adoring creatures, will add a new gem of glory to his diadem as the fountain of divinity, and will equally exalt the Son, though they do not as yet perceive that this will be through humility, which, through the agency of the third Person, the Holy Spirit, will be henceforth the bloom of honour in all the blessed creatures of God, and the crowning beauty of heaven's brightest radiance.

A covenant is an arrangement between two contracting parties. There are conditions on both sides—promises and performances—with something mutually and presently given and received as pledges of the ratification, and earnest of that which will be finally performed and given, when the promised and stipulated conditions are accomplished. The contracting parties in this great covenant are the Persons of the Eternal Trinity. Man had been created: a covenant had been entered into with him, by the Creator; but, as surety of his race, Adam had failed, and death was the denounced consequence. He now awaits his doom; but his Creator knows his condition, and how he had been betrayed. He interceded in his favour; but to little purpose was it, in his estimation, to rescue man, while the author of his misfortune was permitted to triumph in the success of his malignity. The plan of mediation, on which the atoning covenant now to be entered into is based, is this; that, since the great rebel had gained by his subtlety possession of human nature, that nature should be made the arena on which his power should be broken. And, to accomplish this purpose, mankind should be permitted to multiply, and the enemy should thus have room, length of rein and opportunity, to exert all his subtlety—should be allowed to go to the very extent of his pride and ambition: and then, when all his malignant energies were at the utmost stretch in his arrogant and rebellious career, the Son of God would himself, in his own person, enter that field of Satan's scorn and defiance, the human nature, would conflict with him on his own ground, on his own terms, and, in conformity with the nature of man, would break his strength, but still allow him a defined power to continue the probation of the human race. And as to the human race, in this probation, provision is made that each individual may have a fair opportunity as to whether he will turn to the Saviour, or take the enemy's part, and abide the consequence, but that, finally, those who do turn and adhere to the Saviour should, in that accomplished work called the Atonement, be restored to the now propitiated Father as perfect as if they and their first parents had never offended; for in this, as the Mediator, he should make satisfaction for all the requirements of the divine law—should, instead of man's rebellious disobedience, accomplish and bring in a perfect righteousness, which should be as man's righteousness. And these recovered shall redound to the Father's glory, while they will likewise be the trophies of the Son's self-devotion, and proofs that humility is the chief ennobling quality of all God's happy creatures.

The second and third Persons of the Godhead had been the agents in creation to carry the divine will of the first Person, the fountain of the Deity, into effect. And, though the second takes the lead as "the Word," yet they are conjoined in both the work of creation and salvation. And, while the second Person covenants to strike the blow that should bruise Satan's head and recon-

cile God to man, the third Person has his part in the enterprise, causing man to lay aside his enmity against God, as his conditional part. The Son covenants to take upon him human nature; but, while in that nature, the office of the Spirit should also be discharged as to the assumed human nature, as in all the works of creation and grace throughout the probation and restoration of man. Thus, when Adam was created, the Spirit "breathed into his nostrils the breath of life"; and, when God was about to sweep away with the flood the antediluvian population, he prefaced the work by saying that his "Spirit should not always strive with man." When the second Person assumed human nature, the Holy Ghost, as the power of the Highest, overshadowed his virgin Mother; when the holy Jesus was baptized, and had gone up out of the water, then the Spirit descended upon him in a bodily appearance; and thus his humanity, according to the terms of the covenant, was fitted to encounter the temptations of Satan, which were to be resisted before he entered the ministry of teaching others to overcome like temptations. And, when he had been put to death according to his human nature, the same nature, according to the conditions of justification, was again quickened and raised up by the Spirit, as a pledge of the manner and reality of all mankind being also raised up at the general resurrection. And thus, in all the process, in this respect, there was a parallelism between him and man individually—throughout redemption and salvation; and in finally being presented after the resurrection—according to justification, in perfection before God. The second Person, then, thus effected the possibility by opening a passage into man's nature, which was otherwise wholly occupied by Satan; and by this the Spirit enters, and the new life commences; and at the day of judgment, though the second Person, as the "Word," or the archangel's trump, will herald in the process, and break up the barriers of the grave, yet the Spirit will be the quickening agent, so far as this term refers to the process of the soul's resuming and uniting with its long-severed and dissolved body.

But, while Satan's pride and power were to be crushed by the Son of God's humility, the restoration of man, as the conditions of this great propitiatory and atoning covenant, required the Son, while in this state of humiliation, to take upon himself the degradation to which Satan had reduced the human nature, with its odium in the sight of God, and before the witnessing angels. Debasing himself to a level with man, the terms of the covenant required that he should suffer, though he knew no sin, all that man ought to suffer, should bear the odium of man's guilt in the sight of heaven, and thus prove the perfect integrity of his humility. The utmost point to which this humiliation could be carried was the death of the cross: this, under the load of man's guilt, taken upon himself, was indeed a bowing down of the Godhead, and an emptying of himself, a making of himself of no reputation. In it was concentrated both man's punishment, thus compromised, and also the blow which crushed the head of the great enemy, the serpent, that beguiled Eve. And it was that to which all sacrifices pointed, of whatever description. The sacrifice of Abel, that of Noah, those of Abraham and the Mosaic dispensation, and the multifarious sacrifices and oblations of the heathen world, were, one and all, but types of this one express individual sacrifice, namely, the death of Christ upon the cross. As God and man in one person, he made his soul a sacrifice, a free-will offering and oblation, as to his manhood dying that we might live. His death put an end to all those shadows and types. He died once, and only once. He was in this the alone true and only sacrificing High Priest that ever offered an acceptable sacrifice to God; for all others—even those of Abel and Noah, of Abraham and Aaron—were only acceptable as being forecasting shadows of this. And as our great High Priest and Mediator, our true, real, and only Intercessor, he now liveth, and will for ever live, standing at the right hand of God, with his offering—his own human nature, with proofs upon it, that he has suffered what man ought to suffer; that he has accomplished that which, in the great covenant, was to make satisfaction to offended justice—fulfilling, instead of man, all the requirements of the law, however transgressed; bringing in a perfect righteousness, as the head and crown of human nature, in his own person; and thus testifying that, as the Head is perfect, he will, hereafter, produce all the members of the body—his church—in like perfection, which is the main condition of the great covenant of the atonement. For, through this, God and his beloved work, into whose nostrils at the creation was breathed the breath of life, the everliving soul, are no longer like two persons at enmity: the one (God) is now propitiated and the other (man) lays aside his carnal mind, which is enmity against God; and God and man are now as one, in heart, mind, and affection. Thus God and man, being reconciled to each other, are made as one person—knit together in love; the contact of union being in the Person of Jesus Christ, both God and man, who thus made the atonement.

In the sacrificial offering of Christ once made, by the pouring out of his blood unto death upon the cross, he made an end of all offering for the remission of sin; for his blood, thus signifying his death, cleanseth from all sin. And every pretence of man, however exalted in the eyes of a misguided world, which professes to atone for sin, or cleanse or purify with any other ordinance, or by making a daily sacrifice of Christ's blood or pierced body, as if he might again be offered in sacrifice, is all nothing more or less than a device of Satan, who, for his short time, thus tries the human heart; for in no one subject do the malignity and pride, which he stirs up in the corrupt heart of man, so outrageously show themselves as in the pretence of man—be he potentate, priest, or peasant—doing for himself, or for others, no matter under what presumed auspices, that which Christ did upon the cross. From whatever source, motive, or device that human or priestly merit may be said to arise, it is manifest rebellion against God, insulting his divine majesty with a proud, an ostentatious, a blasphemous counterfeit of Christ's merits.

The death of Christ upon the cross, being the central point of the accomplished conditions of the great covenant of the atonement, is referred to

in various ways, according to the aspect in which it is viewed. Thus: he died instead of sinful man, suffered what man ought to suffer; and his death was therefore a sacrifice, the Lamb of God slain for the sin of the world. He offered himself to God freely, for the sake of man; and therefore his death was an oblation, a free-will offering. He offered himself to God; and his offering, sacrifice, or oblation was full, perfect, and sufficient; in contradistinction to those under the law, which were only shadows of this the substance, and therefore were neither full, perfect, nor sufficient. And, being offered to God to propitiate him, and appease his wrath against sinful man—which it accomplished—it became the propitiation as applied to God, and the atonement, when in it and through it we view it as the means of a natural reconciliation between God and man.

SACRIFICE.

The conditions of the great covenant of the atonement being ratified, the eternal Son of the everlasting Father, as the Messenger of the covenant, hastened to announce the reprieve to man. The conditions, on man's part, were these: obedience was now, as meriting divine favour, out of the question; in its place were henceforth to be belief in the merits of the Saviour, and the confession of the need of redemption. But, because this belief and confession imply a certain degree of obedience, or a constant watch over the feelings and affections, which are themselves either in rebellion, or trespassed on at will by the enemy, a series of external observances was ordained. The chief of this series was an ordinance to prefigure the suffering of the cross, which as a type was to continue, as the event proved, four thousand years. And then, as this looked forward to the event, as the central point of the great covenant, after the event another ordinance was to be instituted in commemoration, which is to continue till all the conditions of the covenant, during man's probation, shall be accomplished.

This first ordinance—which may be called the focus, or foundation, of all others—is "sacrifice," or the making sacred a something at man's cost; figuratively, to come between him and his offended Creator. It chiefly consisted of the shedding of blood; for without this was no remission of sin, no pardon on God's part for man's transgressions. An animal was, by divine appointment, fixed upon: it was put to death according to prescribed rules. This was to show how man's Advocate, the Redeemer, was to die; but, in the mean time, it showed how every man ought to die, as the punishment due to God's broken law. It was an ordinance of hope, expectation, and encouragement, to continue through and to the end of the typical "ages," in our version of the New Testament called "the end of the world.": "But now, once in the end of the world (that is, at the finishing of these ages of types and shadows), hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26). The cross of Christ, then, is the fulcrum, as it were, upon which the lever of salvation rests. But, after the suffering of the cross, the typical sacrificial ordinance of looking forward gave place, as stated above, to one of a retrospective nature—a grateful commemoration, under this view—called the "eucharist," which will continue during the present dispensation.

In this ordinance of sacrifice the sins of the people were, by a divinely-appointed process of ministration, figuratively transferred to the animal about to be slain. And then the doomed victim represented, in the first place, guilty man; and in the second, his Redeemer, with all the guilt of all mankind taken upon himself, ready to die upon the cross. The death of the animal, then, according to prescribed terms of the covenant, was taken in the place of the extremest punishment—which is, the death of those who offered it. And, when the Mediator was duly prepared, having become, according to his own agreement as a condition in the great covenant, a curse for man's sake, the Father, who had hitherto cherished him as his only well-beloved Son, as a consequence of his being in this vicarious condition, withdrew his face from him, loaded, as he then was, with all the guilt of a rebellious world. And hence that bitter cry, while in the agonies of the cross: "My God, my God! why hast thou forsaken me?" At this moment, while striking the blow which bruised Satan's head and achieved man's salvation, the Saviour was also accomplishing the prefiguration of the dying animal. He then, in the agonies of the cross, felt the piercing knife of the sacrificing priest—the pains of death and hell, due to man's sins.

From the brevity of the sacred historian, we have no account of the primary institution of animal sacrifice. But, if we bring the concentrated light of revelation upon this obscure point, we are encouraged to state that it was ordained by the Lord God on the expulsion of our first parents from paradise; and that the cherubim, which kept the way of the tree of life, was a visible "presence of the Lord," like the light which hovered over the mercy-seat of the ark of the covenant; over which also symbolical cherubim waved their wings, as if in anxious curiosity to understand the conditions of this great covenant, which, St. Peter says, they were "so desirous to look into". The first positive mention we have of sacrifice was when Cain and Abel came to make their offerings to God. Moses speaks of it not as a historian describing its institution, but refers to it as of immemorial usage, and its nature and origin well understood. And the mention which he makes of the skins (Gen. iii. 21), as made use of for clothing the guilty pair, countenances the assertion that they were the skins of animals slain by Adam in sacrifice. The next instance is when Noah left the ark; and then we come to Abraham. But that which most peculiarly rivets our attention was the typical intentional sacrifice of Isaac (Gen. xxii.). As an ordinance transmitted from the days of Adam and Noah, we find sacrifice among the heathen traditionally brought down from the origin of the human race, and minutely described by the Greek and Roman writers.

THE PASSOVER.

But, as an advance towards a perfect development by the real event, the substance of these shadows was the ordinance of the passover. This was, in reality, only a more lucid revelation entering into the *minutiæ* of the great sacrifice; while a multitude of other daily and periodical ordinances, throughout the year, adumbrated the

great event of the benefits to mankind as its accompaniments and consequences. The institution of the passover is fully described in the twelfth chapter of the book of Exodus. The substance of it is this: the time had arrived when, according to the promises, the posterity of Abraham were to be brought out of Egypt, where they had long been held in slavery, into the promised land of Canaan, called "the glory of all lands." This adumbrates the slavery of mankind, occasioned by the fall of our first parents, and individual sin, under Satan; and the deliverance by the Redeemer into the glorious liberty of the sons of God while on earth, and the freedom from eternal death, and the entrance into eternal life and glory, in the world to come. Now, the delivery from Satan is through the death of Christ; and the paschal lamb, slain in the passover, was the type of Christ's death. Jehovah had, by the hand of Moses and Aaron, wrought divers special miracles to establish faith in his power and interference. The last of these, up to the quitting of their houses, as the commencement of the exodus from Egypt, was the simultaneous death of the first-born sons of all the Egyptians, as well as the first-born of their cattle. This prefigures, not only the death of the Saviour as the only Son, and therefore as the first-born of God, on account of the sins of man, but also the eternal death of all, on account of the guilt in which the human race was involved by their rebellion against God, and that without respect of person; for even the first-born of Pharaoh, which sat on the throne, was involved in the general destruction.

The Israelites were delivered from the calamity through the passover, typifying the Saviour's death. It consisted of a lamb, which, to make it more accurately as a type to correspond with the Redeemer, was to be a male of the first year, taken from the sheep or from the goats; and it was to be put to death in a manner which points out its typical nature. The whole process of taking it from the flock, the keeping of it from that time to the killing of it, and other particulars, are minutely described; as also the eating of the flesh, and the catching of the blood, and the sprinkling of it with a bunch of hyssop upon the side-posts and lintel of the door-way. All this prefigured the seizing, the insults, and the agonies of mind throughout the mockery of a judicial trial to which the Redeemer was subjected, as well as the bitterness of death, and the outpouring of his blood upon the cross; for, says the prophet, "he was brought as a lamb to the slaughter."

Then, again, the flesh was to be roast with fire, and eaten with bitter herbs and unleavened bread. The fire and roasting identified it with the burnt-offering, on which the heat of divine wrath was expended and the guilty offerer escaped; the bitter herbs with repentance and contrition; and unleavened bread with the sincerity and simplicity of heart of all true believers. The time and manner of its being eaten were no less important as demanding our attention; but they referred to the redeemed, while the lamb itself, in all its parts, typified the Redeemer.

The time was this: the Israelites were on the point of quitting their dwellings to commence their journey towards the promised land of Canaan. They were at the point of departure in the morning, and it was then midnight: they were to escape for their lives; and, warned by Lot's wife, were not to look back, neither to regard their stuff which was with them in the house, because the promise of all the riches of the land of Canaan, made to their fathers four hundred years before, was now in the act of being fulfilled. This was in prospect; but something truly awful was then present. While they were all ready, their loins girded, their shoes on their feet, and their staves in their hands, ready to start off at every moment, eager to be going, impatient of delay, they were at midnight to eat the flesh of the passover in haste, in trepidation, in fear and trembling. And why? Because, while they ate it, the destroying angel was slaying. Well, therefore, might they tremble—well might they cast an anxious eye towards the door of their dwellings, lest the destroyer might not see what was upon its side posts and lintel; or, their faith and trust in God failing, the blood thereupon might not be efficacious in causing him to pass by, or *pass over* the houses in which they were in the very utmost paroxysm of anxiety.

The Israelites, in this situation, prefigure the process of repentance. Man, in his state of probation, is like the Israelites in an enemy's country: Satan, as in the case of Pharaoh, claims the service of his bondsman; but the Redeemer, as the Lord Jehovah, with a high hand, comes to their deliverance. And how is this done? The Lamb of God is suspended on the accursed tree: the blood stains the cross, and all those who take their part with the dying Saviour are safe from the eternal destroyer: he passes over them: they go through a scene similar to the doubts and trepidations of the anxious Israelites in that tremendous night. They know that, although they escape, thousands are lost in eternal destruction. Like the Israelites, they at length quicken into newness of life, and commence their journey. Their old enslaver follows after them, and harasses them with doubts and fears. At length they arrive at the Red Sea—"figuring God's holy baptism—when their sins and the enemy's original claim upon them are washed away: the strength of the spiritual Pharaoh and his host is destroyed, and sin ceases to have dominion over them.

But this feast of the passover more minutely prefigured the death of Christ; and this was the chief characteristic which distinguished it from sacrifices in general. The principle in all was originally the same—the detail was different; and, since it was instituted to continue till Christ's death upon the cross was consummated, it consequently was repeated annually above fifteen hundred times, till that very night before he suffered, when for the last time it was eaten by Christ himself along with his chosen disciples.

We are now approaching the consummation of the stipulated conditions of the great covenant. The ordinance observed yearly, fifteen hundred times, wherein every particular was attended to, except the Israelites actually commencing their journey from Egypt, was the celebration of the feast of the passover; and, as one of its essential accompaniments, it was eaten on the night of the first day of unleavened bread. But it may be

observed that the degenerate Israelites who composed the Jewish nation at the time of the real sacrifice of the passover—the death of the Saviour—were utterly ignorant of its true nature; consequently in their blind zeal for the external ordinance, they slew the Lord of glory.

Now the lamb, in the feast of the passover, was the most defined type of the suffering Redeemer. Its blood was the express figure of the Saviour's blood shed upon the cross: its flesh was the very symbol of Christ's flesh. When they ate its flesh, then they typically ate Christ's flesh: when they sprinkled their houses with blood, or when in the temple service this was officially done by the priest upon their persons, they figuratively sprinkled themselves, or symbolically drank his blood. For, as the body of a man is the safeguard and the container of the life and soul, so every house, wherein, at the institution of the passover, there was a family or household with its lamb, drank in the blood of its lamb, and therefore protected its inhabitants. They therefore may be said to have eaten the flesh and to have drunk the blood of the Redeemer, in eating the flesh and in drinking the blood of the lamb. And, as all was appointed by and ordained of God, it was "the Lamb of God."

THE EUCHARIST.

In this account of the institution of the passover we do not find that the use of bread and wine as household food was prescribed. But the Jews, in after ages, made some addition to the rite as ordained by Moses. They appended thereto a service of "thanksgiving" for deliverance from the bondage of Egypt; and, though it was not known when it was done, or by what authority introduced, yet our Saviour seems to have given it his sanction. In this service they used bread, and also wine, of which they drank from cups. The third of these was called "the cup of blessing" (1 Cor. x. 16). This is the cup which the Saviour took, when he instituted the commemorative ordinance, sometimes called the "supper of the Lord," or the "sacrament of the Lord's supper." From the cup being called "the cup of blessing," or "thanksgiving," the ordinance has occasionally obtained the name of the "eucharist." After the third cup, they sang the hymn called the "Great Hallel," namely, Psalms cxiii. to cxviii. Sometimes after the fourth cup, if they were so inclined, they repeated Psalm cxx. or cxxxvii., and then took a fifth cup.

The term, "the sacrament of the Lord's supper," gives us a complete idea of the importance of this commemorative ordinance, which took the place of sacrifice, and the passover figurative of our Saviour's death upon the cross, the substance of these shadows, and of every other ordinance of a sacrificial nature. The word "eucharist" is sometimes used as if synonymous with it; but it does not refer to the sacramental nature of the ordinance, as prefigured by the shedding of blood, or the divine grace granted to a worthy participation of the consecrated elements of bread and wine, but to the mere giving of thanks for redemption, typified by the bread and wine of the ordinance of thanksgiving appended to the passover service. The institution is described by three of the four evangelists, and by St. Paul (1 Cor. xi. 23). St. Matthew was present (xxvi. 27); and to St. Paul it was revealed from heaven. It commenced at the point of time whereat the typical passover ended, and when, along with the passover, the efficacy of all other sacrifices ceased; for that very night, nay, perhaps in that very hour, wherein Satan entered into the heart of Judas, on receiving the sop from the Saviour's hand, which was the eating of damnation to himself, the suffering of the Saviour commenced, by the withdrawal of the Father's face, witnessed in the agonies of the garden of Gethsemane, and the continuance of these agonies of death and hell, till he bowed his head upon the cross and gave up the ghost, thus consummating the sacrifice which taketh away the sin of the world.

The typical paschal flesh was now, therefore, finished: the prophetical ordinance was ended; and now commenced the historical ordinance instituted in these words: "Do this in remembrance of me." The former lasted from its institution till its archetype was accomplished in the death of Christ, whose blood, discoverable upon those who truly believe in him, causes the angel of eternal death to "pass over" them: the latter must continue till the full number of such believers shall be accomplished, which will be at the end of this present probationary dispensation of the gospel kingdom. While, therefore, they were eating the eucharistic or thanksgiving bread, Jesus took up the bread, and blessed it, and brake it, and gave it to the disciples, and said: "Take, eat: this is my body" (Matt. xxvi. 26). Now, up to this hour, for above fifteen hundred years, and, as identified with sacrifices, from the very fall of Adam, the body of the paschal lamb had, figuratively, been his body; but that was now ceasing to be so; and he now appoints, as its successor, as a symbol of faith, the breaking of bread, which was to be eaten in remembrance of him—that is, of his body being broken in his death, which was to take place on the following day. As the flesh of the paschal lamb had hitherto been eaten as a prophetical type of that death, so was the taking, blessing in his name, breaking, and eating of this bread, and also the cup so taken, so blessed, and so drunk of, to show forth a remembrance of his death till he shall come to a consummation of the great covenant in the day of judgment (1 Cor. xi. 24-26).

As, therefore, the paschal lamb was the lamb of God, type of the Lamb, according to the conditions of the great covenant, slain from the foundation of the world for the remission of sin, so is now the bread and wine a symbol of the same Lamb of God. But let it be observed that the Israelites ate the flesh of the lamb roast with fire, and only figuratively drank its blood; and the disciples, while Jesus was with them, did the same. They neither eat the flesh of Jesus at that time, nor even when his body was taken from the cross; and they never as much as literally drank the paschal lamb's blood, nor that of any victim slain in sacrifice; and therefore there is no pretext for the assertion that the bread, consecrated by any priesthood whatever, may be transubstantiated, and then eaten as Christ's literal, corporeal flesh, nor the consecrated wine drunk as his material blood. Moreover, what remained of the flesh of the paschal lamb was immediately to be burnt with fire; for it lost its sacramental cha-

racter with the conclusion of the instant rite: if not burnt, it might have been profanely or superstitiously used; as if Christ's sufferings might be prolonged beyond the moment when he bowed his head upon the cross, having uttered the significant words, "It is finished." Besides, then, its symbolical nature, which evidently appears in this, there was a prophetic glance at the great apostacy in the Christian church, wherein a presumptuous priesthood, who—as their heathen forefathers carried about in procession the symbols of their gods—in their apostatic devices, it was foreseen, would carry about (as at this day they do) these symbols of commemoration of the Redeemer's sufferings for the salvation of a guilty world, and apply them to a like idolatrous purpose.

At the time of the Reformation, mankind were so enamoured of the idea of Christ being somehow mysteriously, but corporally present in or with the consecrated elements, that it was hard to divest themselves of that which flattered their own fancied personal importance in the work of their salvation. Having rejected the gross and palpable idolatry of transubstantiation, they took their stand upon consubstantiation, and then maintained a corporal presence; as if Christ, in a mysterious manner, hovered around the material elements after consecration, instead of his being present in the operation of the Holy Spirit, in sanctifying the soul of the worthy communicant, strengthening and refreshing it, and intensifying the rays of hope. Our Saviour's words at full length, when he instituted the office, are these: "And as they were eating," says the holy evangelist, St. Matthew, who was present, "Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." That is, though I drink it not now with you, yet, after I have suffered, after my blood shall have been poured out, of which I hereby constitute this wine the symbol, and after I am risen and shall have ascended to my Father, and have sent to you the Holy Spirit, and his dispensation, or my Father's kingdom shall have come, then I, in the Spirit operating upon your souls, and producing that effect which is called a sacrament, shall thus spiritually, and, in effect, really eat this bread with you, and drink this wine with you, and thus shall be really present with you.

In this, let it be observed that, when Christ virtually promises to drink with them in his Father's kingdom, meaning thereby the gospel dispensation, sometimes called also the kingdom of heaven and the kingdom of the Holy Ghost, which was opened and established on the day of pentecost (Acts ii.), he does not say that he will drink his blood, but the fruit of the vine. There is, therefore, no transubstantiation referred to. He does not say that he will be in that fruit of the vine, so as to countenance the Lutheran consubstantiation: he does not refer to any change whatever in the elements, but solely to the act of remembrance: "Do this in remembrance of me." Hence the church of England, when the cup is presented in the holy communion service, uses these words: "Drink this" (not this blood) "in remembrance" that Christ's blood was shed for thee, and be thankful. In the act of consecration she uses our Saviour's words: "Drink ye all of it." But respecting the word "this," which may to some seem startling, when he continues, "This is my blood," it may be observed, that his blood had not then been shed. And certainly that blood then in his veins was not in the cup of wine, which he had blessed and was then handing to his disciples; and, having said that he would afterwards drink the fruit of the vine, after his suffering, he does away with every shadow of pretence that he would drink his own material blood, or any thing else than the consecrated fruit of the vine, when he would afterwards, as at this day, in the congregation of the faithful, drink with his own people in his Father's kingdom.

It is evident, then, that the central point upon which all turned, in accomplishing the conditions of the great covenant of the atonement, agreed upon in the divine councils upon the fall of Adam, was the death upon the cross of man's Redeemer, the second Person of the Holy Trinity, who stipulated to assume human nature, in which, according to the terms of the covenant, he undertook to break the power of Satan, rescue man, and present him perfect, in justification, before his Father's throne, as the consummation of this world's purpose, end, and design. And it is no less evident that a sacrifice of animals was instituted to prefigure this accomplishment of the conditions, and to give the offerers, by anticipation, the benefit of that atonement which the Mediator would thus accomplish. Faith was the bond of the offerer's claim; but, by the suggestion of the wicked one, the heathen priesthood transferred the divinity of the real sacrifice (who, according to this covenant, was to come as the substance of these foreshadowings), first to themselves, and then to the typical animals. And, not content with the mere animal, as human depravity increased, they offered even human victims in sacrifice, and made the worship of God to consist in that which systematically accorded with the utter depravity of their own fallen and corrupt nature.

And now, at this day, in the commemorative institution, an apostate priesthood, as a revival and continuation of the same idolatry, under a somewhat changed aspect, as the substance differs from the shadow, the archetype from the type, and under new names, according to the exigency of each device, use the elementary symbols of commemoration to transfer, as they pretend, the two natures, human and divine, first to themselves and then to the consecrated elements, which they present to the people, their victims, as the really corporeal presence of the Redeemer; for they claim a power of changing the material substance of the symbol, the bread and wine; and then, by eating the bread alone, so changed, they assert—even in the face of the Christian world, with the open outspread pages of the word of God plainly contradicting them—that a similar change commences in themselves. Hence they affirm that

whoever receives this transubstantiated bread from the hands of a real priest of their system, and eats of it, eats and takes into himself that which changes his nature, flesh and spirit, soul and body, into an identity with the Saviour's nature, divine and human. Consequently, what such a changed person does henceforth partakes of the merits of Christ; firstly, atoning for his own transgressions, and accomplishing his own salvation; and, when this is done, leaving a surplus in the keeping of the priesthood, which constitutes the treasures of the church, making God debtor; and upon this stock in the church's funds the priests draw, and transfer the atoning, meritorious ingredient to other less fortunate mortals; and hence the sale of indulgences and the wealth at the disposal of their idolatry. Such perversions and idolatrous pretensions the church of England, in her thirty-first article, calls "blasphemous fables and dangerous deceits."

THE CHRISTIAN'S OBLIGATIONS TO GOD:

A Sermon,

By the Rev. Maiben C. Motherwell,

Curate of Tamlaght-o'-Crilly, County of Londonderry, Ireland.

Ps. lvi. 12.

"Thy vows are upon me, O God!"

These are the words of David, "the man after God's own heart;" an individual whose history affords us incidents of the most thrilling interest. We behold him as the youthful shepherd of Bethlehem, fighting the battle of the Lord with Goliath of Gath; when anointed by the aged Samuel as the future king of Israel, in frequent perils from the ranoorous envy of Saul; and, when seated on the throne, engaged in almost constant warfare, and even driven into temporary exile by the disgraceful rebellion of his son, Absalom. Some of these afflictive dispensations were for the trial of his faith; others, for the correction of his transgressions. The sins into which he fell, although graciously forgiven, were justly punished by him who is of purer eyes than to behold iniquity in his people; and, when brought through solitary chastisement to sincere repentance, we see him in sackcloth and ashes prostrate before the mercy-seat, and in agony of soul uttering the language of heartfelt contrition.

When he indited this and Psalm xxxiv., he was in the voluntary banishment described in 1 Sam. xxi. The land of the Philistines was the selected place of his retreat from the infuriated Saul; and, although in a strange and idolatrous country, he forgot not the God of his fathers, but, surrounded by enemies enraged against him for the slaughter of their champion, expresses the most unreserved confidence in Jehovah, and also his manifold obligations to him.

Now, my beloved brethren, we are expressly told that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16-17). Whether, then, the sacred records teach us by precept or example, we are to follow their unerring guidance; and the more strict our conformity, the more we will adorn the doctrine of God our Saviour in all things.

We are this day assembled in the house of God for the first time since the commencement of the new year*. It is surely a season for serious consideration and self-examination. We are all rapidly gliding down the ever-flowing stream of time, towards the boundless ocean of eternity; and it is a duty, paramount to all other considerations, to ascertain whether our final destination be the peaceful haven of eternal rest, or the troubled waters of despair. May the Holy Spirit, whose office it is to guide our minds into all truth, enable us to form a scriptural estimate of our characters, and so pass through things temporal that we finally lose not the things eternal.

This is a most suitable occasion for us to contemplate our religious obligations. We have just passed one of the land-marks of time in the journey of life. If we look backward to the road already trodden, we shall have many failures and short-comings to mourn over; and, from what has already occurred, we may derive profitable lessons for futurity.

"Thy vows are upon me, O God!" From these words of the psalmist we would briefly take into consideration our obligations to God as our Creator, Preserver, and Redeemer.

I. Our obligations to God as our Creator.

And what is our position? He created us by the word of his power. In him we live and move and have our being. Our bodies so fearfully and wonderfully made, our minds so capable of intellectual culture, and our souls formed for endless duration, are the complicated structures of his infi-infinite wisdom. And, if we look around us, we behold a world created for our use, comfort, and habitation; a world indeed marred by

* This sermon was preached the first Sunday in the new Year.

sin; but a world, even in its disorganization, presenting to our astonished gaze all the grandeur of design which at once points it out as the work of its great Architect. But we must not only look within and around, but also above us, that we may fully comprehend the extent of the creation of God. And, when we take our station with David, and contemplate the heavens as the work of his fingers, the moon and the stars which he has ordained, we shall entertain the same feelings of awe and humility to which he gave utterance in the eighth psalm: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O Lord our God, how excellent is thy name in all the earth!"

If such then be our position, such our privileges, surely overwhelming must be our obligations. To our all-gracious Creator we owe all the energies of our minds, all the affections of our souls, and all the powers of our bodies. From him they originally came, and in his service should be solely and constantly exercised. He, who first called them into existence, and conferred them on us, has but to issue his awful mandate of recall, and our bodies return to the dust from whence they came, and our spirits unto God who gave them. Gratitude demands the promotion of his glory as the sole object of every thought, word, and deed. And how has man, highly-favoured man, performed his duty to God as his Creator? Has he not, by his fall and subsequent alienation from God, frustrated all his benevolent intentions towards him? Has he not obscured, nay, defaced the brightness and glory of the image in which he was created? Hence it is that in our present state of moral degradation we prefer the fleeting and unsatisfying pleasures and occupations of the world to the faithful performance of our obligations to the Author and Giver of every good and perfect gift.

II. We are under obligations to God as our Preserver.

His providence secures to us the constant supply of all our wants, and our continued preservation.

In every respect we are helpless creatures. It is not in man to direct his steps; and even our personal exertions for security and support, unless accompanied by his blessing, would be unavailing. The food necessary for the sustenance of life, and which is viewed as the product of human toil, would not come to perfection, were it not for him who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. God is addressed in Psalm cxlv. 15, 16: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." If we attentively peruse Psalms civ. cvii., we shall perceive the varied modes in which God exercises his providential care over his creatures. His infinite foreknowledge enables him to see the end from the beginning; and his infinite wisdom to guide, with unerring infallibility, the course of events, either in the way of permission or arrangement, to the ultimate consummation of his own purposes of love and mercy, or righteous retribution. His dealings with man may be inexplicable to us. We, in fact, see but in part the stupendous machinery whose every movement his hand directs; and, where we cannot unravel the mystery of his will, we must patiently await the issue. But, while it is our safety not to venture into depths we cannot fathom, it is our privilege to experience the good hand of the Lord stretched forth in our behalf in every hour and occasion of danger. There is none but must acknowledge himself indebted to divine protection every moment of life. And how little do we appreciate such an inestimable blessing! In seasons of disease and affliction, and amidst the frenzied recollections of an accusing conscience, the self-condemned sinner will make a voluntary and apparently sincere confession of sins committed, and solemnly promise future amendment of life; but, when former health and strength are undeservedly restored, temptations prove too powerful, and a melancholy relapse into past transgressions of God's law is the inevitable consequence. How different is the state of the sin-convinced Christian! When the goodness of God has led him to that repentance which needeth not to be repented of, his onward course is as "the path of the just, which shineth more and more unto the perfect day". Crucified to the world, and dead unto sin, as a reigning principle, love, not fear, becomes the abiding motive of all his conduct. Constrained by the mercies of God, he presents his body "a living sacrifice, holy, acceptable unto God, which is his reasonable service", and "is not conformed to this world, but transformed, by the renewing of his mind", that he may "prove what is that good and acceptable and perfect

will of God". No longer the slave of Satan, he becomes the child of God by adoption and grace, and perfects holiness in the fear of the Lord.

III. We are under obligations to God as our Redeemer.

While we are under obligations to God in creation and providence, how much more so are we in redemption! In a sinless state we might, as intellectual beings, admire the Almighty power manifested in the two former developments of his character; but, as sinners, we must adore the infinite wisdom that planned, and the infinite love and mercy that executed the stupendous work of human salvation. In creation and providence we behold Jehovah occupying the throne of sovereignty, the universe starting into existence at his supreme command, and governed by laws of his appointment, his care extending over all, from the highest archangel to the minutest insect; but in redemption he is presented to us as a Father of mercies and a God of all consolation, a reconciled Father in Jesus Christ. In creation and providence we are called on to yield him willing obedience; but, as sinners, we are obnoxious to all the penalties of his violated laws. But in redemption we view him as sending his only-begotten and well-beloved Son, "who knew no sin, to be sin for us, that we might be made the righteousness of God in him", and thereby harmonizing all the apparently conflicting attributes of the Godhead; so that, in the figurative language of scripture, "mercy and truth have met together, righteousness and peace have kissed each other". Well may we exclaim—

> "Love so amazing, so divine,
> Demands our lives, our hearts, our all."

O my beloved brethren, bear, I beseech you, in constant remembrance that, as professing members of the church of God, you are called on for the entire surrender of yourselves to him who purchased you with his own most precious blood. He has not permitted you to perish in fatal ignorance of his will: your happy lot has been cast within the sacred enclosures of his grace. In helpless infancy you were dedicated to his service; and your baptismal sponsors were enjoined that you should be taught not merely the rudiments of the Christian faith, but "all other things which a Christian ought to know and believe to his soul's health."

Let me remind you, my beloved brethren, of the solemn promises and vows then made in your name.

1. The renunciation of sin: "That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

Now, let both old and young pause and consider if such characteristic features have been identified with your past lives. Have your youthful years witnessed your growth in grace keeping pace with your increase of bodily health and strength? or has your early life been a painful scene of violation of the divine law? Have you carefully "shunned youthful lusts which war against the soul," resisting the devil with the whole armour of God? Have your maturer years evidenced a strict obedience to the blessed Saviour's admonition: "Seek ye first the kingdom of God and his righteousness, and" every thing necessary will be "added thereunto"? Have you not rather practically acted a directly contrary part? Forgetful of God, you have sought the things of the world, and, making gold your idol, have fallen down before it; and, totally regardless of the means, you have been anxious to acquire wealth at any risk. This is the reason of so many in the world having their hopes and prospects blighted, notwithstanding all their toil and labour; and, even if successful, their acquisitions constitute their deadliest curses.

2. Faith: which I would interpret as comprehending a sincere belief in the whole revelation of God, as connected with the gospel, as the only plan of salvation: "That I should believe all the articles of the Christian faith."

You will perceive, my beloved brethren, that it was not to the belief of a sectarian creed you were baptized, but "all the articles of the Christian faith." It was to the congregation of Christ's flock, redeemed by his blood, and sanctified by his Spirit, you were admitted. Yes; and, in a catholic spirit, you have been taught to pray "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life." Are these the feelings of affectionate regard which actuate your minds towards all who love our Lord Jesus Christ in sincerity and truth? We may regret that some walk not with us, but they may not be against us; and let us cordially recognize all, who bear the Saviour's image, as fellow-heirs of the heavenly inheritance.

3. Obedience, universal and persevering: "That I should keep God's holy will and commandments, and walk in the same all the days of my life."

Sin is the transgression of God's law; and holiness may be defined as conformity to it. Here, again, permit me to ask you, my be-

loved brethren, has sin or holiness been the great object of your lives? Have you delighted in the law of God, and have his statutes been your song in this the house of your pilgrimage? Repentance, faith, and obedience must be the inseparable companions of the believer. Self-examination will lead to the daily renunciation of sin. The perusal of God's word, under the teaching of the Holy Spirit, will progressively lead the renewed mind into all truth; and the love of God, shed abroad in the heart, will constrain to newness of life. We are told, in the baptismal service, "that baptism doth represent unto us our profession; which is, to follow the example of our Saviour, Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptised, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." I am, then, fully justified in inculcating religious instruction, and pressing its reception from Christian motives, when addressing baptized members of the church of God. But it is a solemn and truthful declaration, that "they are not all Israel that are of Israel". You are in the enjoyment of spiritual privileges: talents are committed to you for profitable occupancy; and, if you be found hiding them, be they more or less, in a napkin, your condemnation will be greater in the great day of final accounts.

In the holy communion of the Lord's supper we especially acknowledge our obligations to God.

What observance of greater solemnity can be presented to our view than the church of Christ on earth commemorating the death of her crucified Redeemer? We lose sight of the true object of its original institution, as 'showing forth the Lord's death until he come," if we view it either as a sacrifice or a mere ceremony. In the adoption of either extreme of opinion we assuredly err; for what says St. Paul (1 Cor. x. 15-17)? "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body: for we are all partakers of that one bread." It is, therefore, an act of spiritual communion between Christ as the head, and his church as his members; and we consequently pray, 'Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may ever more dwell in him, and he in us." Let us, my beloved brethren, endeavour at all times to realize so solemn a transaction; and, when we approach the holy table as "unworthy to gather up the crumbs under it," we shall truly be enabled to "offer and present unto God ourselves, our souls, and bodies, a reasonable, holy, and lively sacrifice." Our minds, influenced by such feelings, will have a strong and abiding impression of the inconsistency of living unto ourselves, when we return to the world and its engrossing occupations: our treasure will be in heaven, and our hearts there also. In the former of the two prayers just quoted, we supplicate to be made partakers of the divine nature; and do we evidence to the world that such is the case? In our intercourse with the world, we seem ashamed to acknowledge even what we have prayed for both before and after partaking of the emblems of the broken body and poured-forth blood of the blessed Redeemer. While the world is, as it were, shut out from our view, we utter the language of deep humility, and express our earnest desire for purity of heart and life; but, when the world gathers around us, we are entrapped in its snares, we imbibe its spirit, we regulate our conduct by its maxims, we imitate its practices; and alas! how many have been, and will be, engulphed in the world's final and irremediable doom! The vows of our God are upon us; and, instead of being his faithful soldiers and servants, we prove ourselves the veriest traitors to his cause. Surely it is of his great and manifold mercies we are not consumed, because his compassion faileth not.

Were we merely to take a minute retrospect of the past, and review all the undeserved mercies we have received, we may indeed, with the patriarch Jacob, erect our respective Ebenezers, and inscribe on each, "Hitherto the Lord hath helped me." How many of our fellow-mortals have been swept away in the scourge of famine and disease which desolated many districts of our country! and how many of our fellow-worshippers in this house of God have been called hence, to be no more seen amongst us! Their seats in the sanctuary are for ever vacant: others, indeed, may occupy them; but time with them is more. What a momentous consideration! I earnestly beseech you to consider without delay whether you have a comfortable assurance that, when the hour of your departure shall have arrived, you will be gathered to "the general assembly of the first-born", or "a fearful looking-for of judgment and fiery indignation" from the presence

of the Lord, for your unfulfilled obligations and unforgiven sins. It is recorded of Enoch that "he walked with God, and was not; for God took him." What an honourable testimony from the pen of inspiration to his religious integrity! Shall such be said of you, my beloved brethren? or shall it be written of you in the book of God's remembrance, that, as unfruitful branches of Christ, the living Vine, you are to be lopped off, and cast into the fire of God's righteous indignation.

Whether our future lives be long or short, "now is the accepted time, now is the day of salvation." The church of Christ, into which you have been baptized, is a school of discipline to train you up for heaven; but your mere outward connexion with it will not ensure your admission into the presence of God. Baptism, unless accompanied by "the answer of a good conscience toward God," will not save you: the mere reception of the holy communion will not afford you a passport to the inheritance of the saints in light, for which you have not been made meet partakers by the Holy Spirit: your ministers cannot reconcile you to your offended Maker. But, blessed be God, Jesus Christ the righteous is "exalted a Prince and a Saviour to give repentance unto his people, and the remission of their sins." He is the great High Priest, who is touched with a feeling of your infirmities;" and, as your King, his strength is made perfect in your weakness. You must, then, flee unto him as your refuge from the coming wrath; for he has promised never to cast out any, who come unto God through him. His precious blood will cleanse you from all sin; and he will make you to will and to do according to God's good pleasure. In him you will find rest unto your souls; and he will guide your erring footsteps into the narrow path which leadeth unto everlasting life. And then, though you must with David acknowledge that the vows of God are upon you, you will with adoring gratitude rejoice that your divine Surety has, by his obedience unto death, "finished transgression and made an end of sins, and made reconciliation for iniquity, and brought in an everlasting righteousness", which is unto all and upon all the spiritual Israel of God.

THE FULFILMENT OF THE SCRIPTURE.

"When Joseph arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son" (MATT. ii. 14, 15).

THE words "out of Egypt have I called my Son" are from the prophecy of Hosea (xi. 1). They describe a past event in the history of Israel. How then are they prophetic? This shall be the first inquiry; afterwards I will explain the meaning of the prophecy; and then point out its fulfilment.

God adopted Israel as his son (Exod. iv. 22), and committed to them his word, that they might be witnesses of his truth among the heathen for their salvation. Standing in this relation to God, Israel became a type of the Son of God, who came into the world to bear witness unto the truth (John xviii. 57, and Acts i. 8), that "the world through him might be saved;" and things that happened to them were ordained of God to prefigure events in the life of Jesus Christ. A typical transaction, therefore, occurring to Israel was prophetic; hence the historic description of such a transaction would possess a prophetical character*. That which was signified by the type is also signified, and intended to be expressed, by its description: the latter, therefore, is prophetic; and, when the antitype comes to pass, both the type and the scripture are fulfilled. The bringing of Israel out of Egypt being then a typical event, the record of it by Hosea is a prophecy.

Though the type and prophecy must be the same, they need not be co-extensive in meaning. When the typical transaction admits of various aspects, as in the case of Israel being brought out of Egypt†, the historic description may limit it to one view. This, I think, has been done by Hosea; and hence this prophecy does not signify "all that was designed and prefigured by Israel's sojourn in Egypt, and subsequent deliverance." Professor Hengstenberg, who can only be taking a partial view of the type, explains it as manifesting the providence of God in the preservation of Israel in Egypt. "Not of his own choice, but led by a series of the most remarkable providences, at the express command of God, Israel journeyed to Egypt. He thus escaped the ruin which threatened him in the land of his proper destination. He was there prepared for it; and, when this preparation was completed, in accordance with the divine promise previously given, he was conducted into the land in which it should be realized. The same providence of God, which there took this method for the preservation of his kingdom, at that time connected with the existence of the typical Israel, even now employs the same means where its hopes are concentrated in the person of its future Head. Egypt must afford him a place of refuge until the danger is over" (Christology of the Old Testament, Micah v. 1). The rev. Richard Chevenix Trench gives the same explanation: "Alike for Israel and for Christ, Egypt was a place of shelter. They went down thither

* On this subject, see that excellent work, "Fairbairn on the Typology of Scripture," vol. i. chap. 5.

† This event may be viewed, as it respects, Israel the redeemed, or the Lord the Redeemer, or the love of God in the redemption; and in each view it is typical.

hen in danger of perishing by famine, he by the vord. It was in each case not by the will of an, but under the direct leadings and inter-sitions of God's providence, that he and they ught shelter in a land, which, as eminently the nd of idols, the unclean land, might have seemed forehand the unfittest for them. Both were us withdrawn for a season from the true land hich was appointed to them as that in which eir work was to be accomplished; but to which, ter a temporary stay in Egypt, in both cases ey returned; Israel being called out of Egypt show forth the glory of God to the world as a like, and only in a far higher, sense was hrist" (Commentary on chap. ii. of St. Matthew, 89). But in this explanation the point fixed by the prophet, namely, that of Israel being lled out of Egypt, is almost lost sight of. oreover, it is open to the objection that, when ention is made, in the scriptures, of Egypt, as the ace from whence Israel was brought, it is always scribed as having been the place of their bond-ge, and not of their refuge. Obedience is re-uired from Israel, because the Lord had brought em "out of the land of Egypt, out of the house bondage." In all their generations they were minded, in sanctifying the first-born, that Egypt d been the place of their bondage" (Exod. xiii.). Their exaltation, and the extension of their minion throughout the earth, was pledged to em by the Lord having brought them out of gypt, or redeemed them from their enemies" umb. xxiv. 8). And this view of the state of rael in Egypt is required by the prophecy. The ophet, to move them to return to the Lord, calls eir attention to the source of the Lord's work on eir behalf, namely, his love. "When Israel as a child, then I loved him, and called my son t of Egypt. I taught Ephraim also to go, king them by their arms; but they knew not at I healed them. I drew them with cords of man, with bands of love" (Hos. xi. 1-4). But ey refused to return, and went back in heart to gypt, by worshipping idols. For such folly and gratitude the Lord said they should return to eir Egyptian state—one of suffering for sin Hos. viii. 13), out of which he had called them. he Assyrian should be Israel's king, because ey refused to return (Hos. xi. 5). Israel in gypt were under cruel oppression and hard ondage; but "in all their afflictions the Lord as afflicted, and the Angel of his presence saved em: in his love and in his pity he redeemed em." The love of God was manifested in calling rael out of Egypt: in this, and not in his pro-idence in preserving them there, does the pro-hecy refer and the type consist. That he, who loved the adopted son, would in a greater de-ree, the object being more worthy, love his only egotten Son, is then the meaning of the pro-hecy.

There appears, at first, a difficulty in applying e prophecy, in this view, to Jesus Christ, in-much as in Egypt he was not under bondage. ut, when it is remembered that the bondage ate of Israel in Egypt was the outward repre-ntation of the soul in captivity to sin, it is at ce seen that in this particular there could not be y agreement between Israel and Jesus Christ. esides, the prophecy, as has been shown, refers not to Israel's residence in, but to their being called out of, Egypt. Its fulfilment, moreover, must not be looked for exclusively or chiefly in external circumstances. The calling of Jesus Christ out of Egypt—the representation of the kingdom of darkness—was in itself an act of love; and this coincidence pointed him out as the person in whom the truth signified by this event to Israel would be fully realized. He was therein seen to be the beloved Son of God, the object of his heavenly Father's great love; and thus the prophecy was fulfilled. But in his preservation throughout his work of redemption, it was being continually fulfilled in him; for he abode in his Father's love. "The Father loveth the Son, and hath given all things into his hand" (John iii. 35).

The subject is full of encouragement and exhortation. God is love. This is manifest in our redemption by his Son—in his having called us "from the powers of darkness into his marvellous light." And, after such a proof of his love, "shall he not with him also freely give us all things?" Let it be our endeavour to abide in his love. "If ye keep my commandments," said our Lord, "ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. This is my commandment, That ye love one another, as I have loved you."

J. E. W.

SELF-APPLICATION OF GOD'S WORD*.

THE conversation this morning was on the sabbath-day duties, and the necessity of a strict self-retirement as much as possible. "Were I you, ma'am, I would always both go and come away from worship by myself: an injudicious remark, even from one of God's dear children, may send you home uncomfortable and disturbed: do not join any one. A lady said to me at the church door once, as I was coming out, 'Mrs. Davis, the sermon was not applied to me to-night; W——— did not apply the word.' 'Apply the word, ma'am! no minister ever yet applied the word of God. God himself applies the word, ma'am; no minister that ever entered a pulpit can do it, until God touches the heart, and sends the grace.' I cannot bear to hear a minister found fault with. My dear lady, Christ sends the minister he pleases, and the one that is qualified to work his will, and give his message for the time being: if any speak against that minister, I tell you, it is as much as dictating to the Lord; as if they said presumptuously, 'You have not done right in placing so-and-so here.' Many an affliction, many a trial, many a bitter cup does the Lord give them for their grumbling: 'You were

* From "Memorials of Ann Davis, an eminent Christian in humble Life." London: Hamilton, Adams, and Co. 1849. This is a very interesting record. Mrs. Davis was an uneducated woman, and many of her remarks are homely; but they breathe a truly Christian spirit. And, though occasionally a statement is made with which we may not agree, yet there is so much genuine piety evinced, such an exemplification of the power of the gospel in this humble member of the Saviour's flock, that the memorial is likely, we think, to meet with much acceptance among those who love to trace the workings of God's mercy in the hearts and lives of his people.—ED.

unworthy of hearing my servant: now I will lay you up—you shan't stop here; I will confine you to your room.' O, it is a blessed thing to have our wills so brought to the Lord's, that everything seems right in our eyes, and that we can receive all from him, our gracious and loving Father. Be much in closet worship: it is very beneficial to advance the soul in growth of grace and communion with the Lord. We are to watch and pray—watch when our prayers are answered: how much of enjoyment we lose when we do not gather up the fragments, that nothing be lost, not the least of God's evidences that he is with us: this is living by faith; and how little we think of acknowledging the mercies we receive day by day! I say, my dear lady, this is not only ingratitude, but downright insult. If we had an earthly sovereign loading us with benefits, we should be glad enough to thank him. We are beggars—importunate beggars; and yet how often are we discontented with what he is pleased to send us, because it is not what we want ourselves! thinking, in our own conceitedness, we know the best. What is for us is ticketed and directed to each of us from his treasure-house, determined from the beginning of the world. God looks at Christ; and, as members in Christ, God sees us the same as he sees his Son."

GOOD FRIDAY.

THE appellation seems peculiar to the church of England; for the Saxons called it "long Friday," from the length of the ceremonies formerly used on that day. Its ancient and more common name is "holy Friday," or "Friday of the holy week."

Offices called "tenebræ," or darkness, are sung in the church of Rome on this day, and the day before and after. At the conclusion of the service the lights are extinguished, and a solemn silence follows, which is broken by a noise made to resemble the rending of the veil of the temple. On the night of Good Friday the hundred lamps that are burning at St. Peter's at Rome, over the tomb of the apostle, are extinguished; and an exhibition follows of a stupendous cross of light, the sublime idea of Michael Angelo, which, shedding its lustre through the church, and over the heads of the penitents and the spectators, affords an animated and impressive spectacle.

The "cross-buns" eaten on this day, and having the figure of the cross impressed upon them, have their origin probably in a consecrated bread used by the Greeks in their sacrifices, called "βυς or βυν," or "boun," referred to by the prophet Jeremiah (vii. 18, and xliv. 19), whence the modern name "bun." It is the most popular relic of Romanist usages which has survived the Reformation in England. Of he uses of the cross which it bears, we have a very dainty touch of apocryphal erudition, in reference to its special virtue on this day. "St. Teresa assures us, in her own life, that one day the devil by a phantom appeared to sit on the letters of her book, that he might disturb her at her devotions. But she drove him away three times by the sign of the cross; and, at last, having sprinkled the book with holy water, he returned no more" (Alban Butler's "Moveable Feasts").

Good Friday was among the holy days in "good old times," when a sermon was preached at St. Paul's Cross, at the western end of Cheapside.

The consecrated loaves of the papal church, the type of our hot-cross buns, are bestowed by the priest just before the flock is dismissed, by way of alms to those who from any impediments could not receive the host, made like these, of flour and water, from the same dough which supplies the consecrated wafer. They are marked with a cross, like our Good Friday buns.

NOTICES OF BOOKS.

WE have received various books, which we desire to notice.

"The Teachers' Collect-book; or, the Collects analyzed and illustrated, for the use of teachers in Church of England Schools." By the rev. Henry Kitton, curate of Oswaltwhistle, Lancashire. London: Guillaume. 1850. We think that teachers will find this little work an useful manual.

"The Works of Creation illustrated." By Mrs. Best. London: Darton and Harvey. Bath: Binns and Goodwin. This pleasingly-written volume is well adapted for young persons. But the illustrations are not of a very high order.

"Gleanings from British and Irish Ecclesiastical History." By the hon. Barbara Bedford. London: Wertheim and Macintosh. 1850. The authoress states that this book is of limited pretensions, and that its materials were gathered as a mental solace during periods of severe affliction. The style is somewhat harsh and unformed; and we can hardly look for the severe accuracy, which should characterise church history, in a volume so composed. But the leading facts are in general faithfully related, and the sentiments expressed are praiseworthy.

"Rachel Cohen, the Usurer's Daughter." By Mrs. Kemp. Bath: Binns and Goodwin. This is an interesting tale, which will well repay the reader. It exhibits the steps by which two individuals of the race of Jacob were led to embrace the divine Saviour.

"Facts and Opinions for Churchmen and Dissenters." By a schoolmaster. London: Partridge and Oakey. 1850. *We* are inclined to think it desirable that a person should know something on a subject, before he begins to write about it. "A schoolmaster" is evidently of a different opinion; and accordingly, his book is a very droll affair, making wondrous confusion of names, dates, history, grammar, &c. We hope that "Westminster training" is not to be estimated by this specimen.

"Outlines of Physical Geography, descriptive of the norganic matter of the globe and the distribution o organized beings;" designed for the use of schools By Edward Hughes, F.R.G.S., head master of th royal naval lower school, Greenwich Hospital. London: Longman and Co. 1849. We are exceedingly

pleased with this volume: it contains a mass of most valuable information, exceedingly well put together. There are eight excellent illustrative maps.

"A Manual of Explanatory Arithmetic." By the same author. Longman and Co. 1849. We are also pleased with this book.

We have, moreover, received "The Childrens' Missionary Magazine. Vol. ii." London: Nisbet and Co. 1849. "Gregory Krau; or the Window Shutter;" translated from the German of Dr. Barth. Edinburgh: Paton and Ritchie. 1850—an instructive story. "Popery, its alliance with Paganism;" translated from the French. Bath: Binns and Goodwin—we cannot say much for this book. "Index to scripture Readings, containing references to chapters or paragraphs;" by H. N. Champney. London: Wertheim and Macintosh—a very useful little tract. The "National Cyclopædia;" part 37. London: Knight and Co.—containing a great deal of matter. "Sharpe's Magazine;" part 52. London: Hall and Co., of which we have frequently spoken before. "The Duties of Deacons and Priests in the Church of England compared; with suggestions for the extension of the Order of Deacons, and the Establishment of an Order of Sub-deacons;" by ven. W. H. Hale, M.A., deacon of London, &c., &c. London: Rivingtons. 1850. "The Covenants Distingnished: a Sermon on the Restoration of the Jews;" by the rev. Hugh McNeile, D.D., incumbent of St. Paul's Church, Liverpool. London: Hatchards.

The Cabinet.

FLEE TO CHRIST.—If thou wouldst have thy conscience and heart purified and pacified, and have thy life certified, go to Christ for all, make use of him; as of his blood to wash off thy guiltiness, so of his Spirit to purify and sanctify thee. If thou wouldest have thy heart reserved for God, pure as his temple; if thou wouldest have thy lusts cast out that pollute thee, and findest no power to do it, go to him: desire him to scourge out thy filthy rabble, that abuse his house and make it a den of thieves. Seek this as the only way to have thy soul and ways righted, to be in Christ, and then walk in him. Let thy conversation be in Christ: study him and follow him: look on his way, on his graces, his obedience, and humility and meekness, till, by looking on them, they make the very idea of thee new, as the painter doth of a face he would draw to the life; so behold his glory, that thou mayest be transformed from glory to glory; but, as it is there added, this must be "by the Spirit of the Lord" (2 Cor. iii. 18).—*Abp. Leighton.*

CONTEMPLATION.—St. Bernard sweetly compares contemplation to the eagle; for, as the eagle is still fastening her eye upon the radiant beams of the beautiful sun, so contemplation is still viewing the glorious beams of the Sun of Righteousness: it is still conversant about the high and profitable things of salvation; or else I may compare it those birds of whom David speaks, who build their nests by the altar of God. This is that celestial bird that builds her nest about the throne of glory: this is the bee which flieth into the sweetest gardens, and sucks honey from every flower of paradise. By meditation I can converse with God, solace myself in the bosom of my Beloved, bathe myself in rivers of pleasure, tread the paths of my rest, and view the mansion of my eternity. What makest thou then, O my soul, in this valley of tears? Up upon the mount, and view the land of promise. What makest thou in this wilderness of trouble? Up upon the wing, and take thy flight to heaven: let thy thoughts be where thy happiness is, and let thy heart be where thy thoughts are: though thy habitation may be on earth, yet thy conversation shall be in heaven.

Poetry.

THE MISSIONARY CHURCH OF ENGLAND.

BY THE REV. GEO. BRYAN, M.A.

(For the Church of England Magazine).

Now raise the light of true love high,
And bear it round the world,
Ere scorched beneath an angry sky,
Or down to darkness hurl'd.
"Come o'er, and help," the nations call,
Heart-broken and in ban,
Till pluck'd from error's ruthless thrall,
And heaven descend on man.

Immortal dowers of might and mind
Have marked our Anglian way,
Since truth, sent forth to heal mankind,
Transformed our night to day;
And shall we stem the rolling flood,
Or shade the sun from view,
Which, lighting one domain for good,
Might light a million too?

Bold emprize freights into our hands
These brightest boons, and best,
Which nature rears in distant lands,
And wears about her vest;
And shall not we our living lore
Bear out to hearts that err—
God's word, our free-will offering for
Gold, frankincense, and myrrh?

Then onward to the darkling wild,
Our church itinerant thou!
Trained up in life-paths from a child,
And braced for conflict now;
And, when the desert bloweth
On mountain-path or plain,
Pass on, encountering sin and death,
Till home-land peers again.

Far off, in fair Australia, we
Behold and bless the morn
Of good things to descend in thee
To ages yet unborn:
In Judah's land, on China's hills,
And down by Ganges' tide,
Eternal founts gush out in rills,
And spread on every side.

Truth, ever young, in ancient forms
Of faith ascends to light
Along hot Afric's cape of storms,*
And Calpe's† frowning height,
And o'er, where great Columbia reigns
In many a beach and bay,
Cities, savannahs, and domains
Far down to closing day.

* "Cape of Storms"—the early name of the Cape of Good Hope.

† "Calpe"—the classical name of Gibraltar.

O, why unto the Angles' land
Hath God's own right hand given
Empire, and honour, and command,
There, at the ends of heaven,
But that our sons should bear as far
Glad tidings, great and true,
To souls beneath the morning star,
And 'neath the evening too?

Therefore extend we, and enlarge
The boundaries of our love,
To reach our old earth's misty marge,
And to the new above;
And north and south and east and west
Shall grow a glorious fane
For him, who erst made all things blest,
And so makes blest again.

Henceforth, where lives Britannia's law,
Bid holy churches rise—
Minsters, to touch men's hearts with awe,
And tame them through the eyes;
While priestly watchmen sound alarm
Of fire-storms in the sky,
And bend beneath the Almighty arm
Until those storms pass by.

Bid holy book and common prayer
Unto the nations tell,
In their own tongues, the things that are
Unheard, invisible,
Save in the hearts that know the sound,
And have the eye to scan
Bright angels' world beyond the bound
Of these dim walks of man.

Aid young Augustine's living lights*,
And lead adventuring youth
Up deftly through the depths and heights
Of language as of truth;
Like Martyn† and great Morison‡—
Stars o'er your marble halls—
And bright shall shine the aspiring one
On whom their mantle falls.

O, who may tell how truth shall spread,
When native teachers rise,
In every realm, to call the dead,
And train them for the skies:
Our sable brethren§ have gone o'er
Where noble Cyprian trod;
And Ethiop's land shall sing once more,
And stretch out arms to God.

And may our's, at the jubilee
Of nations, in its lot
Stand glorious, as the good will be
Who never knew the spot
Of evil, or have bled for crime,
And, contrite and forgiven,
Gone forth to tell, from clime to clime,
The way, we found, to heaven.

And may her children, loved not less
For distance, in their prayers
Think of the mother's happiness,
As she hath thought of theirs;

And who apart each other so
Aid, shall together rise
'Bove earth-storms in the way they go,
And greet in Paradise.

Hadley, Nov. 1, 1849.

* Saint Augustine's missionary college, at Canterbury.

† Henry Martyn—translator of the New Testament and the Book of Psalms into Persian.

‡ Morison—translator of the bible into Chinese.

§ Mr. Maxwell and Mr. Nicol, natives of Africa, were admitted to holy orders at the Michaelmas ordination of the bishop of London, in 1849, and are appointed to serve in Africa.

THE WIDOW OF NAIN.

BY THE REV. J. S. BROAD, M.A.

(For the Church of England Magazine.)

"Now when he came nigh to the gate of the city, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And, when the Lord saw her, he had compassion on her, and said unto her, Weep not."—LUKE vii. 12, 13

WHO does not weep when those they love
Are snatch'd away,
And shrouded early, ere their sun
Hath reached its day?
Well might that widow'd mourner shed
A mother's tears,
And wail to see her best belov'd,
In spring of years,
Cut off—like some frost-bitten flower,
Before its bloom
Had time to open—and her hopes
Laid in the tomb.

'Twas sad to follow him, on whom
Her heart repos'd,
To that cold dwelling, whose dark gates
So oft have clos'd
On earthly joys and loves—'twas sad
That train to see
Move slowly on, each eye bedewed
With sympathy:
Who would not pity in her grief
That stricken one?
Who would not mourn so early lost
The widow's son?

Yet, weep not, mother: One is nigh,
The widow's friend,
Whose sympathizing love can make
Thy sorrows end:
He speaks, and bids thee shed no more
The bitter tear:
He speaks, and with almighty hand
Arrests the bier:
Lo! at his word the dead awakes—
His heavenly voice
Brings back the soul—that bleeding heart
May now rejoice.

O weep not, mourners, there is One
Will dry your tears:
All powerful is the Saviour's love
To quell your fears.
His word can raise the living-dead—
The dead in sin:
His touch can move the soul, and give
New life within.
Great Saviour, grant us now to feel
Thy quickening grace,
And raise us at the last, to see
Thy glorious face.

St. George's, Newcastle-under-Lyme.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 816.—MARCH 30, 1850.

(Shittim Wood.)

TREES, SHRUBS, &c.

No. XXXVIII.

SHITTIM.

We find shittim wood and the shittah tree repeatedly mentioned in scripture. Various parts of the tabernacle were to be constructed of this material. It becomes, therefore, a point of interest to understand what production of the vegetable kingdom is intended by the term.

In all probability some kind of acacia is meant. The acacia is an extensive genus of trees or shrubby plants, found, for the most part, in tropical climates. Some of the species produce catechu and gum-arabic: the bark of others yields a large quantity of tannin. Of this elegant family nearly three hundred varieties have been described. Of these the *acacia gummifera*, or the *acacia Seyal*, would seem to be the shittah tree of scripture. Both these species grow abundantly in the valleys of the region which the Israelites traversed for forty years, and both supply products which would

be valuable to the tribes. The *acacia Seyel* grows to a height of fifteen or twenty feet. The *acacia tortilis* is also a tree very common in the neighbourhood of Mount Sinai.

A reference to the shittah is made in that striking prophecy of Isaiah, in which the glory of gospel grace and the happy condition of God's people are foreshadowed: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil-tree. I will set in the desert the fir-tree, and the pine and the box-tree together; that they may see and know and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. xli. 18-20).

THE CHRISTIAN'S AWAKING TO BE SATISFIED WITH GOD'S LIKENESS:

A Sermon

(For Easter-day),

By the Rev. J. N. Pearson, M.A.,

Incumbent of Trinity Church, Tunbridge Wells.

Ps. xvii. 15.

"I shall be satisfied, when I awake, with thy likeness."

That Jesus Christ did, in a special and transcendant manner, bring "life and immortality to light", is a truth than which none is more solidly supported by scripture and experience. The heathen were in complete darkness on the all-important subjects of the immortality of the soul, and a future state of retribution, except indeed so far as that darkness was relieved by a few sparks struck out by painful efforts of reasoning, or by some faint gleams that travelled into the nearer regions of Gentilism from the solitary seat of pure religion. But, look at that solitary seat, the land of Judea itself; and, while you find it in possession of an immense advantage, as to the knowledge of those great subjects, over every other land, you will still see reason to conclude that divine wisdom had not imparted that knowledge largely. The information, possessed by the Jews on the connection of man with a future state, appears to have been quite elementary. Still they were generally in possession of the capital truth, that to the present life another will certainly succeed, in which the apparent inequalities of the divine administration will all be vindicated and set to rights. They knew, or might have known from their sacred books, that this life is a state of probation and discipline; that the present is a scene of shadows, about to be absorbed in stupendous realities; that time is the vestibule of eternity. With these truths they ought to have been acquainted, since the volume of the Old Testament is sprinkled with allusions to a futurity now veiled from our eyes, but infallibly determined, of bliss or misery. It is all but certain that such a futurity must have been an article of the Hebrew creed, or the following appeal of Jehovah could not have been appreciated, or even comprehended: "O that they were wise, that they understood this, that they would consider their latter end!"—better rendered "after-state." In theory, then, the Israelites admitted a future existence, but failed to consider it, or lay it to heart. The language of Balaam also, a prophet, inhabiting a district in which the lamp of patriarchal theology still burnt dimly, asserts the same great truth, as we find recorded by Moses in the book of Numbers: "Let me die the death of the righteous; and let my last end [my after-state] be like his." What means the wise king by that saying: "The righteous hath hope in his death"? and, again: "The day of his death is better (to the righteous man) than the day of his birth"? The prince of prophets, what did he contemplate when he declared that "men of godliness," on being taken away by death, "enter into peace"? For you will recollect that in Hebrew the word peace signifies, not merely the absence of evil, but the enjoyment of great blessings. But, turn to the psalms, and remark, among others, such a passage as the following: "Thou wilt guide me with thy counsel, and afterwards receive me to glory;" and then say whether there was any excuse for that Sadduceeism, which our Lord so powerfully rebuked by his declaration, that God "is not the God of the dead, but of the living." Had Abraham, Isaac, and Jacob ceased to exist, when the breath departed from their bodies, Jehovah would have been ashamed, as the apostle to the Hebrews urges, to have been called their God.

The belief, then, of a future state of recompence to the good and to the wicked was the creed of the patriarchal, and afterwards of the Hebrew, church. I am not, however, prepared to maintain that the doctrine of the resurrection of the body prevailed as largely. It remained for him, who is "the resurrection and the life," to pour day-light into the grave, and to convince us that the body shall in due time be delivered from the bondage of corruption. That our flesh, when deserted by the soul, should still rest in hope, is the boon and glory of the new dispensation. And, yet, to suppose that the Holy Ghost, whose office it is to testify of Jesus, was altogether silent on this crowning work of re-

deception, in the times of the Mosaic economy, and even long before, would be a serious mistake. When I read of Joseph desiring that his bones should be carried out of Egypt, and laid in the land of promise, I can hardly doubt of his having enjoyed a prophetic view of the day when those bones should again be knit together, and make part of an animated fabric, destined for the habitation of his returning spirit. What vision of blessedness, think ye, was cheering the spiritual eye of Job, when he exclaimed: "I know that my Redeemeth liveth; and, though worms destroy this body, yet in my flesh shall I see God"? Can words be found more aptly expressive of an anticipated resurrection? To what, again, does Isaiah allude, in that remarkable passage in his 26th chapter: "Thy dead men shall live, together with my dead body shall they arise"? They must surely be applied primarily to the rising of the saints, just after Christ himself had risen, the first-fruits of the grave; and then be extended to the ingathering of the full harvest, which at the day appointed shall attest *his* power, who was, so to speak, the first sheaf lifted up and presented to Jehovah. Daniel speaks of those awaking who sleep in the dust; and the prophets occasionally employ metaphors, taken from the doctrine of the general resurrection. I allude particularly to Ezekiel's vision of the dry bones. And other symbols of the same mould might be adduced, to prove that a belief of the future revival of our bodies obtained in the tabernacle and the synagogue. That David had been let into the secret of this great purpose of our God appears in several parts of his inspired odes and litanies. It was doubtless among the sure mercies of the covenant, which God had established with him, as the progenitor of Messiah; and, animated with this hope, he could breathe out the noble declaration of our text: "I shall be satisfied, when I awake, with thy likeness."

There is peculiar beauty in the manner in which this triumphant exclamation bursts from the psalmist's heart. In the course of the psalm we meet with a comparison between the present lot of the righteous and that of the ungodly. It is not a comparison formally instituted, and drawn with cold exactness; but it is vividly touched, and shows the train of thought in the writer's mind, and with what sentiments he is deeply impressed. The wicked, who throng him on every side, are fat and flourishing. In this life they have an ample portion, and ride upon the backs of God's children. There are natural causes, which Providence rarely sees fit to counteract, for men of this world having the ascendancy, in this world, over those whose hope and heritage are above. But what of that? David will still retain his integrity, and stand aloof from such as prosper by iniquity. "This is their hour, and the power of darkness." But then it is only an hour, a season of brief continuance; for "the righteous shall obtain dominion over them in the morning" of that everlasting day, which shall cover with its radiant wings the new Jerusalem.

David, therefore, was "saved by hope." He lived on the promise of that redress and compensation, which his faith descried within the veil. This it was that held up his goings in the paths of piety: this it was that kept his spirit firm against the violence and craft of the wicked: this it was that enabled him to view, without repining, the advantages now enjoyed by the enemies of religion over its friends and servants. He perceived that bad men have no portion but in this life. In the afflictions which he experienced at their hands he recognized the paternal discipline of the Almighty correcting his children for their profit; and, looking into futurity, he saw the position of himself and his oppressors reversed. And hence he could exclaim in the fulness of his heart: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

In the remarkable words of the text, we find an implied contrast between the present and the future condition of God's people in three particulars.

I. The present state is figuratively exhibited as one of sleep, that notion being involved in the phrase, "When I awake;" since he that wakes must have been asleep. Now, this image is applied, not unfrequently, to the condition of the dead. The body, when buried, is said by an easy metaphor to "sleep in the dust"; and still more beautifully is the departing believer said to "fall asleep in Jesus". That David, therefore, employed the symbol of sleep with a particular reference to the deep repose of the grave, is hardly to be doubted. But I conceive him to have meant more than this. It is clear from many passages in his sacred compositions that he regarded this life as little better than an unquiet sleep. Of man in the general he speaks as of a pilgrim "walking in a vain show, and disquieting himself in vain." He seems to have looked upon men of pleasure, business, and ambition, as amusing themselves with gilded toys and an idle pageant; as conversing with mere shadows, and mistaking fantastic appearances for solid realities. Now, does not our experience go along with this representation? The

oldest man will avow that his past life, when he attempts to retrace it, looks like a dream. At times we are ready to doubt whether any thing about us is real, and to suspect that we are the dupes all along of deceitful impressions. And, on the soberest view of the subject, we find ourselves so full of ignorance, so liable to mistake, so repeatedly taking up false notions, making false estimates, and arriving at false conclusions; so indistinct are our perceptions of truth, and our conjectures of future events so erroneous; we are so much the sport of baseless hopes and ideal terrors, that even in our best estate we may be compared to them that dream.

Moreover, the Christian wayfarer is painfully conscious of deficiency in that lively wakefulness, which is most important to his spiritual progress. Carrying about with him a body of clay, his movements are dull and spiritless: his views of heavenly things are faint and interrupted; and in his religious exercises he is often overtaken with a drowsiness, which proves how much the holy principle is oppressed by that law of sin and death, which is still operative in his members. How, then, can he fail to desire earnestly the day when those fleshly curtains shall be withdrawn which obstruct his spiritual sight, when no weight shall hang upon his noblest powers, but all his sensibilities shall be unweariedly exerted in the happy service of the Lord the Saviour?

II. The unsatisfactory nature of all things here below was another fact that pressed on David's mind, when, in prospect of the after-state, he exclaimed, "I shall be satisfied." It is quite unnecessary to spend any time in proving this position. I summon every man's conscience as a witness against him, if he has been living to this world, that from sowing to the flesh he has reaped only vanity and disappointment. You have made many experiments, brethren: which of them has been successful? Alas! none; nor is it possible that any should be, since there is no suitableness in corruptible creatures to an immortal nature. They must needs be inadequate to it: the whole world cannot fill it; but, after imbibing all it can of earthly good, it still cries, "Give, give," and never says, "It is enough."

Now, if this be true of human nature in its low estate; if the soul of man, even when not endued with a spiritual appetite, yet always craves something beyond what it meets with here below; if it is still hungry after eating and thirsty after drinking the best provisions this fallen world supplies, what must be the state of a regenerated soul, a soul gifted with that divine principle which makes it "hunger and thirst after righteousness"! What meagre fare to a spiritual man must that be, which even a natural man finds deficient! It is not possible for one born of the Spirit to rest in any region below the highest. He turns away with feelings that border on aversion from mere animal gratification. Nay, after drinking deep of intellectual waters, he finds his thirst unappeased, and the first pleasant taste not seldom followed by a bitter relish. So he passes on eagerly to the word of God, to high and holy contemplations, and to feeding on that spiritual meat and drink, by which the soul is nourished in all goodness, and grows into the likeness of him who is essentially and infinitely blessed.

III. But here, again, the psalmist encounters one of those great evils, perfect deliverance from which is reserved to another state of being. That evil is the loss of God's image. No doubt but that loss is partially repaired in every renewed soul. For, what is spiritual renovation but having the divine image, now so nearly effaced, stamped again upon the heart and affections? Nevertheless it is the heartfelt complaint of every pious person, that his resemblance to God is so faint and obscure. From the change already produced, by the impressions of the Holy Ghost, in the constitution of his soul, he can form some decent notion of the moral beauty in which he would shine forth, could he only attain a thorough conformity to the great Pattern by which he is gradually re-forming. A holy self-love impels him to follow after this great perfection, and forbids his being satisfied with any thing short of an absolute correspondence in his own character with that which is essentially holy. No wonder, after such sublime desires have been kindled in him by the divine Spirit, that he grieves to be detained in a region in which absolute purity is unattainable. No wonder that he longs to escape from a world replete with sin and error, into a world of which the elements are life and light and goodness. No wonder that he is ready to envy those who are called before him into that kingdom where every will is in perfect harmony with the will of God most high—no discord, no opposition, all in time and tune; every heart beating in unison with perfect love and wisdom. This it is, my brethren, to be like God; this it is to be in heaven.

Such we may reasonably assume to have been those anticipations of the inspired psalmist which made him exclaim, in a tone of rapture, "I shall be satisfied, when I awake, with thy likeness." He is to wake up. The prospect of the grave is indeed melancholy, when clouds overhang whatever

lies beyond it, or when the existence of any thing beyond is doubtful. A bad man, although he may wish to be annihilated at death, cannot, except under very extraordinary circumstances, be willing to die. But to a good man the thought of annihilation would be infinitely grievous, because he looks to futurity for the gratification of his ruling wish, the wish to know and possess God in those disclosures of himself which he makes to the perfectly sanctified. If our faith be disturbed, as king Hezekiah's seems to have been in his dangerous sickness, with respect to a better life reserved for the righteous, the troubles of this life become embittered, and the forethought of death intolerable. But a Christian dashes aside temporal troubles with a high disdain, as if he felt them not, or more than overcame them, sustained by that hope to which he is begotten by the resurrection of Christ from the dead. "Because he lives," exclaims the triumphant saint, "I shall live also. I shall indeed lay down my body for a season, as my Saviour himself did; and shall either be without one, or have a temporary vehicle, which will serve the purposes of my happy spirit while awaiting the resurrection of the dead. After which, my own proper body, being redeemed from the grave, will be again possessed by my spirit, and whatever faculties may have been suspended during their separation will, after this reunion, be revived and heightened. I will, therefore, lay me down to repose tranquilly in the now sanctified bed of the grave; for I am assured that, during that partial slumber, my soul will have a blissful consciousness of its Saviour's presence and of its own glorious destiny. And, when he comes, at the appointed time, to awaken me out of sleep, I shall receive unspeakable accessions of happiness in those divine communications, which are tasted by the followers of the Lamb in their passage through the wilderness; more largely enjoyed in the intermediate state, but not to be experienced in their fulness till we are brought, in soul and body, to behold the face of God in the highest heaven".

There is nothing naturally painful or violent in the act of waking; and we may rest assured that, to those who sleep in Jesus, the waking up from death will be free from any start or agitation. It will not be with them, as is frequently the case with people roused on a sudden from natural sleep, that it will take some minutes to grow calm, to recover the bewildered senses, and to make out what is the matter, and where and how they are. Assuredly that trumpet-voice, which shakes the universe, will enter into their ears like the sweetest music; and they will instantly comprehend that the hour of their complete salvation is arrived. To Christ's precious ones there cannot, I observe, be any thing of anxious amazement; for the soul, which then returns to its proper body, has been in paradise all the time of its disunion, and consequently awake to its high destination. It must, however, be presumed that new and extraordinary discoveries, beyond any of which it had been hitherto capable, will be made to it, after it is become connected with a body furnished with various organs, some probably in addition to those we now possess, and all carried to a wonderful height of perfection. But the true charm and grandeur of their discoveries, and that which will render them sources of superlative bliss to the redeemed, is this, that all will reflect God. Every thing brought into the soul by the information of its bodily senses (for bodily senses an embodied spirit cannot be without) will, in some sort, carry God along with it. Which ever way the glorified being turns, or on whatever it fixes its contemplation, whether within itself, or on some of the multitude of objects that surround it, it will still find God, God in Christ, God in the beauty of holiness, God in the plenitude of paternal love, God in all those perfections by which he makes himself known to his intelligent creatures, and by feeding on which the soul is more and more transformed into his excellent likeness.

Brethren, what is the aim, or let me rather say the substance, of religion? It is to know, to love, to imitate God, as he is revealed to us in the face of Immanuel. We are religious and happy just in proportion as the moral character of God is transfused into our souls. Astonishing privilege, yet not to be denied because it is so vast! Astonishing privilege, for worms of the earth to be required to copy the most high God; and to be supplied with means, which they are bound to employ, of becoming partakers of the divine nature! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."

This, then, is the fulness of joy to an immortal and sanctified being. Our conceptions cannot mount higher. Or, may I not better say, that there exists nothing higher, in kind, than what God reserves for them that love him, the voluminous blessing comprised in a perfect resemblance to the holy Jesus; our bodies transfigured into the likeness of his glorious body, and, what is infinitely better, our souls conformed to his in righteousness and true holiness? Ah! truly we

shall then be satisfied, having all that our nature, and the capacity given us by God, admit of. We shall then know what it is to be really happy. Then, and not till then, we shall say, "It is enough." It was the ruinous sin of our first parents, that they aimed at being like God. Yet this very aim is our duty and privilege; not, however, to be prosecuted by aspiring, as they did, to a likeness that should make us independent of God, but by seeking one that results from, and implies, the closest fellowship with him. And then our resemblance to him will not be like that of the first Adam, frail even as the vessel that bore it, but fixed and unchangeable, like that of the second Adam into whom we are incorporated.

Before we part, my dear hearers, let me ask whether you have any sentiments in accordance with David's. Do you delight to dwell on the magnificent prospect opened to us by that mighty One whose resurrection (as on this day) brought life and immortality to light? Are you living in thankful anticipation of that universal waking-up from the slumber of death, which may be termed the final birth-day of the righteous, in that it is the instant of their advancement to the highest stage of perfection, and the crowning act of their sanctity and bliss? Ah! what if you are not yet wakened from the sleep of sin! What if you are still lying in the pit of moral corruption, "as those that have been long dead"! You are then without any good hope of the resurrection; you are incapable of sympathizing in the aspirations of true believers after that fulness of joy which is only found at God's right hand, and consists in the spiritual possession of his likeness. May the Lord awaken you in time, unhappy sleepers, lest you sleep the sleep of death!

Lastly, be it remembered that all, for whom this benefit is prepared, the unspeakable benefit of a complete participation (so far as our limited nature permits) in the divine excellencies, will be earnestly striving for it. Whoever knows the power of a sound evangelical hope, will take pains to purify himself from whatever is inconsistent with its exalted sanctity. The present experience of true Christians teaches them that the necessary tendency of holiness is to happiness. Here, alas! the holy principle is scantily developed, though rooted and germinant in their bosoms. It is, so to speak, in an unnatural position; it wants a deeper soil, and a nearer sun. But we are sure that in a more genial climate the noblest fruits, even peace and joy, will proceed from the sacred plant; and, according to the present healthiness and vigour of that plant, may we expect to find it produce in heaven.

Then try yourselves, brethren, as to the state of your hearts in this particular. The test is one of the most conclusive. For, if you are now enamoured of the beauty of holiness, and very desirous of advancing more and more in the imitation of Christ Jesus, you have a right to the cheering assurance that you shall, ere long, behold him in his beauty, and that, waking up to a state which is exempt from darkness, imperfection, and conflict, you shall be entirely satisfied with his likeness.

THE CHRISTIAN'S REST NOT ON EARTH, BUT IN HEAVEN*.

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."

The Lord rested. What force and meaning is in this word rest! How powerfully it speaks to us of the future! Here we are placed in a troubled sea, whose waters never cease their weary agitation. Here, like the little bird that was sent out of the ark, we can find no permanent rest and peace for our anxious and troubled spirits. Here we always have, in all our toil, in all our enjoyments, in all our pleasures, a constant waiting for, or expecting, some future good, or dreading some future evil.

How vainly do we look forward to some period of our lives when we may obtain rest; when we may pause in our course, and have a cessation from all anxieties and strugglings with the world; when we may feel ease and tranquillity. But each day, each year, teaches us the lesson, that rest is not for the inhabitants of the earth, that all rest is future.

Rest is an attribute, and a principal one, of Deity. To enter into his rest is held out to us as a future and a great reward, and the promised blessing is: "There remaineth, therefore, a rest to the people of God." Surely, then, it is important for us to weigh well the subject, to consider how necessary it is for our future blessedness, to consider for whom this blessing is reserved, and to observe what class of persons are to be excluded from it. Surely such thoughts ought to draw our minds from the too ardent longing after temporal blessings, which is the bane of us all, and lead us to aspire after that peace and that rest which is before us. How strongly the apostle, when writing to the Hebrews, dwells on this subject! and he concludes it in this most impressive exhortation: "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief." * * *

Is it, in the first place, true that we have no real and permanent rest here below? Is it a certain and well-ascertained fact that we can have no perfect tranquillity, no settled and undisturbed

* From "Recollections of the Past, and Shadows of the Future." Dublin: Hodges and Smith. London: Hamilton and Co. 1850.

repose, no perfect happiness, in our present state of being? How useful, how necessary, is it for all of us to ascertain this, and weigh it well; for, if true, a wish for our own happiness—that wish which is indelibly implanted in the breast of every one of the human race, nay, of every created being—would impel us in a search for the perfection of rest and happiness elsewhere, would urge us to endeavour to procure it, and cause us to prize anything or any one who could tell us of it: in short, this natural thirst for happiness would mould and model the whole frame of our mind, and every action of our life; and, as the wild beast of the forest may be subdued and tamed by hunger and thirst so as to become gentle and obedient, so our hearts may be reformed, our natures may be changed, by this impulse of self-love, if sufficiently roused and allowed to exercise its full control over our mind.

Is it then true, we ask again, that we must look beyond present scenes for rest?

Let us look at every part of creation that comes within our observation, and this truth is told us, this lesson is repeated to us in everything we see: everything is in a state of progress or advancement to a higher state.

"We know," saith the apostle, "that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Here we have eloquently laid before us the uneasy waiting for future blessings. There is no easy or self-satisfied peace described in that passage of scripture. Look, again, at the apostle Paul's exclamation about himself: "I see another law in my members, warring against the law of my mind. O wretched man that I am! who shall deliver me from the body of this death?" And again, where he declares that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."

Man is here militant: the conflict between the two natures, the natural and the redeemed, is here incessant. The Holy Spirit himself aids us, strives for us, forms our prayers, leads our thoughts, and turns us from temptations; and can we be supposed to be sitting down in ease and rest and peace till the warfare is accomplished? No: there can be no stop, no rest, while the battle of life goes on around us, and all is strife. No: we are engaged in it: we must advance, or we shall be driven backward; and each backward step will lead us further and further from rest and peace, till we enter the region of wailing and endless torment, where the lost are eternally, like the evil spirit in the parable, seeking rest and finding none.

With such a constitution of our present nature, and such a constant conflict of antagonist principles, can we say that it is possible to have that perfect peace of mind which is an absolutely necessary ingredient in the composition of perfect happiness? But, indeed, everything shows a tendency towards a higher state of perfection. There is no rest in anything of time.

Consider man from his birth upwards, and we see always a state of advance or change, an approach to other scenes and other spheres of duty, whether for better or for worse. But not only in a sentient being, but in inanimate matter, it is still the same: we see constant change—every combination resolving itself into its original elements, and those elements again entering into other forms and combinations. Consider also the heavenly bodies, those glittering tokens of other worlds. Limited as our knowledge of them must be, great as the interval which separates us from them, and the periods that must elapse before much change becomes apparent to our senses, still here even we see changes indicated and taking place, we see movement and progressive advance. No rest, no termination. And we know that "the heavens shall be rolled together like a scroll, and all their hosts shall fall down," when the fulness of time shall come. Time itself is an emblem to us of perishable things. Its ceaseless flow—now present, now gone—points to us the limit to the onward race of all things perishable, and to the goal where dwells eternal peace; for "there is a rest for the people of God."

The eternal sabbath, that period of eternal rest, is before us, and is promised to us.

EASTER DAY.

(March 31).

"Now, the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect."—Heb. xiii. 20.

This title of "the God of peace" hath a reference to the blood here mentioned, and to the great Shepherd's death. And it refers to that as to the main ground and foundation and purchase of this peace. Indeed, this was not a primitive, original peace, but a purification, a restoring of peace when it was lost. We had all of us broken our peace with God, and he became our enemy; and that called for blood to be shed, and death. Blood and death betoken "wrath and heavy displeasure." And that was the case betwixt God and us. His "wrath" and "just indignation" called aloud for our death: nothing else could content him, or give his justice full satisfaction. Now, because Christ became our surety, and would interpose himself betwixt God and us, the stroke of God's anger lighted upon him, shed out his blood, and laid him for dead. By that precious death, and blood shed, God's wrath was appeased and satisfied, and a full recompence was made for our offences.

"The chastisement of our peace was upon him," saith Isaiah (liii. 5), and by it our peace was purchased. God's anger slew him, caused him to die; and his death slew hatred, abolished "enmity" (Eph. ii. 25), and so God is become a "God of peace" to us. His blood spake better things for us than our sins could speak against us. God smelt a sweet savour of rest in the death of Christ, and resolved never to be angry with us more, but to establish a perfect peace with us. ....

God being now at peace with us, he brings back Christ "from the dead again." When

Christ was brought under the dominion of death, that was the bitter fruit of God's fierce "anger;" but the restoring and bringing back again to life, that is the sweet and blessed fruit of his peace. .... Now that Christ hath satisfied the utmost farthing, now, in his love, he enlarges him, brings him out of the holds of death, lifts up his head, and sets his "throne" above all other thrones. .... The day of Christ's resurrection was the first dawning and sunshine of our peace. See how Christ imparts this peace, as the main attendant of his resurrection! At his first appearance to his disciples, after he rose again, his first salutation to them is, "Peace be unto you!" He assures them that now God is become their God: "I ascend to my Father, and to your Father; to my God, and to your God."

But God hath not only restored Christ to life, but restored him to his office too, and committed to him the care and custody of his flock again. When he smote the Shepherd, the poor sheep were scattered. .... As Joseph interpreted the butler's dream to him, "Within three days Pharaoh shall lift up thy head again, and restore thee to thy place," so the God of peace within three days raised up our slain Shepherd, and restored him to his office. See how our good Shepherd comes back this day with his sheep on his shoulders. As Jacob (Gen. xxxii. 10) .... so Christ, with his staff of the cross, waded through the swelling of Jordan, and the torrent of God's wrath; see now, he returns in peace, with his flock, "his beautiful flock," as the prophet speaks. ....

God is become a "God of peace" to us, because he is become a God in "covenant" with us. Nay, it is not only a lasting, but an everlasting covenant. He hath established a peace that shall never be broken. .... And, for our greater assurance, he hath erected a public office in his church, where we may view and exemplify this covenant, take out a true and perfect copy of his last will and testament, and that is, in the institution of the sacrament. Here we may see our pardon for the breaches of this covenant: here we may renew our charter and confirmation of this covenant; here we may plead for mercy and grace by the tenor of this covenant; here, in an humble confidence, we may urge God with his covenant, as the psalmist doth: "Have respect unto the covenant" (Ps. lxxiv. 20), spread before him his own testament, present unto him his Son's blood as the seal of this testament, and sue for the benefit of it. .... And till we get this food we feed only on empty husks that cannot nourish us. The strengthening bread and the comforting and refreshing wine, Christ becomes both to us. And this "mystery of the sacrament" is the effectual conveyance of our spiritual nourishment.

O may his bodily death beget in us a dying to sin, and his bodily resurrection work in us a spiritual resurrection to holiness of life! (Bishop Brownrig).

Poetry.

HYMN.

(For the Church of England Magazine.)

REV. xix.

Hark! through heaven resounds the song,
Saints on earth the strain prolong:
Hallelujah! loud they sing—
Hallelujah! Christ is king.

Lo! he comes to earth again,
He who once was scorned and slain:
Clad in power and glory now,
All his foes before him bow.

Babylon is great no more,
Fallen, fallen 'neath his power:
Kings and kingdoms prostrate fall,
Christ is King and Lord of all.

Zion wide unfolds her gates,
Humbly for his presence waits,
Hails him now as David's Son,
Lord and King of David's throne.

Lo! he comes on earth to reign:
Hark! he calls his ransomed train:
Quick and dead the summons hear—
Rise to meet him in the air.

Heaven and earth, your voices raise:
Jew and Gentile, sing his praise:
Hallelujah! swell your strains!
Jesus Christ triumphant reigns.

K.

Drayton Beauchamp, Dec., 1849.

THE ALMOND*.

EARLY DECISION.

"My Father, thou art the guide of my youth."—JER. iii

I LOVE thy boldness, fair one, ever first
Of all the sons of spring to greet the sun—
The first of all the children of the wood
To fling thy beauteous blossoms at the feet
Of nature's great Creator. Thou art wise:
Why waste the sunny springtide of our life,
And dream away its morning? Wherefore stay
Irresolute until our noontide shows, alas!
Our evil habits strengthened with our years,
And all the generous juices of the tree
Exhaled and gone with youth? Why dare postpo
Th' imperative repentance of to-day,
And foolishly the all-too-busy morrow load
With the stern duties of the present hour?
Now is the father of eternity;
And happy he, who grasps it as it flies,
And gives his youth to God. Thrice happy he,
Who on life's threshold turns his stedfast face
To duty and to truth; who pauses not,
Nor wavers in his choice; who dares not waste
Its precious seed-time in unmeant resolves,
But scatters on youth's fallow such good seed
As in old age shall fill his arm with sheaves,
His barns with plenty, and his heart with joy.

* From "Voices from the Garden; or, the Christ Language of Flowers." London: Partridge and Oakey. 18

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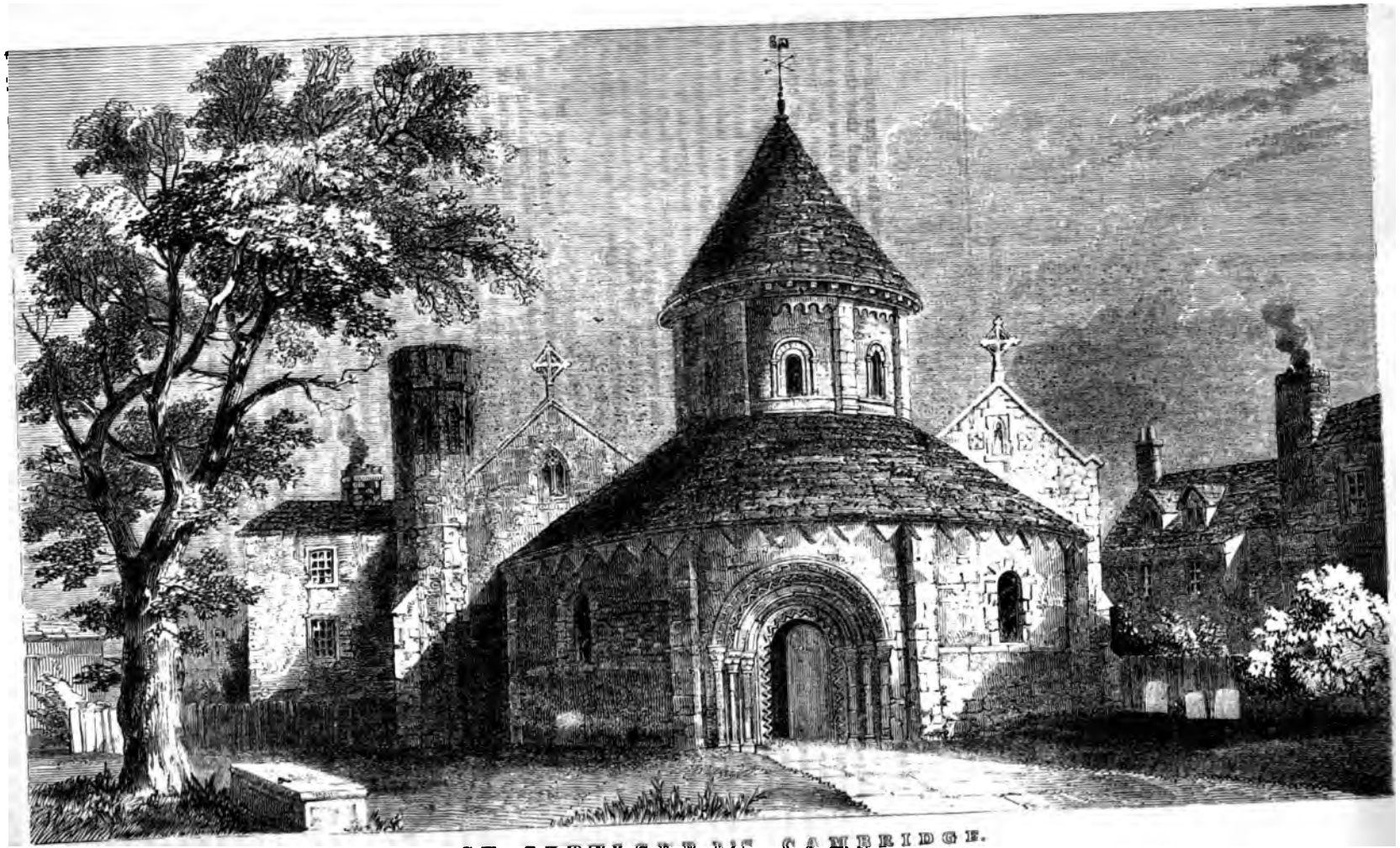

ST. SEPULCHRE'S, CAMBRIDGE.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 817.—APRIL 6, 1850.

ST. SEPULCHRE'S CHURCH, CAMBRIDGE.

CAMBRIDGE owes its distinction entirely and exclusively to its most renowned university, of which the town is quite unworthy. If it were possible that the majestic university buildings could be removed, the congeries of narrow crooked streets and lanes and passages, with their mean-looking houses, which would remain, would hardly place Cambridge on a level with the ordinary run of provincial market-towns, and would certainly render it one of the very last of the capitals of counties. The parish churches of Cambridge do little to ornament it. One alone stands in a commanding position, while the rest are generally small, ill-placed, and some—those, for example, which have been lately erected—are absolutely frightful. It would seem as if the town was purposely made in every respect a foil to the magnificent university.

It is true that, small and insignificant and patched as the Cambridge churches for the most part are, there are some among them which will well repay an attentive examination. And something has been done of late years in the way of restoration and improvement; perhaps, therefore, in the course of time the town of Cambridge may attain to a respectable appearance.

The church of St. Sepulchre, or the "round church," is the subject of the accompanying illustration.

The round churches of England were some of them built by the templars themselves—as that in London, in the year 1185—some by private persons and given to the templars. Thus that at Little Maplestead, in Essex, was dedicated to St. John of Jerusalem, and given to the templars by Juliana, wife to William son of Audelin, steward to Henry II. It was also customary during the crusades to build parish churches in honour of the holy sepulchre: the church was hence often called "St. Sepulchre," and the parish the "Jewry"*.

The round church at Cambridge is thus properly called "the church of the Holy Sepulchre in the Jewry"; and thence arose the vulgar opinion that it was a Jewish synagogue, and that the Jews lived there. It is supposed to have been erected in the reign of Henry I., between the first and second crusades, and to be the oldest church of the form in England. As this date is but a very few years after the first establishment of the order of templars, it was probably not built by them, but it might afterwards come into their possession by gift. And, when that order wasd issolved in the year 1313, the advowson was given to the priory of Barnwell, at which time, it has been supposed, the tower was raised a story higher, for the reception of bells, and the chancel was then added, and dedicated to St. Andrew, the patron of Barnwell priory.

"St. Sepulchre" (says the author of "Notes on the Cambridgeshire Churches") "is one of the four round churches still remaining in the kingdom, and perhaps the least injured of the four. The circular part is supported by eight piers, with semicircular arches: above these are a second tier of eight arches, enclosing each two small ones, with separate shafts: the capitals of these are very varied, and have, in common with the greining, the Norman enrichments. On the second tier of arches are the eight inserted perpendicular windows. This part of the church is greatly injured as to effect by the pews, gallery, and ceiling. The chancel is perpendicular: the original mouldings of the door are hidden by the cement, which is impressed with some Norman mouldings; but they are not copies of the original. The font is plain perpendicular." It may be added that the circular part of this church is 41 feet in diameter.

The description just given is that which belonged to St. Sepulchre twenty years ago. Since that time great pains have been taken to restore it to its original condition. The tower has had its conical top replaced, and its interior has been cleared of the incumbrances, while the rest of the church has been almost entirely rebuilt. These works were carried on by means of public subscription, under the direction of a society which

* See Archæologia, vol. vi.

children growing up in this village have hitherto continued uneducated in religious principles; funds not being available for a separate school upon a bible foundation. There is a 'female school;' but it is under the 'Irish National Board of Education;' and all control is vested in the priest of the church of Rome in this parish: of course, God's own word to train the mind of youth is placed under the bushel." Again: an incumbent, in the county of Westmeath, after stating that the Irish poor, who read the authorized version of holy scripture, are objects of persecution to their Romanist neighbours, adds: "Such facts as these, and there are many of them on record throughout my unhappy country, go to show how very disastrous was the establishment of a system of education, from which the word of God is excluded in the case of Roman-catholic children. The 'national system' has effectually shut up the door of entrance which was being opened to the Roman-catholic population of Ireland; and, I believe, it is only where famine and pestilence have done their work, and providentially placed the church (of England) clergy in strong contrast with the priesthood, that the work of conversion is progressing." It is harrowing to think that the government of a Protestant country, should be guilty of the sin of founding and pampering a system which would bar a whole nation from coming to him, who alone is able to dispel the soul and body destroying darkness which covers the land.

THE MISSION OF THE ENGLISH CHURCH.—"The field is scarcely less extensive than the surface of the habitable globe. At home and abroad—at sea and on land, amidst our own countrymen—the degraded and superstitious, but now eagerly inquiring inhabitants of the sister isle, and wherever a Christian missionary can plant his foot, the office of the church is to aid the devotion and instruct the mind of the assembled congregation, the domestic group, and the solitary worshipper. By circulating the authorized formularies of our church (and experience proves their sufficiency for the task), it should strive to arouse the careless, and to edify and build up those who have been already enlightened. Such is the field, such the design of the Prayer-book and Homily Society; but the straitness of its means permits the accomplishment of but a very small portion of its aims. .. What, then, is to be done? we ask the Christian reader, if he will permit a work, abundantly blessed of God, to be stopped? Shall we cease to visit the emigrant ships, and permit thousands to quit their native shores without a word of exhortation or advice, and without such consolation as our formularies have already proved to multitudes who have preceded them? Shall we abandon the seamen, whose adoption of public worship presents a prospect so well calculated to call forth our gratitude? Shall we turn a deaf ear to the wants of our home population? Shall we refuse to respond to the cry, which is loudly sounding from the shores of Ireland? Shall we stop the translation of our scriptural formularies into the languages of the various nations of the world? Enjoying the light of the gospel ourselves, shall we hide it under a bushel, or place it on a candlestick, that many may behold it, and praise the gracious Being, who hath caused it to shine? .. Reader, to you are these inquiries now addressed: strive that it be said of you, as of the woman in the gospel, 'She hath done what she could.' Cast in with a liberal hand, if thou hast the ability: "if thou hast little, do thy diligence gladly to give of that little". Above all, pray that God may bless the means used to advance the knowledge of himself; and that he may incline the hearts of his people willingly to offer their substance, and themselves, for the sake of him who loved them, and gave himself for them" (Brief view of the operations of the Prayer-book and Homily Society).

THE PATRON OF THE RAGGED ONES.—Verses, from which the following three are extracts, were read by Mr. Joseph Payne, after lord Ashley had laid the first stone of a ragged school at Hoxton:

"God speed the wish, and bless the aims
Of those who thus are found
To feel the wants, and urge the claims
Of wretched ones around.

"God bless the peer, whose honoured hand
Has graced our deed to-day,
The foremost of the noble band
Who work, and give, and pray.

"And, when the coronets of earth
His brow no more shall share,
May he, as one of royal birth,
A crown of glory wear."

"It is not true that lord Ashley has ever proposed to change the name of 'ragged school' into that of 'colonial training school.' No other title is contemplated. There is certainly very little music in it, and much less poetry, except to the poor children themselves. The musical portion of the public once found fault with us on this ground; but the children never did. They said, 'Give us schools, where we can learn what we are, and what we ought to be; and we care not what you call them, or where they are held.' The last man in the kingdom who would consent to this change would be the noble lord, to whom this foolish proposal has been attributed" (Ragged School Union Magazine, Feb. 1850).

H. S.

"THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH."—1 COR. XV. 26.

BY THE REV. JAMES HOLLINS,

Chaplain of the Mariner's Chapel, Gloucester.

WE sometimes hear death spoken of as a friend; and, in one sense, this is true; and hence St. Paul not unfrequently speaks of death as conferring benefit on those who die in the Lord. Thus he says: "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And again: "We are willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v. 1, 8). And again: "For to me to live is Christ, and to die is gain. For I am in a strait betwixt two; having a desire to depart, and to be with Christ, which is far better" (Phil. i. 21-23)

Yet death is desirable only for that which is consequent upon it, not in itself. Death itself is an enemy to man, an enemy to the whole race of man, an enemy both to the body and to the soul, both to the righteous and to the wicked—

An enemy to the body, forasmuch as it turns it to decay. The body contains marks of the Creator's skill, evidences of his wisdom and love. "Thou hast clothed me," says Job, "with skin and flesh, and hast fenced me with bones and sinews" (Job x. 11). So astonishing and stupendous a work that, before the psalmist enters upon his description of it, given in Psalm cxxxix., he rapturously exclaims, "I will praise thee; for I am fearfully and wonderfully made."

> "With awful joy I view this frame of mine,
> Stupendous monument of power divine."

The apostle, in the passage already quoted, compares the body to a house, because of its comely structure. It is a noble edifice, designed by the Architect of the universe, and erected by the hands of "the everlasting God, the Creator of the ends of the earth." Death is an enemy to the body, therefore, because it destroys this noble structure, dissolves this our earthly house, not leaving one stone upon another of this glorious building of God. It disjoins its members, and entirely destroys the beauty of that which was so "curiously wrought." It turns it, which is the glory of creation, into rottenness, consigns it to the narrow grave, leaving it there to moulder in its native dust.

Death is an enemy to the soul, forasmuch as it rends it from the body, towards which it has so strong an attachment, as its old companion, the house it lived in. To the souls of the righteous death is an enemy, because, although every true believer is happy in the presence of God the moment after death; yet, as long as the body is retained by the hand of death, the saint cannot partake of the full fruition of the glory of God. I would not have any one suppose that believers are, after death, in a state of insensibility until the reunion of body and soul and the final judgment. Still, however, till that reunion does take place, till death be entirely destroyed, the believer cannot be in full possession of his complete salvation. To the wicked, death is an enemy—most fearfully so—as it is but the portal to eternal woe, by their "falling" immediately "into the hands of the living God," from whom they will receive the sentence to depart as "cursed into everlasting fire". An enemy it is to the wicked; for it cuts them off entirely from every hope of mercy, excludes them rom all means of grace, and confines them in

> "Regions of sorrow, doleful shades, where peace
> And rest can never dwell, hope never comes,
> That comes to all."

Furthermore, death is an enemy to man, because inflicted upon him as a punishment for his sin: "Death hath passed upon all men, for that all have sinned." Here the secret is developed. Death, though an enemy, is allowed to visit man as the fruit of his disobedience: "The wages of sin is death." And, in a succeeding verse of the same chapter from which I have already quoted (Rom. v. 14), the apostle makes use of a very emphatic and solemn expression: "Death reigned." It is a representation of death as a monarch. We have a similar expression, when we speak of death as the "king of terrors". It is a striking and an affecting personification. His reign is that of darkness and gloom: under his dark and withering reign men sink down to the grave. His reign is absolute: whomsoever he pleases he strikes down and lays low, and at what time he pleases. None can escape his hand: all must bow to his sceptre: old and young, rich and poor, prince and beggar, alike are the subjects of his gloomy empire. He knocks at the palaces of the noble and mighty, and at the cottages of the poor: he seizes his victims from the crowded city and the thinly-peopled village: he makes no difference between age or sex: he is as irrespective of persons as the sun itself, which shines on the evil as well as on the good. What house has not been visited by this king of terrors? Where is the family that has not had one or more of its members snatched away by this insatiable foe?

Death is, therefore, an enemy; but, blessed be God! death is "the last enemy"—the last enemy to the people of God; because, when they have overcome death, they have overcome all their enemies at once. This last enemy, exerting his power, and forcing obedience to his sceptre thereby, puts an end to all trouble. The believer, by overcoming death, overcomes at the same time that worst enemy, "sin," the very cause of death, which he could not fully overcome before.

So that, therefore, an enemy though death be, there is no enemy beyond: all is peace to the faithful after death, all joy and repose. They are "carried by the angels into Abraham's bosom," where no fear can molest, no trouble perplex, no temptation harass, no enemy approach to hurt. O who can reveal to us the joy, the peace, the happiness, the glory with which the willing spirit is surrounded, when carried from this world of woe to that where sin and sorrow are known no more? What tongue can show the blessedness of thus dying in the Lord?

> "Faith strives; but all its efforts fail
> To trace her heavenward flight:
> No eye can penetrate the veil
> Which hides that world of light."

"I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours."

Many and grievous are the enemies which assault the Christian while sojourning as a pilgrim here: various and powerful are the foes he has to combat with while in the body. He has to "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places:" he has to encounter a fascinating world, which is so directly opposed to God, and therefore to the real interests of man, that it is written, "Whosoever will be the friend of the world is the enemy of God:" above all, he has his own sinful heart over which to exercise vigilance, which is not only "desperately wicked" but "deceitful above all things," and lurks as a deadly serpent in his own bosom.

But, how many and potent soever our enemies be, death is itself their death: when death has exercised his power, they shall all lose their power over us. No sooner does death dissolve the union

of body and soul, than that soul is carried far from the reach of all evil—far from the reach of all temptation.

But although death may not improperly be named the last enemy, for the reason already shewn, yet I do not apprehend this to be the meaning of the apostle as he uses the expression in 1 Cor. xv. 26. In the verses immediately preceding the apostle has proved, from the fact of Christ's resurrection, the necessity of ours; and he is here speaking of the final consummation of all things. Hence, therefore, death is named the last enemy, because he continues an enemy to man long after every other enemy has ceased to vex; for, while every other enemy loses his power over man the moment he expires, death itself will not lose its power until "the resurrection at the last day." For, though to every true believer death comes disarmed—glorious as such a truth is—a truth full of sweet, pleasant, and unspeakable comfort to the godly to know that this enemy will come to them robbed of his power by him who is emphatically "the resurrection and the life," yet the apostle is here speaking of the final destruction of death itself; not merely of its losing its power to hurt the people of Christ, but of the destruction of the very being of death. For death shall not only lose its sting, not only lose its terror, but shall lose its very being: "He shall swallow up death in victory."

How will this destruction of death be effected? Death cannot be destroyed but by a resurrection from the dead; for, as long as a single body is retained in the grave, as long as death embraces in his cold arms any of the children of Adam, death is not destroyed. "I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction!" (Hosea xiii. 14.)

In the apostolic times there were men who denied as ridiculous and impossible the resurrection of the dead: "For the Sadducees say that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8). And, when St. Paul was at Athens, "certain philosophers of the Epicureans and Stoics encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection;" and again, "When they heard of the resurrection of the dead some mocked" (Acts xvii. 18, 32). The philosophers of old looked upon the resurrection of the dead as impossible—as a thing contrary to reason; so that, though they boasted of their literary attainments, and were in their own eyes the wise ones of the earth, yet the unlettered and humble Christian, with the holy bible, the revelation of God, in his hand, is wiser than the wisest of earth's sages: that blessed book unfolds to his wondering view things that were hid from the wise and prudent.

Now, when we speak of the resurrection of the dead, we speak indeed of a mighty work, but not too mighty for him who is to effect it. He who is to effect this stupendous work is the mighty Being, with whom nothing is impossible; and, though their very dust be undiscoverable by man, though even the marble tablet which recorded their names, and which was erected to perpetuate their memory may have long ago perished, yet is their sacred dust treasured up in God's omniscience: though their bodies may have been consumed to ashes, and their dust scattered over the face of the earth, or though they may have been consigned to a watery grave at the bottom of the great deep, yet, as God's knowledge is infinite, not an atom of their dust is out of his sight. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them" (Ps. cxxxix. 15, 16). And, as his wisdom is infinite, so his power is illimitable. He is the Almighty, able to do all things. "Is any thing too hard for the Lord?" Is it more difficult to collect and re-unite the different members of the body than at first to make that body out of the dust of the ground? Is it more difficult to rebuild the house than at first to erect it? He who is to effect the glorious and stupendous work of which I am speaking is none other than the mighty Being who at the first said: "Let there be light; and there was light." That voice, the voice of him "who is over all, God blessed for ever," said, "Let us make man; and the Lord God formed men of the dust of the ground"—that voice shall be heard yet again; "and many of them that sleep in the dust of the earth shall awake," yea, "all that are in the graves shall hear his voice, and shall come forth" (Dan. xii. 2; John v. 28, 29). Then, and not till then, shall the last enemy be destroyed: then shall death no longer reign: he shall be dethroned. Then, and not till then, can it be truly said, "Death is swallowed up in victory." The body which now is sown in corruption shall then be raised in incorruption: sown now in dishonour, it shall then be raised in glory: sown now in weakness, it shall then be raised in power: sown now a natural body, it shall then be raised a spiritual body, no longer to be named "the body of death," no longer to lust contrary to the spirit; but it will be glorified a "help-meet" for the soul, to assist and not retard its holy aspirations, to assist the willing spirit, and no more be weak or grow weary of holy duties. O happy day, when the last enemy shall be destroyed! blessed period, when death itself shall die; when it shall no more strike, nor the grave any longer enclose the children of men; when the king of terrors himself shall be laid low at the feet of "the Prince of life;" when the grave as a rich store-house shall deliver up its sacred treasure; when, as the womb of the earth, it shall open and give birth to the countless myriads of those whose frames it has enclosed! This is the destruction hereafter to be brought upon death, this the manner in which that last enemy shall be destroyed.

FULFILMENT OF PROPHECY IN RESPECT TO EDOM*.

EXTRACT FROM THE TRANSLATION OF LABORDE.

PROPHECY.	FULFILMENT.
"I will stretch out my hand upon Edom, and will make it desolate from Teman" (Ezek. xxv. 13).	"In many places, it (Petræa) is overgrown with wild herbs, and must once have been thickly inhabited; for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of Hauran, in which direction are also many springs. At present all this country is a desert, and Maan (Teman) is the only inhabited place in it" (Burckhardt's Travels in Syria, p. 436).
"And he shall stretch out upon it (Idumea) the line of confusion, and the stones of emptiness" (Isa. xxxiv. 11).	"On ascending the western plain (of Idumea) on a higher level than that of Arabia, we had before us an immense expanse of dreary country entirely covered with black flints" (Burckhardt's Syria, p. 444).
"If grape-gatherers come to thee, would they not leave some gleaning grapes? If thieves by night, they will destroy till they have enough. But I have made Esau bare" (Jer. xlix. 9, 10). "And Edom shall be a desolation" (Jer. xlix. 17).	"The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills." .. "And the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady Mousa (Petra). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road or of any work of human art. A few trees grow among the sand hills, but the depth of sand precludes all vegetation of herbage: The sand which thus covers the ancient cultivated soil appears to have been brought from the shores of the Red Sea, by the southern winds" (Burckhardt, p. 442).
"Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate." "I will lay thy cities waste" (Ezek. xxxv. 3, 4). "I will make thee perpetual desolations, and thy cities shall not return" (Ezek. xxxv. 9).	"The following ruined places are situated Djebal Shera (Mount Seir) to the south and south-west of Wady Mousa (Petra), Kalaat, Djerba, Basta, Eyl, Ferdakh, Anyk, Bir el Beytar, Shemakh, and Syk. Of the towns laid down in D'Anville's map (viz., Elusa, Tamara, Zoara, Thoana, Neeta, Phenon, Summa, Carearia, Oboda, Berzumma, Lysa Gypsaria, Zodocata, Gerasa, Havara, Presidium ad Dianum, Œlana, and Asion Gaber), Thoana excepted, no traces remain" (Burckhardt pp. 443, 444).
"Thy terribleness hath deceived thee and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jer. xlix. 16).	"The ruins of the city (Petra) here burst on our view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions: the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular spectacle we have beheld" (Captains Irby and Mangles, p. 422). "The name of this capital, in all the various languages in which it occurs, implies a rock, and as such it is described in the scriptures, in Strabo, and Al Edrissi" (Vincent, "Commerce of the Ancients", vol. ii. p. 264). "The barren state of the country, together with the desolate condition of the city, without a single human being living near it, seems strongly to verify the judgment denounced against it" (Irby and Mangles, p. 439).

* From the notes to "Anti-Christ, a Poem;" by the rev. H. Newton, B.A. London: Seeleys. The principal poem in this book is founded on a passage in the epistle of St. Jude, which we are not sure that the author has interpreted rightly. Another book by the same writer, entitled "The Flight of the Apostate" (London, Wertheim and Macintosh, 1849), has reached us, In one of the notes Mr. N. sharply reviews the reviewers of his previous work. We do not think him judicious in his observations. For our own part we shall let our readers judge for themselves of his poetical powers, and shall soon extract one of the shorter pieces.—ED.

PROPHECY.	FULFILMENT.
"I will make thee small among the heathen" (Jer. xlix. 15).	"When Mr. Bankes applied, at Constantinople, to have Kerek and Wady Mousa (Petra) inserted in his firman, they returned for answer, that they knew of none such within the grand seignor's dominions" (Irby and Mangles, p. 336).
"I will make thee despised among men" (Jer. xlix. 15).	"The Arabs, who show through their monotonous life little feeling for the vicissitudes of empires, have given this ruin (of a temple) a ridiculous, indeed an indecent name, which has no connection whatever with its original destination, and yet seems not ill-applied to it in its state of decay: to prove the utter fragility of our works, besides the injury capable of being wrought by time, only one thing more is wanting, the ridicule of mankind" (Laborde, pp. 155, 156.)
"Concerning Edom, thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?" (Jer. xlix. 7).	"But if the question now be asked, Is understanding perished out of Edom? The answer may be briefly given. The minds of the Bedouins are as uncultivated as the deserts they traverse. The simple but significant fact, that the clearing away of a 'little rubbish, merely to allow the water to flow' into an ancient cistern, in order to render it useful to themselves, is an undertaking far beyond the views of the wandering Arabs, shows that understanding is indeed perished from among them" (Keith, p. 221).
	"They look," continues Keith, "on an European traveller as a magician, and believe that, having seen any spot where they imagine that treasures are deposited, he can afterwards command the guardian of the treasure to set the whole before him."
"And thorns shall come up in the palaces, nettles and brambles in the fortresses thereof" (Jer. xxxiv. 13).	"It was a truly strange spectacle—a city filled with tombs, some scarcely begun, some finished, looking as new and as fresh as if they had just come from the hands of the sculptor; while others seemed to be the abode of lizards, fallen into ruins and covered with brambles" (Laborde, p. 157)
"The owl also and the raven shall dwell in it" (Isa. xxxiv. 11).	"The screaming of the eagles, hawks, and owls, soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their habitation, added much to the singularity of the scene" (Irby and Mangles, p. 413).

DANIEL'S PRESERVATION FROM THE LIONS:

A Sermon,

By the Rev. J. Jaques,

Vicar of Bywell St. Andrews, Northumberland.

Dan. vi. 23.

"So Daniel was taken up out of the den; and no manner of hurt was found upon him, because he believed in his God."

To a mind endowed with Christian principles and enlightened with religious views, it is delightful to contemplate the great characters whose history is recorded in the sacred scriptures. Many of these characters, by their zeal, their faith, and their firmness in trials, furnish noble examples for our imitation; and their history presents to us many incidents and events, which, for the honour they reflect on the servants of religion, and the power of God over all human actions and things displayed in them, are highly worthy of our attention, and cannot fail indeed to be read by the Christian with interest, with wonder, and with profit.

Let me draw your attention to the recorded character of the prophet Daniel, and, in particular, to that truly wonderful event

his history with which the words of the
xt stand immediately connected. For un-
aken confidence in his God, zeal in his
rvice, and for his honour, for fearlessness
danger, and for virtuous disregard of all
uman power and human threatenings, when
nployed against God and religion, the pro-
iet Daniel is justly conspicuous in bible
story. No character in scripture has at-
ined more honourable distinction. In this
ent of his life, we see, not only the suffer-
g martyr, the persecuted saint, but also
e honoured and triumphant hero, rising
hurt above all that the malice of his ene-
ies could inflict; whose friend was his
od, and whom that Friend made even
e mighty ones of the earth to regard with
verence.

For our improvement, we will notice the
rticulars of this event, and the circum-
nces which led to it; and then endeavour
draw from the subject two or three useful
servations. In the account given by the
ophet himself, three things deserve our
tention.

I. The conduct for which Daniel was
rown into the den of lions.

II. The extraordinary fact that he was
ken up out of the den unhurt.

III. The reason assigned for the miracu-
us interposition of God in his behalf. "So
niel was taken up out of the den; and no
nner of hurt was found upon him, because
believed in his God."

I. With respect to the cause for which the
ophet was cast into the den of lions, we
ad, in the chapter of the text, that "it
eased Darius, the king of the Chaldæans,
prefer Daniel above all the princes and
esidents of the kingdom, because an ex-
llent spirit was in him," and that then
ese presidents and princes, through envy,
ought to find occasion against Daniel
ncerning the kingdom," but, finding none,
termined on a scheme by which they
ought themselves sure of accomplishing
s ruin. Daniel was a man of God, and
rmitted no circumstance to interfere with
s duty of worshipping him. These men
atrived to obtain the king's consent to a
icked decree, binding all men to abstain
om worshipping any god, or asking a peti-
n of any god or man, except the king
mself, for thirty days; and threatening
struction in the den of lions to those who
ould venture to break that law. The de-
ee was signed and sealed, and, by the law
the Medes and Persians, became un-
erable. But the prophet, knowing that,
henever human laws are found, as in this
se, to clash with the divine commands, it is
right to "obey God rather than men," con-
tinued, regardless of consequences, to pray to
his God three times a day, as he had here-
tofore done. He was at this time a captive
in the kingdom of Darius, and far from his
native country; and as it was customary
with the Jews, wherever placed, to pray
with their faces towards Jerusalem, where
their temple stood, so Daniel also worshipped,
looking to that city as the place where alone
God had put his name; opening his window,
as was his wont, to show that he was not
ashamed of his God, or of the duties which
he owed him. Of this his practice, his ene-
mies were probably aware; who, in watch-
ing an opportunity against him, "assembled,
and found Daniel" thus piously employed,
"praying and making supplication to his
God;" boldly violating the king's unrighte-
ous decree, and fearlessly discharging that
first great duty to God, from which no human
authority could release him.

Such, my brethren, was the nature of the
offence for which Daniel was judged worthy
by these men to suffer death by devouring
beasts; and from this dreadful fate there was
to all human foresight no prospect of escape
for him. Even the king himself, who be-
came his friend, had not the power to effect
his deliverance; for the decree was passed. To
this horrible punishment was this servant of
God consigned: the lions received their
prey; and the stone closed over the mouth of
the den. Let us pause a moment, to reflect
on what must have been the state of the pro-
phet's mind in this dreadful extremity. While
waiting the execution of his sentence, and
when actually descending into the den, did
this man of God repent of his faithful ad-
herence to his worship? No: Daniel had
weighed the matter beforehand, and was pre-
pared for consequences; nor was he ignorant
that this shocking decree was contrived for
him: he was, therefore, not alarmed. In the
discharge of his duty to God, he had no real
cause for dismay. God, he knew, was with
him; and, as he had displayed his almighty
power in delivering the three children from
devouring flames, so, if he chose to magnify
his name again, he could rescue him from
the power of the lions. And the prophet
also knew that, whatever the event, he was
bound to obey God, who gave him life and
breath, and all things, and even to sacrifice
that life in his service, if the honour of reli-
gion required it. Having, therefore, faith-
fully performed his duty, he submits to the
will of his enemies, commits himself to him
that judgeth righteously, and calmly and
steadily leaves the event in his hands. But,

II. The history informs us that God for-

sook not his servant in this dreadful crisis; for the extraordinary fact is recorded that Daniel was next day taken up out of the den unhurt. "So Daniel was taken up out of the den; and no manner of hurt was found upon him, because he believed in his God." And, while in the den, he gave this account of the matter: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

By this signal preservation of the life of Daniel among the lions, God displayed at once his power over the creatures of the forest which he had made, and his care over his servants when he calls them out to suffer for his cause. Under the protection of the Almighty, Daniel was as safe in the den of lions as he would have been in the palace, and under the protection of Darius. God will bear out his servants in his service; and, without his permission, not the slightest harm shall befal them: "not a hair of their head shall perish." The three children came out of the fire without having a hair of their head singed; and no manner of hurt was found upon Daniel when taken up out of the den of savage beasts. So true and faithful was God to his promises. He said, "Touch not mine anointed: do my prophet no harm." "Fear not; for I am with thee. I have redeemed thee: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

And this God is our God, the same yesterday, to-day, and for ever. He will still honour and preserve them that honour him; still bear up and support his faithful people. He could indeed have taken care of his servants of old, although the fire and the lions had not been miraculously restrained: had he even suffered their bodies to be destroyed, yet no real harm could have come to them: they would still have been safe in his almighty hands. So the martyrs of many subsequent periods of the church have found it. And thus, also, though he work no miracle for the present salvation of their bodies, he will yet stand by, comfort, and support his people in all circumstances; so that nothing shall happen to them which is not for their lasting good and his own honour. But,

III. We notice from the text the reason assigned for the miraculous interposition of God in the behalf of this persecuted servant. It is written—and may the sentence be inscribed on the heart of every suffering saint —"because he believed in his God."

Mark, my brethren, what honour God puts upon faith. Although no merit can be attached to it, yet, as it honours God, and as the exercise of it in the life and conduct of his people brings glory to his name among men, so God will graciously honour those in whom this principle of faith is found. Faith was the spring of Daniel's holy obedience to God. It was this which taught him to lean on the arm of Omnipotence, and to look fearlessly at the raging lions—this sacred principle which inspired him with a holy contempt of death, and a virtuous disregard of mere earthly power. Faith, in a word, gave him peace and comfort, and brought down the angel of God into the lions' den. So true is that word: "Commit thy way unto the Lord, and be doing good: trust also in him; and he shall bring it to pass." This holy principle has never failed to attract the divine regard, and to insure the approbation of God. No instance of it occurred during the ministry of Christ, which he did not instantly honour with his peculiar notice. Nay, so pleasing in his sight was every manifestation of it in those who sought his aid, that he usually ascribed his own miracles of healing, and their saving effects upon the soul, to the moving influence of their faith. "Thy faith hath saved thee: go in peace." And we are told that once the want of this principle among a people prevented the usual exercise of his omnipotent benevolence: 'He could not do many mighty works there, because of their unbelief."

Such, brethren, is the history of this most wonderful event in the life of the prophet Daniel, and such were the circumstances connected with his miraculous preservation from the power of the lions. But what is all this to us? Let us see whether this event may not be regarded by us as typical or figurative of our Christian trials, and of the manner in which those trials should be encountered by faithful Christians.

1. The subject may teach us the importance, under all circumstances, of stedfast adherence to the path of duty. It has been well said that "duties are ours, events are God's." There are, we fear, too many whose principles, in circumstances of trial or danger, would prove less strict and unbending than those of Daniel. Some persons will shrink from a plain duty, however imperative, to avoid a danger, nor refuse to commit a present evil for the sake of a future good. But we are not to do evil that good may come; and no motive regarding ourselves will sanctify our disobedience with

respect to God. A Christian, if he will maintain his character, if he will walk worthy of his vocation, must do right at whatever risk; must serve and please his Master, and do his Master's will, whatever it may cost him. And the consequences of doing so must be left to God. In human life, circumstances and events very frequently occur which render the situation of a Christian extremely trying—perhaps a duty on the one hand, and the danger of losing some temporal advantage on the other. But the Christian, fearing God, and following his Master, Christ, hesitates only till he sees the duty, the line of rectitude, the path of uprightness; and then, while, in another, interest or reputation blinds the eye and steels the heart, he cheerfully obeys the call of duty, and leaves the rest to the unerring providence of God.

If, my brethren, you are Christians indeed, and not merely in name, the path of duty will often lead you into acts of self-denial, taking up of the cross, and perhaps painful suffering. Should this be the case with you, remember then will be the trial of your faith; then your religion, your best principles will be put to the test; and it will be seen whether you really serve God or yourselves, whether you fear God or the world; in a word, whether your profession of religion is honest or dishonest, and whether you will stand or fall to your Master and only Saviour Jesus Christ.

One common duty of Christians is that of calmly resting under affliction, in patient submission to the will of God. In yielding ourselves up to God's disposal is much patient self-denial required. Whatever may be the future events of a believer's life, he may rest assured they will be well-ordered, and such as will tend ultimately to promote his best interests, and to honour the name of his Saviour. If afflictions are appointed, they will not be appointed unnecessarily; they will be ordered in number, weight, and measure; and they will either be proportioned to the strength and faith we have, or God will give more grace to enable us to sustain them. He himself will be with us in the midst of them: he will not leave or forsake us in the hour of need. Sufferings are part of the dispensation of grace, and to be considered (on account of their salutary influence) as proofs of the parental care and affection of our heavenly Father: "For what son is he, whom the father chasteneth not?" But believers may confidently trust that in all their sufferings they shall be supported; that their trials will not be greater than they are able to bear; that the Saviour will be present with them, and sanctify all to them; and that ultimately "the trial of their faith, though it be tried by fire, will be found unto praise and honour and glory at the coming of our Lord Jesus Christ." But,

2. We may learn from the subject the importance of steady trust in God, especially in the great event of death, that last trial of the Christian. Observe what service this trust in God did the prophet Daniel. His faith saved him. It is no less important to Christians; no less necessary to us than it was to him. Trust in God is, in other words, faith in him, reliance upon him; and comprehends believing in his word, his promises, his Son. And this, wherever and in whomsoever exercised, will inspire conduct and behaviour acceptable to God and honourable to his name.

We are told that we must live by faith, be actuated by it in all our doings; and we must also die by faith, believing in and trusting God to the last. "Faith is the substance of things hoped for, the evidence of things not seen," and almost brings down heaven from above, into the chamber of sickness and death.

Faith enabled the prophets and good men of old to meet dangers of every kind without alarm; to endure the bitterest persecutions, and to look at death in its most dreadful form without shrinking, nay, with calmness and resignation, and even rejoicing. And, my brethren, faith still helps the Christian to bear up under all his troubles. He can cheerfully meet pain and sickness; and, while his body gradually sinks, and he sees death drawing every day nearer, his language is: "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at those which are not seen and eternal. For we know that, if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Yea; having built his hope upon the Saviour, and fled to the cross for refuge, he can look far beyond the grave, and say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And, though after my skin worms destroy this body, yet in my flesh shall I see God."

But this is the experience only of those who are Christians indeed. Are you, my brethren, living by faith? or are you neglecting God and your souls? Remember, you cannot expect to meet sickness and death with courage, with a peaceful mind, and under the influence of faith, if you wilfully persist in turning your back on religion while you have life, health, and opportunities to attend to it.

It should be remarked here, that the faith of a Christian must have special regard to Christ as its object. St. Paul said: "The life which I live, I live by faith on the Son of God." And the faith of every Christian must look to Christ. It is Christ who saves him. It is by the blood of Christ that he obtains forgiveness of sins. It is through Christ that he is restored to God, that God is reconciled to him, that peace and heaven become his portion. Nay, in the time of trial, in the hour of death, and in the day of judgment, Christ is every thing to the Christian that he needs—wisdom, righteousness, sanctification, redemption. In such moments the Son of God is indeed that Rock of ages, upon which alone the believer can securely rest his foot.

3. This interesting subject will afford ground of consolation to all faithful Christians in tribulation, and to the surviving friends of departed saints. Whatever the troubles and perplexities of the Christian, he may look to this case of Daniel, and derive comfort. God will no more forsake the meanest of his children now, than he did this servant of his in old time; for he is still the same faithful and unchangeable God to his people that he was then. There is no trial which is too hard for us in his strength; nor is there any blessiug at all needful for our good that is too much to be expected from him. Any thing is too much to be expected while we look to ourselves; nothing, while we look to God through Christ. The Christian may place his dependence on almighty power, on inexhaustible bounty, on infinite goodness, on immeasurable love. What a consolation this to the troubled soul! What a contrast to that fretful anxiety of mind, when it is ever in dread of approaching evils; when it shrinks in vain from them, and looks round in vain to escape them; when it has nothing fixed, nothing durable, on which it can repose! Wretched, indeed, is the state of such a mind. "It is like the bark which has lost its anchor, the sport of changing winds and waves," tossed here and there on a vast and trackless ocean, yet never approaching the desired haven; while he, whose hope is in God through Christ, is established on a rock, on which he may behold, unmoved, the swelling of the billows and the fury of the tempest, which rage at his feet in vain.

And with respect to the dead in Christ, surviving friends may derive great comfort and consolation from a review of this subject. Did God take care of his servant among the lions, and will he not then deliver the souls of his people from the powers of darkness? Will he ever forsake or deceive them that trust in him? Impossible! "Precious in the sight of the Lord is the death of his saints." In every dispensation there is a bright as well as dark side to the people of God. When, therefore, my brethren, you are looking at and sorrowing over the dark and painful event of the death of any friend, let the bright side of the providence cheer and comfort you, and "sorrow not as those that have no hope." If the dead are in Christ, you may consider them happy indeed. "They are taken away from the evil to come:" they are out of the reach of trouble for ever. While you are contemplating their blessed change of situation in the kingdom of heaven, it should be your business, your concern, and anxiety, above all things, to make a right preparation for the same great change in yourselves. You should "set your house in order," that, when your time is come, you may be admitted with them to share the glory and blessedness of that place to which they have gone before. You should strive earnestly to enter into that rest which is now their happy lot, and "which remaineth for all the people of God."

PARTICULARS CONCERNING THE REMARKABLE DELIVERANCE OF SEVERAL PERSONS IN THE YEAR 1696.

SELECTED FROM A SCARCE OLD BOOK, PRINTED AT THE SIGN OF "THE BIBLE," IN GEORGE-YARD, LOMBARD-STREET, 1720,

By Mary Roberts.

No. IV.

At length the time came for their deliverance. The old Cassakey had gone some weeks previous to Augusteen, taking with him Solomon Cresson, who understood the Spanish language, and who in consequence was able to converse with a company of Spaniards whom he met with on the way. The Spaniards, being made acquainted with the condition of the captives, hastened to their assistance; and, having ordered the Cassakey to return with them, they soon came in sight of the Indian settlements.

Great was the alarm which their coming occasioned, and terrible the firing of a gun, with which they announced their arrival—terrible indeed to the poor Indians, but joyous beyond expression to the English, who had now good hope of deliverance.

The next morning, accordingly, the Spanish captain provided two canoes, which he caused to be lashed together, with sticks across, and matting on the top; and having provided a small quantity of berries, several of the ship's company got into the boat, while others walked across the country, under the guidance of four Indians, towards Augusteen; and thus they proceeded on

their perilous journey, starting about three hours before daybreak, and rowing hard. The weather was severely cold; and most of the people were nearly unclothed, with the exception of Mrs. Dickenson, to whom the Spaniards had given an old jacket, and a small piece of cloth, "whereby to cover our poor child," as wrote the narrator. "But it pleased the Lord," he said, "to strengthen us in this our condition, so that we rowed all this day, without ceasing, until three hours after dark, by which time we got to an Indian town. There we met with Joseph Kirle, our captain, aged Robert Barrow, and their company, who got thither not above an hour or two before us. They had not received any manner of food, and lay one night in a swamp; but they were as cheerful as men could be in this strait." Great had been the perils as well as hardships of those who went by water; and at one time it seemed as if they would never again see the light, for the sea wrought and was very tempestuous; and once or twice the Indians seemed disposed to do them wrong; but the Lord wonderfully interposed. The two companies were right glad to meet; but they had soon to part again, the boat company rowing with all their might, and the poor weary-footed wanderers journeying across that wild and sandy country, in great weariness and want, having nothing whereby to sustain life, excepting a few berries.

"A little before night," as wrote Mr. Dickenson, "sprang up a storm of wind at north-east: it seemed likely to be a dismal night; and we were got to a place where there was not a tree or shrub, or any manner of shelter, and the wind so very cold, that we thought we should not live till the next day. We had no wood to make a fire with; and what to do we could not tell; but we were resolved to try to get some; and in order thereto, some of the ablest went along the bay to search for drift-wood, and found a little; but rain came with the night, and we had no shelter save our boats, yet the Spaniards would not let us meddle with them. This seemed hard; but we were forced to exercise patience; and having made a fire, we laid ourselves on the sand, where, by the mercy of the Lord, we had a comfortable night, beyond expectation, only the cold was very sharp."

Scarcely, however, had the day begun to break, than the boat company aroused themselves, and set sail; but the water was so low that the men were forced to wade, and thrust the boat along for miles, till they got into a deep channel, where nothing was to be seen, except marsh and water. Suddenly the dead silence of that desolate waste was broken by three or four muskets, fired a little ahead; and presently a large canoe came in sight, manned by Spaniards, who were going to the place where the good ship "Barkentine" was cast away. It was pleasant thus to meet with civilised people, although a few words only were exchanged in parting—the Spanish canoe going her way in one direction, and the companions in another.

A second dismal night was passed on shore, the wind north-west, and the cold terrible, such as even a good fire could hardly render endurable; for the boat company had to lie in an open field, without either food or shelter; and, when they again set forward, neither few nor light were the perils of the way. At one time the boat ran aground on oyster-banks, or shoals, when nearly out of sight of land: at another, they were exposed to a furious storm of wind and rain; and when night drew near, being afraid to continue their perilous voyage in the dark, they effected a landing in heavy rain, and walked over numerous scraggy hills, till they reached an Indian town, where they passed the night.

The next morning they went on again, through swamps and over scraggy hills, which greatly distressed their bare feet, till they arrived at another large Indian town, but one of ill report, and concerning which the Spaniards related that about twelve months before, several Dutchmen, belonging to a ship that was cast away on the Bohemian shoals, were taken prisoners, when coasting in a boat which they made, and devoured by the fierce and merciless Indians. This was sad intelligence; and some of the ship's company saw the boat in which the unfortunate Dutchmen had sought to escape; but nevertheless the Indians showed good-will to their companions, and gave them plenty of fish and berries.

Another night was spent, after a day of hard rowing, in a wooded place, near the sea-shore. Rain fell fast, and the wind was high; but the weary people found a temporary shelter in a kind of tent covered with palmetta leaves, where they slept in some degree of comfort; but alas! on awaking in the morning, they found that their Indian guides had gone off with the two canoes. No help was to be had; and, being in a strait, the Spaniards said that such as could travel best must go by land; and, accordingly, six of the ship's company, with seven negroes, were directed by the Spaniards to keep along the sea-shore to the northward.

The rest of the company, who filled two boats, rowed all day without ceasing, till sunset, when they put on shore, within reach of a high bleak hill, where stood the ruins of an old Indian house, among which they sought for shelter against the north-west wind, which began to blow very bleak. The Spaniards meanwhile kept a look-out, to see if any of the travellers had passed; and it seemed that they discerned them afar off, wearily getting on; for the rain was heavy, and the wind both cold and bleak. Mr. Dickenson inquired if they could reach any Indian town for shelter; for he dreaded, should they be without fire, that they could not live. The Spaniards answered: "They must travel all night." "Night came on," wrote Mr. Dickenson; "and, although we had fire and wood enough, and had gathered a great heap of grass to lie on, hoping to have got some rest, the north wind increased, and the cold was so violent, that we were in a lamentable condition, not able to rest; for, as we lay or stood so close to the fire that it would scorch us, the side from it was ready to freeze: we had no other way but to stand and keep running for the most part of that bitter night: we all thought we never felt the like. The Spaniard, who was clothed, was as bad to bear it as we that were naked. At length day appeared, and we must go."

"This morning we were loath to part with our fires; but to stay here might not be, so we went to

THE BENEDICTION*.

It has always been customary, from the earliest ages, to dismiss the people from religious assemblies with a blessing, which appears to have been pronounced by the principal persons present—"without all contradiction, the less is blessed of the greater" (Heb. vii. 7). Sometimes, as in the case of Solomon at the dedication of the temple (1 Kings viii. 55-57), it was pronounced by the king; but most commonly it was by the priest, whose special office it was to bless in the name of the Lord (Numb. vi. 22, 25, 26). In the Christian church the custom has been continued; and the church of England has adopted a form of benediction word for word from the scriptures, which is most comprehensive, bringing before our minds the whole plan of our salvation, that has been revealed in the gospel, and committing us to the care and protection of the ever-blessed Trinity, beseeching God, who is three Persons in one nature, that the grace obtained by our Lord Jesus Christ in the work of redemption may absolve us; that the love of the Father, who is now reconciled through his blood, may justify us; and, lastly, that, by partaking of the communication of the Holy Ghost, we may be sanctified. What an inestimable privilege it is to belong to a church, whose services so closely adhere to the word of God, and in all whose formularies are brought so prominently forward the grand truths upon which our souls may rest in perfect peace! They do indeed humble man, by showing to him the corruption of his nature; that he is altogether unworthy of any mercy; that he cannot for one moment stand before God; for he is a miserable sinner, and has no health in him. But they likewise show him that God is seated upon the throne of grace; that to him every poor and weary sinner has ready access, for that by the sacrifice of Christ every obstacle that stood in the way of our salvation has been removed; that he, instead of "entering into judgment with us," is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" that ample provision, by the gift of the Holy Spirit, has been made for our complete salvation from the dominion of those sins which separate us from our heavenly Father; and that "the God of hope will now fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost."

Poetry.

THE CHRISTIAN'S HIDDEN LIFE.

(For the Church of England Magazine.)

"For ye are dead, and your life is hid with Christ in God."—Col. iii. 3.

WORLDLING:

What ails thee, Christian, thus to shun
The few bright rays from life's brief sun?
The gay delights of fashion's aim,
Ambition's dazzling dreams of fame,
The mirthful joy of festive glee,
Seem to have lost all charms for thee:
Life's sole enjoyment thou hast fled—
Thou seemest to me already dead.

Christian:

I live! I live! though I am dead
To the gay life by worldlings led:
A nobler aim my mind employs,
Brighter my hopes, more sweet my joys:
Inspired with life of heavenly birth,
Soaring above the toys of earth,
I live not for this fleshly clod:
My life is hid with Christ in God.

Worldling:

Afflicted Christian! trouble's train
Seems to combine to yield thee pain:
Such bitter woe, heart-rending care,
Would plunge me into mad despair;
Yet thou art still composed and calm.
What potent nostrum, opiate balm,
What mystic power, what magic spell,
Nerves thee to bear thy woe so well?

Christian:

Though calm and tranquil is my soul
While trouble's billows roughly roll,
No opiate drug, no magic charm
Preserves my mind from wild alarm:
Celestial grace gives strength within,
And keeps my wounded frame serene:
The chastening hand that guides the rod
Thus trains my hidden life for God.

Worldling:

Poor, feeble Christian! death is near—
No hope remains: dost thou not fear?
Dost thou not dread the fatal doom
That bears man to the mouldering tomb?
Ah, why that smile? Thy sunken eye
Seems lit afresh with ecstacy.
Can thy new life restore thy breath,
Or shield thee from the shaft of death?

Christian:

Welcome is death! Beyond the tomb
My hidden life will reach its home
In realms celestial: blest abode!
The purchase of my Saviour God!
E'en now the prospect grows more bright,
As earthly things fade on my sight.
Soon shall my flesh unconscious sleep:
My spirit Christ will safely keep,
Till he with power and glory come,
And raise my body from the tomb:
My life then, hid no more, shall shine
Resplendent in his rays divine.

Drayton Beauchamp.

* From the rev. Charles Miller's "Portions of the Morning and Evening Services catechetically explained." Dublin: Curry and Co. 1848.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 818.—APRIL 18, 1850.

(Abraham and Hagar.)

ABRAHAM DISMISSING HAGAR AND ISHMAEL.

It was a painful passage in Abraham's life when he was obliged to dismiss his first-born, Ishmael, with Hagar, Ishmael's mother, from his household. The promise of a numerous posterity had been long before made to the patriarch, and no signs of the fulfilment of that promise appeared. The Lord assured him that in him all the families

of the earth should be blessed; but as yet he was childless. It will be observed that, though Abraham was to be the father of many nations, and the Messiah was to descend from him, it was not for a considerable time told him that this should have its accomplishment through Sarah his wife. Hence we see a reason why Abraham was the more willing to adopt the plan proposed to him of taking Hagar, Sarah's handmaid, and why he made the petition to God, "O that Ishmael might live before thee!" (Gen. xvii. 18).

But, even after the birth of Isaac, Ishmael, though clearly not the child of promise, was still dear to his father's heart; and Abraham was aware, too, that he should become the progenitor of many tribes. To part with his son must therefore have exceedingly distressed him; and we find his conduct marked with tender affection, both towards Hagar and towards Ishmael: "The thing was very grievous in Abraham's sight" (says the sacred historian), "because of his son" (Gen. xxi. 11); and it was not till he had a special command from God that he consented to Sarah's desire that the bondwoman and her child should be cast out. Abraham himself provided them with some necessaries; and doubtless the prayers of the father of the faithful followed the wanderers.

Ishmael, it would seem, had mocked at Isaac, at the time he was weaned. Whether this was mere childish temper, or whether it evinced the existence of a deeper feeling of enmity, we have no means of determining; unless the use made of the fact by St. Paul (Gal. iv. 29) may appear to favour the last idea.

But the ejection of Ishmael paved the way for the fulfilment of the prophecy respecting him. After the first sufferings he and his mother endured in the desert, and the miraculous interference for their relief, "God" (we are told) "was with the lad; and he grew, and dwelt in the wilderness" (Gen. xxi. 20); and in due time he became the father of twelve sons. And before Abraham died he saw God's promises fulfilled as to both Ishmael and Isaac. Doubtless the patriarch had found that his trial had been sanctified, and that God had indeed done for him all things well.

THOUGHTS ON THE ATTRIBUTES OF THE DEITY, AND THE NATURE OF MAN.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

No. XXIV.

THE BAPTISMAL COVENANT.

The two great pillars of the Christian church are the two sacraments: the one admits, and the other strengthens and refreshes. They, each of them, rest upon their own covenant; but the one that admits, as a covenant, is secondary to the other. In the primary, the Son of God, as Mediator and Redeemer, undertook to destroy Satan's power, and recover man; and, so far, the covenant was between the Father and the Son. The secondary is between God and man; the Son, as Mediator, being surety for man's performance of the conditions.

Since by the fall of Adam the human race was so far won over by the adverse power that it was necessary to pay a ransom before it could be wrested from the enemy's grasp, the need of a covenant for this purpose will be evident; and, accordingly, a covenant was made. But, as it is only secondary to the great covenant of the atonement described in the preceding essay as being based in it and rising out of it, its outward symbol is also only secondary, being the washing with water; while the symbols of the other are bread and wine, as referring to the broken body and poured-out blood of the Redeemer upon the cross. This water, however, as an instrument, derives its efficacy from the blood of Christ, signifying his death; but, as a symbol, it represents the efficacy of the Holy Spirit; for, through the blood of Christ (that is, his death upon the cross), a way was opened into the soul of man, of which Satan had gained the possession; and by this way the Spirit enters, expels the enemy, restores the lost image of God, cleanses and purifies (that is, sanctifies), as washing with water cleanses and purifies the external body.

As an illustration of the nature of the baptismal covenant and sacrament, we may contemplate the Saviour in heaven in the act of mediating between God and man. He is there our great High Priest, making intercession for us; our Representative, having our nature with him in the divine presence, as the great propitiatory offering of the atonement, and as the Head of his church. As Mediator and Intercessor, while he ministers in our behalf, with the one hand he holds through his divinity to the throne of mercy; and with the other, through his humanity, he seizes and grasps mankind, whom he brings within his reach by the Holy Spirit; and this seizing and holding fast is the constituent principle of the baptismal sacrament.

With reference chiefly to adult baptism, when any one has yielded to the strivings of the Holy Spirit, called the "day of grace", then the Spirit, being equally active with the Saviour for the salvation of every one, causes this disposition of obedience; and through this compliance, that man, so far, accomplishes the conditions on his part of the baptismal covenant. He consummates an act of faith; and, when, as a penitent, he is baptized with water in the separate, individual, and distinct names of the three Persons of the Holy Trinity, he then confesses Christ before men; and he, as the Mediator, according to his own words, "confesses him before the Father" (Matt. x. 32). He is then, being already justified, adopted into the family and household of God, as one of Christ's redeemed, and as one of his brethren, a member of his church; and receives a new name, which is written in the book of life.

It must, however, be understood that in this covenant is a probation. And, notwithstanding all that has been done for man, and all that is now doing for him—for the work at this very moment is proceeding in all its wonted fervency—yet, every one, though this may seem to apply more particularly to those who have been

baptized in infancy, resists and refuses the offers of divine grace. He may, like David, fall, or "depart from grace given," and may recover and be renewed again by repentance — for the Spirit is always ready to assist, and the Saviour to receive; but, if he finally persevere in rebellion till death close the struggle, notwithstanding all the benefits he once received from the ordinance of baptism, he then quits the world as a rebel against God, and must for ever abide his wrathful indignation.

Man, therefore, being thus in a lost condition, and his restoration determined, his admission into this covenant must ever be a matter of divine importance, for it again brings him into communion with God. And this we call a sacrament; and the church calls it the sacrament of regeneration. For, before this, he was dead in trespasses and sins, through Adam's transgression; but now he begins to live again in that life which Adam lost: he died in Adam, in Christ he is made alive. And here let it be observed that, since the fall of Adam, and the promise then made to him on the expulsion from paradise, there has always been an ordinance co-essential with the ordinance of baptism. And such terms were always applied to it as are equivalent to those claimed by the most strenuous supporters of the high privileges of the church at the present day. But then it must not be omitted to state that from this point the transition into the extravagance of superstition commenced; and this led the way to idolatry.

Whatever may be thought of Adam's readmission into covenant with God, it must be allowed that the posterity of the apostate Cain, who, on account of the murder of his brother, went out from "the presence of the Lord," were aliens from the covenant. And, if any of them were admitted into the church, as composed of the posterity of Seth, who was in faith the successor of the martyred Abel, and, apparently, next to Adam, the chief priest of the faithful, it must have been by a rite identical in essence with baptism; for afterwards we find, in the days of Enos, men began to call upon the name, or, as it is in the marginal rendering, "to name themselves by the name of the Lord;" as we now, being baptized, call ourselves Christians (Gen. iv. 26). We afterwards read of these so named, called "the sons of God", as in our catechism we teach a baptized child to call himself "a child of God;" while we read of such contracting marriages with "the daughters of men," which evidently refers to the alien posterity of Cain, now beginning to come in contact with the members of the church. And, being utterly reprobate, it may be expected that a future state and the immortality of the soul were now denied by them, and were beginning to be doubted of by the members of the church. For the confirming of the faith, then, of the sons of God, we find Enoch walking with God; and then, like Elijah, in later times, translated; but not till he had testified, according to St. Jude, of the reality of a future state of rewards and punishments, and a day of judgment, wherein God will come "with ten thousand of his saints to execute judgment upon all, and convince all that are ungodly" (Jude 14, 15). In this beginning to call themselves by the name of the Lord, we possibly have an ordinance equivalent to our sacramental ordinance of baptism, to distinguish between the ungodly posterity of Cain and themselves, called "the sons of God."

Looking upon mankind in the antediluvian world as unity, the deluge was a literal baptism. It washed away all the wicked part of the human race, and left only the righteous Noah and his family. In Noah's entrance into the ark—type of the church—we have a perfect type of our present admission into the Christian church through the baptismal covenant. In the first place we have the call from the "Word" of God, answering to these typical words: "And the Lord said to Noah, Come thou and all thy house into the ark; *for* thee I have seen righteous before me in this generation." And, having obeyed the call, then we read: "The Lord shut him in" (Gen. vii. 1 and 16). They were then borne safely over the troubled waters of the great deep, as the Christian is conducted through the dangers of this troublesome world, till he glides, through the gates of death, into the quiet and peaceful haven of eternity. The opening of the window of the ark, and the removing of the covering, viewed in reference to baptism, and receiving the command to go forth of the ark, adumbrates the Christian's rising from the baptismal water into newness of life. We have St. Peter's authority for calling all this a figure of baptism, which, he says, "in like manner saves us (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God" (1 Pet. iii. 21, 22). The good conscience here referred to answers to St. Paul's "washing of regeneration and renewing of the Holy Ghost" (Titus iii. 5).

Mankind, then, in the person of the arkite family, came forth from the deluge as it were sanctified; and with them God renewed the covenant which prefigured salvation in answer to the confession of faith made by Noah, who, upon the occasion offered sacrifice, when God rewarded him with most gracious promises: "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake. .... While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (Gen. viii. 21, 22). The expression, "I will not again curse the ground," leads us to infer that the former curse had been removed with the deluge; and that it continued till this event we learn from the words of Lamech, on the birth of Noah: "This same shall comfort us concerning our work, and the toil of our hands, because of the ground, which the Lord hath cursed" (Gen. v. 29). The covenant entered into on this occasion was, on God's part, that he would no more bring a deluge over the face of the whole earth; and the seal of it was his messenger—the rainbow—typical of that joy which succeeds the tears of repentance; and the seal of the covenanted promise, that he would no more curse the earth, is the earth's fertility; and both remain to this day, to prove, in the words of the devout psalmist, that the goodness and "mercy of the Lord endureth for ever".

The ordinance of admission into church-communion is not by its name, "baptism," mentioned

in the Old Testament; but we have sufficient proof of its existence among the heathen. And I hence infer that it was an ordinance divinely appointed, at the time when the family of Noah quitted the ark. But, in consequence of mankind (as is stated both in heathen story and in holy writ) falling away to idolatry, Abraham and his posterity were set apart as a distinct nation, like a beacon upon a hill, to protest against the ways of the surrounding apostate nations. And, to further distinguish this chosen race from the Gentiles, the external rite of admission was intensified as a symbol into one that was bloody, instead of the symbolic instrument, water. This was the ordinance of circumcision, which, besides its being more in accordance with the central point of all this, the shedding of the Saviour's blood upon the cross, leaving a cicatrix upon the person, caused them, when they would join in the idolatrous rites of the heathen, as in those of Baal-Peor, to be detected and exposed to that scorn and ridicule with which the profane have always treated the professed belief in a crucified Saviour. As a type of regeneration every uncircumcised person was divinely cut off from the congregation of Israel; as no unregenerate soul in the Christian dispensation shall ever see the salvation of God.

The rite of circumcision, however, only pertained to males: the female children, as some have thought, were baptized. And, where proselytes from the heathen were admitted into the Jewish communion, they were both baptized and circumcised; but, if admitted from nations wherein the rite of circumcision prevailed, as many nations eastward of Judea were descended from Abraham, the father of circumcision as well as of the faithful, they were only baptized. The heathen women were also purified by baptism, when taken in marriage by the Israelites.

We have both adult and infant baptism prefigured in the rite of circumcision. Abraham and his household were of adult age when the ordinance was instituted (Gen. xvii. 10), But, when Isaac, the type of Christ, was born, he was by divine precept circumcised on the eighth day. And, when the law was given, all the children were commanded to receive the rite at that age. And on the eighth day our Saviour was circumcised. Adult circumcision was as rare among the Jews as adult baptism with us.

The next prefiguration of Christian baptism was the passage of the children of Israel through the Red Sea, when they quitted Pharaoh's dominion.

"Moreover, brethren," says St. Paul, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (1 Cor. x. 1-4). A true sacramental baptism signifies the taking of the penitent from the dominion of Satan, and the placing of him in communion with God. Here, in this figure, are Pharaoh in the place of Satan, the pillar of the cloud, or divine Presence, as the Holy Ghost in the baptismal sacrament, and the Red Sea as the consecrated water; the one destroying Pharaoh's host, and thus breaking his power; as the other, through the blood of Jesus, loosens the bands of sin, and then in remission washes it away. The baptized then enters on a new life; and, like the Israelites proceeding towards Sinai to receive the law, he is taught all the precepts of God's holy word; and, after many struggles through the wilderness of the world, if he hold fast unto the end, finally passes through the waters of Jordan—to him the gates of death—into the promised land of everlasting rest and peace.

The Christian ordinance of baptism, however, was instituted by the ministry of John the Baptist, and sanctioned by our Saviour's reception of the rite. Jesus had been circumcised as a Jew; but that rite and its sign were about to be abolished. In the Saviour's case there was no sin to be remitted; yet he thus answers John, whose diffidence or reverence for the person of the Saviour moved him to say, "I have need to be baptized of thee, and comest thou to me? Suffer it to be so now; for thus it becometh us to fulfil all righteousness" (Matt. iii. 14, 15). In this reply is contained an allusion to the fulfilling of all the requirements of the law by his humiliation unto death; doing no sin himself, yet suffering for sin, and thus bringing in a perfect righteousness under which to shelter the human race.

St. Paul, in various passages, presents us with a portraiture of baptism, and its consequent newness of life, which, generally and practically, does not belong to us. He was addressing both Jewish and Gentile converts, who had received adult-baptism. They had not been baptized till they had given unequivocal proofs of a sincere repentance. They had made profession of a firm and stedfast faith. They had brought forth fruits meet for repentance; and, then, in the ordinance of baptism, they made a public confession of belief in a crucified Saviour before men, and received the promised grace in the sacrament—the consciousness of the remission of sin; and they henceforth walked in newness of life. Their lives showed that they were as different from what they had been, before their conversion, as if they were different persons.

With respect to infant baptism, a remark of St. Paul, as part of the word of God, must not be overlooked. His words are these: "The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy" (1 Cor. vii. 14). In whatever light we may view this passage, we certainly may take it as an encouragement to hope that the children of Christian parents, before baptism, are in as good a condition, being without actual personal sin, as the penitent adult before he is baptized.

In our practice of infant baptism the child is brought to the font before actual sin. It is baptized; and, as a condition, godfathers and godmothers, as sponsors and sureties, pledge themselves that it shall be carefully instructed in the essential doctrines of salvation, and brought up in the nurture and admonition of the Lord. "Faith cometh by hearing, and hearing by the word of God." The church supposes this to be faithfully and honestly done. And, as Christ did not receive the descending Spirit till after he had left

the water of baptism, when also, in the place of the new birth or producing the fruits of the Spirit, the voice from heaven declared him to be the beloved Son of God, which was equivalent to the child, in common cases, receiving "line upon line, precept upon precept, here a little and there a little" of the word of God, so does the church wait for proofs of this grace before the child or youth is presented before God to answer for himself in the rite of confirmation. And, on the supposition of this being in due time accomplished, the child, having already been engrafted into the church, is looked upon as in communion with God, and is said at once to be regenerated.

We may, in a secondary sense, compare the efficacy of this ordinance to preparing the ground for the reception of seed. The child being now baptized, its mind is ready for the good seed of the word of God, which in due time is sown. It then finds a congenial soil. It is cherished by the sunshine of the Holy Spirit ever striving with man; and, when all goes on rightly, the child, in our Saviour's own language to Nicodemus, is "born of water and of the Spirit." The seed germinates, and protrudes the blade, and finally brings forth the fruits of the Spirit unto everlasting life.

And how otherwise can the church better comply with the Saviour's injunction: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God"? How can she better follow his example? for he took them up in his arms, put his hands upon them, and blessed them. How can she better obey his last command, while quitting his abode on earth, to "preach the gospel to every creature"? How can she better follow the example of the blessed apostles, whose practice was to baptize whole households, without any exception as to age or infancy?

The rite of confirmation by the bishop, as pertaining to the sacrament of baptism, partakes of its essentials, being the public confession of faith, personally, by the previously baptized, now of adult age. It may be said that baptism and confirmation are different rites; but it cannot be said that they are different in their sacramental nature. As soon as reason dawns, the word of God, as good seed, is sown under parental and sponsorial culture. There are therefore, between baptism and confirmation, faith, repentance, the first-fruits of the Spirit, and acquaintance with the will of God, as well as obedience to his commands. The three things specified in the catechism, promised in the child's name, have been accomplished. The tender twig has been bent in the right direction; the child has been brought up in the way it should go; and now the vow that was made for him is ratified in his own person under the imposed hands and with the fervent prayers of the highest minister of the church, after the above-stated example of Christ, and according to the practice of the apostles, who went about "confirming the churches".

Here, then, we behold the young soldier of Christ prepared to "war a good warfare," under the Captain of his salvation. He has now been duly sworn before God to "fight under Christ's banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end". This banner is the cross of Christ, and in the spirit of his vow, and according to the sacramental oath taken by soldiers of old, to be faithful to their sovereign, and obedient to their general; and, as also when they took the badge, which distinguished them from the other citizens, he has now, as a like badge, the sign of the cross (though this has nothing to do with the sacramental nature of baptism) imprinted by the minister upon his forehead, in token that he is neither ashamed of his leader nor of the service, and that, like a good standard-bearer, he will, in the hottest battle and thickest fight, courageously bear his token on high in the face of the most terrific enemies, and in the midst of the most appalling dangers.

He has also received a new name to distinguish him from the civil citizen—the mere denizen of the world. This name is given him by his godfathers and godmothers, who herein act in the name of Christ as the Head of the church, of which and of whom he is now a member. His new name also, along with the cross upon his forehead, both of which refer to his new relation to God and his position in the Christian church, is calculated to remind him that vows recorded in heaven are upon him. And, as a soldier tempted to sleep at his post, or to be allured to tampering with emissaries from the enemy, or in any degree to be seduced into a neglect of duty, the name reminds him of his solemn oath of fidelity, and the requisite diligence in his Captain's service; who, though enthroned in heaven, has his all-seeing eye continually upon him, and is registering every thought, word, and deed against the day of the great review, wherein his eternal destiny, whether it be promotion or degradation, will be decided according to infinite wisdom, and the principles of the most righteous judgment.

THE SECOND COMMANDMENT*.

"*Question*: What is the second commandment? *Answer*: 'Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands of them that love me, and keep my commandments.'"

THE church of Rome makes this commandment only part of the first, though they plainly relate to different things. The first appoints that the object of our worship be only the true God; the next, that we worship him not under any visible resemblance or form. But, to make up the ten commandments, the Romanists have divided the tenth into two; though they might as well have divided it into six or more, there being six instances of coveting forbidden in it particularly, besides all the rest that are forbidden in general. Yet, perhaps, it may seem of small consequence how the commandment now before us is counted, provided it be not omitted; but this is done by

* From "An Exposition of the Church Catechism in the form of brief illustrative Lectures, with questions and answers." By the rev. John Booker, M.A., vicar of Killurin, Wexford. London: Ollivier. 1849. An useful work.—ED.

the Romanists, who, in some of their catechisms and small books of devotion, have left it out altogether.

The prophet Isaiah very justly asks, "To whom will ye liken God? or what likeness will ye compare unto him?" (Isai. xl. 18). He is an invisible, omnipresent Spirit, of infinite knowledge, power, and goodness, the Maker and Lord of the universe; and, therefore, it must be a great indignity to his divine majesty to represent him under any corporeal image or similitude whatsoever. It is an indignity to imagine that the Creator of rational spirits, that he "whose offspring we are should be like unto gold or silver or stone graven by art and man's device" (Acts xvii. 29); which unworthy notions of God always withdrew men from true virtue and holiness into numberless superstitions and abominable practices.

"Thou shalt not make to thyself any graven image, nor the likewise of anything that is in heaven above, or in the earth beneath, or in the water under the earth;" that is, thou shalt not make any such thing to thyself, for thee to perform any such acts to it, whereby thou mayest seem to think it to be God, or his image. God doth not here simply forbid the making of the picture, image, or likeness of any creature; for he himself appointed some such to be made in the old law, particularly the cherubim in the most holy place. Neither doth he expressly forbid the making any image or likeness of himself; for that he knows is altogether impossible.

But he forbids the making the likeness of any creature in heaven or earth, or under the earth, to exhibit him, our Creator, to us, so as to look upon it as God, or his image, or as in any way representing him, and to carry ourselves accordingly towards it, as if it was indeed the true God. Such was the calf which Aaron made soon after this law was given, the making of which God himself intimates to be a breach of the law (Exod. xxxii. 8). The people could not have believed the image made so long after their departure from Egypt to be the real God who brought them out of it; therefore they must have looked upon the image to be a representation only of that divine Being, but as such entitled to their adoration (Exod. xxxii. 4, 5). This was their sin, and Jeroboam's afterwards (1 Kings xii. 28), as appears clearly from Moses' putting them in mind that they saw no similitude, when "the Lord spoke to them in Horeb," as an argument why they should not make any graven image (Deut. iv. 15, 16).

"Thou shalt not bow down to them, nor worship them;" or, as it is in the original text, "Thou shalt not worship them nor serve them." Here are two things forbidden to be done to an image or likeness of anything, that it may not become an idol, or reputed as a god, "worship," and "service." "Thou shalt not worship them," or "Thou shalt not bow down to them," as the word here may be rendered, just as all those words in the holy scriptures that are commonly translated "worshipping," more properly signify to "bow," or "fall down," or use some such outward gesture; which, being a sign of great subjection, he that doth it to an image doth thereby signify his subjection to it; and, whatsoever he may think or intend to himself, as to all outward appearance he seems to acknowledge and t it to be God. And therefore the three ch chose rather to be cast into a furnace of fire, to fall down to the image which Nebuchadn had set up, lest they should break this comm ment, and sin against God, by owning that to be God, or a representation of him (Da 6, 18).

And then it follows, "nor serve them;" is, thou shalt not do anything for it or abo thou shalt not assist in the making or maint it: thou shalt not build any temple or altar t thou shalt not offer sacrifice, nor burn incens pray to it, nor contribute anything towar having any signs of religious honour or w performed to it. He that doth any such thi or for an image, or any creature whatsoev thereby serves it as God, and so makes it an and is guilty of "idolatry," that is, of servi idol, as the word properly signifies.

The Israelites, who worshipped the Lord Deliverer under the representation of the g calf, are called "idolaters" by St. Paul (1 x. 7). In what does the conduct of the Rom differ from this, who worship God the Red through an image intended to represent him? blessed Saviour, indeed, existed in a human n but we have not the least knowledge of any or feature of his person; and therefore all att of exhibiting a likeness of him are utterly Besides, he hath appointed a very differen morial of himself, the sacrament of his bod blood; and we ought to think that a sufficient Other images can serve no good purpose but by due meditation, may be attained as well wi them. And there is great and evident dang evil in them, from the unhappy propens mankind to fix their thoughts and affectio sensible objects, instead of raising them hig and experience has proved that from settin images of our Redeemer, the holy virgin, other saints, to remind persons of them and virtues, the world hath run on to pay such prudent and extravagant honours to the fi themselves, as by degrees have arisen to grossest idolatry.

Indeed, some Romish writers tell us that do not worship their images; yet others of t who have never been condemned for it, say the contrary, that they do worship them, with the same degree of worship which they to the persons represented by them. Nay, public authorized books of prayers and cerem not only appoint the crucifix to be adored, b form declare that divine adoration is due And accordingly they petition it, in so m words, expressly directed to the very wood "their only hope, to increase the joy and gra the godly, and blot out the sins of the wicked

But, suppose they only pay an inferior ho to images, and worship the Holy Trinity saints by them; yet, as they have no groun permission to pray at all to saints departed, can have none to use images for enlivening in their prayers to them; and, if any word forbid the worship of God, his Son, and Spiri images, this commandment forbids it. And, be said that their adorations pass through

* See Dr. Hickes's "Collection of Controversial courses," vol. i., p. 47.

image, as it were, to the person whom it is intended to represent, so did many of the pagans plead that their meaning was just the same; yet the scripture accuses them of idolatry.

But, further, had Romanists little or no regard, as is sometimes pretended, to the image, but only to the person represented by it, why is an image, of the blessed virgin suppose, in one place so much more frequented than another of her in a different place, and the prayers made before it thought to have so much more efficacy?

But, to proceed from the prohibition to the reasons given for it in the commandment. The first is a very general, but a very awful one. "For I the Lord thy God am a jealous God;" not jealous indeed like earthly princes, who fear their authority should suffer any diminution, for "our goodness extendeth not to" him, nor can our "wickedness" do him any damage, but jealous lest his holy name should be defiled by the sins of his people, and the affectionate reverence due to him should be given to those who are not gods; and jealous also for our sakes, lest, by "giving his honour to others, and his praise to graven images" (Ps. xvi. 2; Isai. xlii. 8), our notions should become corrupt, our understandings darkened, our wills and affections inclined to evil. For all idolatry naturally leads to other abominations; and, when men "like not to retain God in their knowledge," they are very apt to be "given over to a reprobate mind" (Rom. i. 28).

The second reason for this prohibition is more particular—that God will "visit the sins of the fathers upon the children unto the third and fourth generation of them that hate him." God does not here threaten to punish one person for the sin of another. No; but God, who is the great Lord of the whole world, may so punish a man for his sins, that the temporal evil of it shall reach not to himself alone, but to his posterity also. As in the case of high treason, the father, by forfeiting his honour and estate, brings the ill consequence of his crime upon his family as well as upon himself; and the prince, by exacting the penalty of the law, may justly be said to visit the children for the offence which their father committed. God had, in general, promised to the Jews temporal blessings, to encourage their obedience, and had denounced present evils against them to keep them from sinning. But, to set a particular mark of his indignation upon the sin of idolatry, here specially designated "hatred" of him, he thought fit to declare that if they offended in this matter he would not only severely punish them himself, but would deliver them up into the hands of their enemies, who should oppress both them and their children after them; and how exactly this denunciation was made good to them, their history sufficiently declares to us. All this should teach us how heinous the sin of idolatry is, how odious in the sight of God, how worthy of his vengeance. The Jews were in their whole estate a figure to us. As, therefore, God threatened that he would with the utmost severity punish this sin in them, so most certainly he will punish it in us; it may be in this present life, but, without all controversy, in the life which is to come.

But, if God hath threatened to punish the breach of this precept "to the third and fourth generation," he hath promised to "show mercy unto thousands," that is, so long as the world shall endure, "of them that love him and keep his commandments." To the Jews he fulfilled this engagement, as far as they gave him opportunity, by temporal blessings. And amongst Christians there is ordinarily a fair prospect that a nation, or family, pious and virtuous through successive ages, will be recompensed with increasing happiness in every age; which is a powerful motive both for worshipping God in purity ourselves, and educating those who are placed under our care to do so too. Yet it must be acknowledged that neither the reward foretold, nor the punishments threatened, in this commandment, are so constantly distributed in earth under the gospel dispensation, as they were under that of the law. But still our Maker requires as decidedly as ever he did, that, since he "is a Spirit," we should "worship him in spirit and in truth" (John iv. 24); and, to deter us from the opposite course, it is declared that idolaters, amongst other sinners, "shall have their portion in the lake which burneth with fire and brimstone" (Rev. xxi. 8). Not that we are to be forward in applying so dreadful a sentence to the case of those, whether professing Christians or others, who in this or any respect offend through such ignorance or mistake as, for ought we can tell, is excusable. May our heavenly "Father forgive them; for they know what they do" (Luke xxiii. 34). But we should be very thankful to him for the light which he hath caused to shine upon us, and very careful to walk in it as becomes "the children of light, having no fellowship with the unfruitful works of darkness" (Eph. v. 8, 11).

EXTEMPORANEOUS PRAYER INTRODUCED INTO ENGLAND BY THE JESUITS, AMONG THE PURITANS.

Every national or particular church has an undoubted right to reform or remodel its own liturgy, as shall be most convenient; provided all things be done decently and in order, according to the analogy of the faith. All the most violent and prejudiced enemies of the English liturgy have never been able to detect any errors in it, either in faith or doctrine; no, not even pope Pius V. himself, who offered to give it the stamp of his approbation. And it was solely to be revenged on queen Elizabeth, that, in the ninth year of her reign, he condemned it, and schismatically broke communion with the church of England. Immediately after the bull of excommunication, the Jesuits introduced the extemporary mode of worship—in order to seduce the people from the church, and to forward popish designs. It has ever since been adopted by the puritans and all sects of dissenters in England, and by presbyterians in Scotland. All these parties greatly erred in independent and patriotic feelings, when they laboured to impose a foreign constitution and foreign forms, by dint of clamour and by force of faction, in the lieu of those which were maintained, as frequently as they were attacked, with all the power of reason, with all the influence of learning, and with all the soberness and energy of genuine piety. Still

more strange, unseemly, and unaccountable, does this appear, when we find the popish hypocrite imitating and aiding the sectarian zealot. That I may fix this remarkable fact, which is so generally overlooked or forgotten, I may refer to a remarkable narrative of "Faithful Cummin," a Dominican friar, extracted from the "Memorials of lord Cecil":

"In the year 1567, this monk, with the reputation of a zealous protestant, was greatly admired for his seeming piety, especially for inveighing most bitterly against pope Pius V., then pope. Nevertheless, he was accused on oath by three respectable witnesses of being 'a false impostor,' and a sower of sedition among her majesty's loyal subjects. He was summoned before the queen in council, and there examined; when it appeared that he was ordained by Cardinal Pole; that he had never formally renounced the church of Rome, nor procured the licence of any protestant bishop; that he never attended the prayers of the established church, but, when the prayers were ended, he came forward and preached; that he never received the sacrament in the church of England; that he 'used extemporary prayer,' affected the spiritual cant of the puritan faction, and claimed the wide world amongst the flock of Christ, scattered over the whole earth, as his parish! He 'canted' admirably, and maintained, with every appearance of fervour, that spiritual (extemporary) prayer was the chief testimony of a 'true protestant'; and that the set form of prayer in the church of England was but 'the mass translated.' Fearing the consequence of his examination, and some of the truths proved against him and elicited from him, he wisely thought of retreat. .... He soon after went to Rome; and, being questioned by the pope, he stated the object and effect of his labours: 'I preached,' said the friar, 'against set forms of prayer; and I called the English prayers "English mass;" and have persuaded several to pray "spiritually and extempore." And this hath so taken with the people, that the church of England is become as odious to that sort of people whom I instructed, the puritans, as the mass is in the church of England. And this will be "a stumbling-block" to the church as long as it is a church.'"

Alas! how true a prophet he has been; and I wish dissenters and presbyterians would consider the nature, the object, and the end of this "instructor" in this un-catholic and dangerous system of worship. For this diabolical and most malignant service done to popery and the arch-enemy of man, the pope commended and thanked Cummin, and gave him a reward of 2,000 ducats for his good service*.

I may here observe that many of the reformed churches, in common with our "restored church," had, in their beginnings, set public forms of prayer. Calvin himself composed a liturgy, which, like ours, was read off in the Geneva church, and in other places in Switzerland. The protestant churches in France, Holland, and other countries, also commenced with prescribed liturgies. Even in Scotland, the presbyterians had at first a liturgy composed by John Knox himself, and printed: it contained not only a set form for the administration of the sacraments and holy offices, but a distinct form for the "ordination of superintendents, presbyters, and deacons," with questions and responses, like our own forms of ordination.

It was worthy of a "restored church," such as that of Britain, to return to the godly usages of the first age of Christianity. In her love of the truth, she looked to the example of the incarnate "God of truth," who conformed to the established service of the synagogue; and she followed the pattern bequeathed to his church by the immediate successors of the apostles, who set forth forms for public worship and other offices, which bear their names to this day. May it continue to be the glory and privilege of our beloved establishment, that "she cometh nearer to the primitive and flourishing church than any other whatsoever"*.

H. S.

* Stephen's Guide to the daily Service of the Church of England; second edition, 1849; pp. 43-45.

* Casaubon to king James.

ST. PAUL'S SELF-EXERCISE:

A Sermon,

By the Rev. Francis Jacox, B.A.,

Late Curate of Wellingborough.

Acts xxiv. 16.

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

These are the words of the great apostle of the Gentiles; a man who was in earnest in what he did, whether before the light from heaven had dazzled him, or after.

A character more interesting than that of St. Paul it would be difficult to find. There are in his remains passages of gentle, touching pathos, that show how tender a spirit, how refined and sensitive a love dwelt within his breast. There are, again, outbursts of manly power, effusions of grand torrent vehemence, like the downward rush of mighty waters, when in swollen cataracts they dash down the mountain ridge. We see in him the fine imagination of the poet, the shrewd and subtle aptness of the practised reasoner, the philosopher's habit of profound and searching thought, the eloquence and rhetorical skill of experienced oratory, the plain efficient common sense and active training of the man of business, all united to, and beautifully harmonized by, a spirit of true devotion, girt about by a cincture of celestial light, the glory of that which is divine. In St. Paul we see collected together the good qualities of those leaders of mind, whom, in their several niches of fame, men select for

"hero-worship," such as Demosthenes in fire, Bacon in philosophy, Locke in reasoning, Luther in earnest purpose; and, superadded to all, holiness of so pure a type and so high a grade that we will not select any one from amid a bright galaxy of starry names, such as Smyrna's Polycarp, and Byzantium's gold-tongued John, and Africa's Augustine, and France's Fenelon, and our own Leighton, lest we seem either to wrong him or to disparage them.

This was the man who spake the words of the text, and meant them. No idle declaimer was this Saul, who is also called Paul. No wordy, noisy babbler, doting on the trifles that pamper common vanity: he was not living for renown, nor dying to be admired. He had measured the height and the breadth of human life, and found that its true glory was a borrowed one—borrowed from the life to come. On his pathway he perceived a rich and mellow sunshine, gleaming with cheerful yet solemnizing lustre; but he had lived long enough, and considered carefully enough, and suffered painfully enough to know that this radiance was not from earth, that it sprang from no central fire in earth's hollow bosom. Whence came what made this world a glorious abode; a world worth living in, though not worth living for? It came not—that light on his pathway—it came not from below, nor from this side, nor from that. But from above descended its enlivening power, from the Father of lights and the God of all consolation. In other words, life was a glorious and a serious thing to the apostle Paul, as it is to those also who share his spirit; not from any thing in itself, but from something imparted to it from above. Life is important—startlingly, tremendously so—not because it consists of infancy, childhood, manhood, age; not because it has seventy years for its heritage; not because it has prizes for the ambitious, pleasures for the voluptuous, trifles for the coxcomb, and trials for all; not because it puts a sceptre in one man's hand, and confers a peerage on another, and clothes a third with ermine, and a fourth with lawn; but because it is the theatre of actions that tell on eternity, the first link of a chain that spans the ocean of the unknown, the threshold of everlasting existence, the probation scene of man's moral training, the ante-chamber of the divine Presence. Life is important, the apostle knew, because by its abuse or improvement shall we fall or stand. And hence he could afford to set at nought the praises of men, whose criticisms form part of life's fading follies, and are written on water, not on the rock.

But the great master-principle of his conduct was to heed what answers life's real end, preparation for heaven. To be prepared, he must make God his friend. This can be done only through Christ; for "there is one Mediator between God and man, the man Christ Jesus." And, to accomplish the ends of the mediation, he must follow out Christ's teaching, on the ground of Christ's appeal, "If ye love me, keep my commandments." Among these commandments Paul would read, or hear of, such as these: "Be ye perfect, even as your Father, which is in heaven, is perfect:" "If thine eye offend thee, pluck it out, and cast it from thee:" "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thy neighbour as thyself." Well, then, accepting Christ as his Saviour, and following him as his Teacher, and trusting to his Spirit as his Sanctifier, we find St. Paul consistent in his practice, treating life as a battle-field, keeping his body in subjection, in earnest, not to be applauded as a splendid rhapsodist, not to be run after as a popular preacher, not to baptize in his own name, not to head more disciples than Cephas and Apollos, but to save his own soul and the souls of his hearers; to do what the text sets forth, and, by example and precept, to set others about doing it likewise; namely, herein to exercise himself, as a matter of business, of study, of pains-taking, of perseverance, of self-denial, of prayer, to have, and that always, in great things and in small, in smooth sailing and in stormy weather, amid wild beasts at Ephesus, and amid noble minds at Berœa, and amid wits at Athens, "to have always a conscience void of offence toward God and toward men."

These words derive additional emphasis from the occasion of their utterance. St. Paul was standing a prisoner before the Roman governor. He was, to all human appearance, in a very helpless and hopeless position; for, as he stood there, a solitary man, he had to confront the collected wrath and malice of his own nation. But a calmness of peace, that earth could not give nor take away, sustained that sorely-tried man. The "assurance" of an earnest life which had faith in God's providence, in him who is the Saviour of all men, specially of them that believe, had been rendered "doubly sure" by a recent vision in the night, when the Lord stood by him, and said, "Be of good cheer, Paul." And so he heard with composure the introductory arraignment of a certain orator named Tertullus, who informed the governor against him, in the presence and at the instigation of Ananias the high priest, and the elders. It is in his reply of self-

justification, in his deliberate pleading "Not guilty" to the indictment of the Jews, that he declares it to be his object, his desire, in life to have a conscience unruffled by sin against God or trespass against men. Herein, said he, he exercised himself. It was his profession, his employment, the purpose of his existence, to the furtherance of which he sought to make daily trials tend—

"From seeming evil still educing good."

In this, therefore, was contained a virtual denial of the general charge of sedition and profaneness. His defence, his protestation of innocence must go for what it was worth; but at any rate he would make it, and that confidingly. While illustrating the particular points which his foes called heresy, he would also allege the designed innocency of his aim of life, and give to Rome and Palestine and to Christendom, for all time, a grand example, in simple, holy words, of that self-exercise which becomes him who is made a little lower than the angels.

Now the indwelling corruption of man's heart is such, that to be actually sinless in the sight of God is not the lot of this present state of things. The flesh lusteth against the Spirit, so that we cannot do the things that we would. If we say that we are void of sin, that we are clear in our account with God, that, in fact, we have "attained," and "are already perfect," then, as another apostle declares, "we deceive ourselves, and the truth is not in us." Who can tell how oft he offendeth? And hence the need of praying, "Cleanse thou me from my secret faults." But, while we have reason to deplore that our highest advances are lamentably deficient, that the arrows which we aim at the far-off mark drop feebly, long, long before they have sped through the predestined space, and that the tower, which we propose shall reach unto heaven, too often ends, as did that of Babel, in confusion and dispersion, still we have necessity laid upon us to keep up a lofty standard; yea, woe is us if we slacken and give way there. St. Paul does not say, "Hereunto have I reached, even a conscience void of offence;" but he says, "Herein do I exercise myself." It is not the success of the warrior lying down after conquest, but the hope and energy of the warrior battling for conquest: it is not a state obtained, but a state struggled for: it is not holiness perfected, but holiness progressive: it is not the melody of victors on the banks of the sea, whose waters were glass mingled with fire, hymned by those who had gotten the victory over the beast, and so with jubilant chorus raising the song of Moses and the Lamb; but it is the voice of those passing through the deep waters, with the spray of foaming waves driven of the wind and tossed, and the rumble of Pharaoh's chariots heard from behind the mountain passes. It is not the Christian on yonder side, but the Christian making for it: not the voice, "Well done, good and faithful servant" (though that shall come in due season, if he faint not), but, "Be thou faithful unto death; and I will give thee a crown of life." And there is comfort in all this, dear brethren, to those of us who are struggling always without being always triumphant. Not that it should relax our devotion, but that it may show that good and great and saintly men have a contest like ourselves, besetting sins like ourselves, discouragements and hindrances, obstacles and offences, disappointments and inconsistencies, paradoxes in matters speculative and contradictions in matters practical, and that they need, cleansed as they may have been, again and again to wash their feet; as Christ hath said: "If I wash thee not, thou hast no part in me."

But we are to take note of these things only that we may war with a more even courage; for, did we expect in everything to gain forthwith what we desire, and with stalwart arm to level at the first blow the evil spirit that assails us, we might suffer great loss of heart and patience by the certain shocks that would befal us; therefore are we to set out prepared for many difficulties, but only that we may know the better how to brave and how to overcome them. Native weakness must prop its timid form upon Almighty strength. "How to perform that which is good I find not," is the prelude to, "I can do all things through Christ which strengtheneth me." And, though in many things we offend all, we must use the knowledge of this manifold sinfulness as a means toward increasing godliness; exercising ourselves by a continued round of discipline to have always a conscience void of offence toward God, through a close reliance on the merits and share in the Spirit of Jesus Christ our Lord.

It is not a trifle, this self-exercise: it is a strenuous matter of business, whenever it is carried on as it was carried on by the saintly Paul. It ought to be maintained in a similar way to that wherein earnest men strive after earthly objects. An artist, athirst for eminence in his pursuit, craving fellow-fame with the great names that emblazon the history of painting and sculpture, will devote himself with affecting eagerness to the quiet of his studio: he will almost worship the glorious works of the master with whose

style he would fain be imbued and ingrained; and, when the world is at rest, the light still burns in his room, and he still hangs over the canvass, the chill hand grudging to hold palette and brush at the fiat of the over-tasked brain. That he might but enrol his name among the Murillos and Correggios, O, he would exercise himself day and night! And so the ambitious politician will spend daylight over statistics and tabular returns, and consume evening and midnight in exciting debate. And so the worshipper of Mammon will sit at the door of Mammon's temple, and worship its golden pavement through life's prime and its decrepid age, by sunlight and by starlight a constant votary, intent on the lucre that a spiritual philosophy has defined to be "the root of all evil". Well, the Christian must learn a lesson from all this self-exercise: he must "walk by the same rule," though God forbid that he should "mind the same thing"! In devotion to the great object before him, that of a pure conscience, let him take a leaf from the book of the enthusiast in art, in public life, in money-making: all whatsoever they teach, in reference to singleness and fervency of aim, let him observe and do; but let him not do after their works: let him rescue a splendid quality, that of earnestness in self-exercise, from the claims of the perishable, and consecrate it to the demands of heaven. The children of this world are, in this respect, more advanced than the children of light. These things ought not so to be; for there is no province so full of scope for earnestness as that tenanted by the believer in Christ's New Testament. Good are the lines of a thoughtful living writer:

"Dost thou live, man, dost thou live, or only breathe and labour?
Art thou free, or enslaved to a routine, the daily machinery of habit?
For one man is quickened into life where thousands exist as in a torpor,
Feeding, toiling, sleeping, an insensate weary round....
The epitome of common life is seen in the common epitaph—
Born on such a day, and dead on such another, with an interval of threescore years.
For time hath been wasted on the senses, to the hourly diminishing of spirit:
Lean is the soul, and pineth, in the midst of abundance for the body."

We are sadly apt to treat religion with stiff, formal courtesy, as some periodical visitor who must be entertained politely while present, and forgotten till next advent; whereas it is meant to be identified with ourselves, inwrought in our nature, part and parcel of our being. When a preacher asked Garrick, "How is it that you, who deal in nothing but fiction, can so affect your audience as to throw them into tears, while we, who deliver the most awful and interesting truths, can scarcely produce any effect whatever?" the player answered, "Here lies the secret: you deliver your truths as if they were fictions; but we deliver our fictions as if they were truths." And thus, to apply the illustration, God's creatures, acting a part in life's changeful scene, playing the great man or the rich, do it with an emphasis and a bearing that proves their deep interest in it, albeit a fiction; for what else is money, what else pleasure, when viewed calmly by the wise? Whereas the probationers for eternity, on the brink (as they know) of the great gulf that bounds this petty life, called to a high calling, elect unto holiness, because the Elector is holy, redeemed from sin, because the Redeemer is sinless, familiar with what is noble, abiding, precious, do nevertheless act with a languor and listlessness that betokens utter want of deep-seated interest in what they are about. They may say, indeed, that they are desirous of having an inoffensive conscience; but they do not exercise themselves to have it. If they can get it without elaborate essayings, fervent appeals, painful self-sacrifice, well and good; but they do not take up the cross, nor emulate the spirit of Christ, whose meat and drink it was to do his Father's will, and to finish his Father's work. St. Paul is a man incomprehensible to them. They envy, and perhaps with a dash of pity—pity for his stern self-subjection, and the continual heed that he gave, and the diligent humility he cultivated, and the unremitting vigilance he maintained lest that by any means he, valiant soldier as he was, he, watchful man of God, faithful servant of Jesus, lest that by any means, suspected or never dreamt of, after he had preached to others, he himself should become a castaway.

If we were severely anxious to have this kind of conscience, we should more seriously examine every occupation wherein we engage, and test our motives in entering upon it. To do so requires large participation in the grace of the Spirit; and yet, without doing so, how can we be regarded as preparing for heaven? For what is heaven? It is not mere ease from pain and sickness: it is not profusion of what sacred imagery describes as belonging to heaven—such as golden streets, and the tree of healing, and the river of life; but it is the being near, and like, to God. Now, we are not so by nature. We must become so; and that involves a change, a renewal in the spirit of our minds. If, then, we be truly anxious to get to heaven, and to enjoy it, we must let this renewal have its perfect work

upon us now, while we have opportunity. The preparation is gradual. It is a process, a growth, a development; not a sudden catastrophe. We must grow in grace, increase in the knowledge of God, show diligence "to the full assurance of hope". And how can all that be better done than by endeavouring, whatever we undertake, to do it conscientiously without offence to our Maker? In the minute observances of daily life is the Christian's trial often laid. Hot temper, peevish melancholy, crossed purposes, sloth and self-indulgence—these and such like things, taking a thousand forms, work together for his good or for his harm, for his growth in spirituality by conquest over them, or for his condemnation as one that could not watch and pray when in temptation. It has been well remarked, "All events, all things and persons, are bringing this temptation before us: no man is out of the reach of it, who is in God's world; no man is intended to be out of the reach of it, who is God's child. He himself has led us into this wilderness, to be tempted of the devil: we cannot fly from it: we cannot find in one corner of it a safety which is not in another. We cannot choose that we shall not have those temptations which are specially fitted to reach our own feelings, tempers, infirmities: they will be addressed to these: they will be aimed at the heel or head, at whatever part has not been touched by the fire, and is most vulnerable. We must not crave quarter from the enemy: to choose for ourselves where we shall meet him, is to desert that guardianship in which is all safety. But we must cry, 'Lead us not into temptation'; and, praying so, we pray against ourselves, against our evil tendencies, our eagerness for that which will ruin us. Praying so, that which seemed to be poison becomes medicine; all circumstances are turned to good; honey is gathered out of the carcass; death itself is made the minister of life."

When the believer in Jesus Christ begins any work, be it little or be it great, let him have an eye to his Saviour, as perfect Example and as divine Helper. Some people are all for religion in the general, and not in particulars. They admire prolix dissertations on faith, the atonement, election, and the solemnities of eternity; but they dislike the application of religion to the little circumstances of domestic life, and to the manifold dealings with their fellows which every day begets. That, forsooth, is unspiritual. Their sentimentalism nauseates such vulgarities. They are for having earth transported to heaven, not for having heaven brought down to earth. But it is in little things that a healthy religion is best manifested. A fictitious piety may pass muster in circumstances of excitement, and may breathe freely in an atmosphere of vapouring enthusiasm; but it fails when reduced to the monotony of common life, when tried by the circumstances of ordinary household existence, when its sphere is removed from the stirring ordeal to a dull routine of duties and cares. St. Paul says, "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." An admirable suggestion for self-exercise; for every meal and every occupation may by this rule be consecrated with a dignity that shall savour of things divine and claim kindred with the everlasting.

In this self-exercise we must be practised and proficient, if we would be Christians in deed and in truth. Nor let us postpone new efforts and struggles to grow in familiarity with it. Rome was not built in a day; but had its founders never begun to build, it had never been built at all. And, if we would cover the waste marshes of our inner spirit with clustering tenements for holy thoughts, temples to retain divine worship, fanes and memorials of spiritual conquest, we must set to work, and that diligently, else the marshes will never be drained, much less the Capitol built. Pureness of conscience, without which we cannot see the Lord, will not come to us of itself, unasked for, unsought. Let us, before we take rest this night, examine our opportunities for cultivating such a conscience and, day by day, if God spare our lives, endeavour to be nearer and yet nearer the goal—to be closer followers of Paul as he followed Christ. We may have to creep before we walk, to lisp before we speak plainly, and see men as trees walking, before our eyes be perfect in undimmed vision. But let us go on and go forward in Christ's name: let us endeavour to be Christians in reality—followers of one who was holy, harmless, undefiled; and, being justified by faith, let us keep peace with God, by walking not after the flesh, but after the Spirit. Let us love, not in word only, or tongue, but with genuine, unsophisticated affection, such as God can spread abroad in our hearts, and will if we ask him; and hereby shall we "know that we are of the truth, and shall assure ourselves before him" "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

COWPER, THE POET.

"COWPER's characterics as a poet, my dear children, I think are the following:

"Simplicity. There is no parade, no artifice, no bombast, no glare, no mere ornament, no array of difficult and unmeaning words and phrases. His exquisite simplicity always charms me, when I peruse any of his poems.

"Manliness. There is a directness, a sincerity, a nobleness, a straight-forwardness, about his poetry which I ever admire. There is nothing weak, or effeminate, or squeamish; no trimming, no false delicacy, no mere sentimentalism; but an honest and manly bearing, which is always sure to rivet and interest a congenial and a truly noble mind.

"Vigour. Cowper is no tame versifier, no mere copyist, no puling poet, all feebleness and inanity. He is very powerful from his undisguised frankness and sincerity. There is great vigour of language, racy, bold, idiomatic expression. There is marked energy of thought and appeal. In all Cowper's poems, we see the energy of principle, the energy of a man who is thoroughly honest, who is deeply in earnest, who firmly believes what he writes to be true and important.

"Great discrimination of character, of English character, especially. His portraitures are very correct and impressive. His likenesses are most graphical, speaking, many of them perfect. He sketches invariably in a very accurate and vivid manner.

"There is great beauty of description in Cowper, especially of rural scenes, rural sounds, rural life altogether. His representations of the country, and particularly of its more quiet, pastoral, and lovely scenes, objects, and pleasures, are unique and most admirable. In many respects I prefer them to Thomson. They are more simple, chaste, natural, life-like: there is more heart. What can surpass, in these respects, the third book of his "Task," entitled "The Garden." I always read it with renewed pleasure and admiration.

The poetry of Cowper, too, is beautiful to me from its marked benevolence. He had a most liberal and generous spirit. He felt deep and enlightened interest in the happiness of the human race. His sentiments were the most ample, kindly, and diffusive; and any thing that he could do to diminish the sum of human vice or misery, he would do with the utmost heartiness and vigour. I never peruse the poems of Cowper, my children, without being riveted with the native benevolence of his character, and the noble generosity of his spirit. This feature is broadly expressed, and constitutes, to me at least, one of the greatest charms of his poetry.

"Then the unaffected piety of Cowper ever delights me. There is no mistake here, no dissembling here. It is genuine; it is transparent; it is pure; it is most elevated; it is invariably and beautifully unfolded. His devotion was radiant, was eminent; his love to God was ardent; his consecration to the Saviour was entire; his life was the quiet, unostentatious, benevolent, beautiful life of the retired, contemplative, and holy follower of the Lamb."

"And now, dear father," said Katharine, "as you have told us what you think of Cowper's poetry, and I am sure we all agree with you, tell us what you think of his letters. I am just reading them with great interest; and I should like to know if you form the same opinion of them which I do."

"With much pleasure, my dear girls, I express to you my judgment of Cowper's letters; and I must tell you they are some of my favourite reading, when I want to recreate and relieve my mind. Last year I gave them a renewed perusal, and with renewed gratification.

"I like Cowper's letters for their nature. There is nothing artificial in them. They are the pourings forth of an unsophisticated mind. They are the spontaneous and undisguised utterances of the heart.

"I like Cowper's letters for their exquisite ease. There is no starch, no stiffness, no primness, no formality, no elaboration, no studious air, no attempt at saying fine things: they are perfectly easy, and flowing, and unembarrassed, just what epistolary communications between friends ought to be, and without which they want their principal charm.

"I like Cowper's letters for their playfulness, their innocent and beautiful sportiveness: when free from his morbidness of mind, there was nothing sombre about Cowper. His disposition was cheerful and vivacious; and in his letters his hilarity is very pleasingly unfolded. I like these gleams of sunshine playing over his letters.

"I like Cowper's letters for their fine sentiments. They abound in great and universally important principles. His remarks on character, on life, on religion, and on a vast number of literary and moral subjects, are marked by peculiar delicacy, tact, discrimination, and sagacity; many of them are exceedingly original and striking. In the letters of the bard of Olney, we have a collection of sentiments on almost every subject, the most accurate, useful, and beautiful, and embodied in a very natural and elegant manner.

"I like Cowper's letters for their wit. Not caustic, biting, withering; but light, pleasant, genuine, and often very telling. His humour was quiet, unaffected, and delicate. Some of his letters furnish fine specimens of this quality.

"I like Cowper's letters for their tenderness and pathos. He was a man of heart, of deep sensibility, of powerful emotion. His correspondence amply exhibits this: it abounds in passages of exquisite tenderness. In the time of personal sorrow or domestic bereavement, he could write to his friends, and pour forth his deeply-felt and Christian sympathies, in the most pathetic manner. It is the pathos of nature and of Christianity.

"I like Cowper's letters for their piety. This is their broad feature: this is their crowning charm. Profound devotion, enlightened and warm love to God, deep humility, glowing zeal and benevolence, unmurmuring submission, active, devoted, persevering obedience, a ceaseless desire to serve and honour the Redeemer, are transparently and beautifully unfolded in the letters of

* From "The Happy Family;" by Thomas Wallace. London: Ramsay. 1849. A pleasing work.—ED.

this amiable man and distinguished poet. I never read one of Cowper's letters without being sensible that I am reading the letter of an educated and accomplished man, of an amiable and benevolent member of society, and of a sincere and heavenly-minded Christian. I see the character of Cowper depicted more clearly in his letters than in any of his productions. I regard the volume of his correspondence as a perfect gem. My children, do all of you read again and again Cowper's letters. They will improve your taste, enlarge your minds, benefit your hearts."

THE RECTOR.

No. II.

"Though he holy was, and virtuous,
He was to sinful man full pitcous;
His words were strong, but not with anger fraught—
A love benignant he discreetly taught:
To draw mankind to heaven by gentleness
And good example, was his business.

CHAUCER.

A POOR man speaking to me of Mr. Morton, many years after he had been called from his sphere of earthly duty, said: "Sure, sir, he was the father of us all;" and those few simple words, spoken by one of the humblest amongst those over whom he had been "set in the Lord," seemed to me to tell the whole tale of the rector's life. He was, indeed, the father of his flock: for them he laboured, rising up early, and late retiring to rest: over them he watched with the watchfulness of a shepherd, and the fond feeling of a parent. Were any sick among them, he prescribed medicine to heal their bodies, and administered to the necessities of their souls: he had found the true "balm of Gilead," and his life-long labour was to assist others to find it also: he had tasted the waters of the living well, and hour by hour and day by day (without one thought of weariness, or one sensation of repining at the greatness of his labours, and the little return they brought) he stood by the side of the "fountain that cleanseth," inviting, exhorting, and beseeching all that passed by that way to "wash and be clean." Were any of his people straying from the right way, Mr. Morton mourned as though he had lost a friend or a brother; but he mourned not as those who have no hope, for one of his cherished maxims was that, "while life lasted, hope never died;" and to despair even of the most hardened in evil, he deemed to be a sin against the God who has so plainly declared that he has no pleasure in the death of the sinner; who would rather that man at the eleventh hour should turn from his wickedness and live.

Accordingly, he followed the wandering sheep into the paths whither it had strayed; and by meekness and forbearance, by persuasion and by exhortation, he strove to reclaim the prodigal, and to persuade him to return to his Father's home. Many instances in which the rector so endeavoured to snatch the brand, as it were, from the burning, do I recollect; instances in which he first sought out till he found what was the snare into which one committed to his care had been entrapped, and then into the very meshes of it he would pursue the unhappy man; and with all his heart and mind he then strove to disentangle him and set him free. Was the ale-house the scene of greatest temptation to a parishioner, thither would the rector bend his steps; and, at the risk of meeting insult and perhaps injury, he would endeavour to lead him from the poisonous atmosphere, and to restore him to his wife and little ones. Often has such watchful care, such prompt decision, and such unflinching perseverance in the discharge of most painful duty, been the means, through God's grace, of saving a soul alive. Often has the wine-bibber, humbled in his own eyes, and softened by his pastor's mildness, listened to the word which says that no drunkard shall inherit the kingdom of heaven, and has determined henceforth so to walk as not to be numbered among those transgressors who are called accursed, because they "mingle strong drink", till their potations inflame them, and they sink to the level of "the beasts that perish". Once again, if a girl or boy were in danger of being corrupted by the evil example of their natural protectors, by the loose morals of a mother, or the unholy language of a father, that boy or that girl immediately became the peculiar object of the rector's care: such unhappy beings seemed to him orphans, and worse than orphans; and to be a father to the fatherless he considered at once the duty and the privilege of Christ's ministers. To give them instruction, and in due course to place them in a situation in which by industry they might get their own living, was one of his especial objects; and by this means not only were the younger members of a family frequently rescued from falling into the abyss of sin and sorrow, upon the brink of which their parents' heedless profligacy placed them, but the parents themselves have been reclaimed from their evil ways, and have learned to bless the benefactor of their children, and to praise and serve the God to whom he led them. Times of sickness and hours of bereavement or other affliction, Mr. Morton always seized upon as affording especial opportunity for enlisting soldiers and servants into his Lord's service. "When the heart is melted by grief, and the mind is distracted from the cares and occupations which generally engross it, then should the plougher put in his plough," he was wont to say, "the furrows are then easily made; and, if the heavenly seed of God's holy word be sown in humble hope that the dews of his blessed Spirit will fall upon and nourish the feeble shoot, the spiritual husbandman may with confidence look forward to "bringing in his sheaves with joy." But he must not in all cases expect an abundant harvest, nor in any must he dare to reckon on a speedy one: great works are always slow ones; and what work can be greater than the saving of a soul alive? His hope must be tempered by patience, his confidence by self-distrust, and the language of his heart must be—

"God hath sown, and he will reap;
Growth is slow where roots are deep;
He will aid the work begun,
For the love of his dear Son."

Such was entirely the feeling of the rector with respect to that most trying part of a pastor's duty, the labouring on, even though no good results appear to follow; the continuing patient under

grievous disappointment or the miscarriage of plans for the benefit of immortal souls. "Hope on, hope ever," was his motto; and up to it he acted through long years of ministerial duty, without hesitation and without repining. He did his best, and he left the result to be determined on by God: he laboured more abundantly than even his strength could bear: if success crowned his labours, he was heartily thankful; and, if disappointment only attended his toilsome steps, he was none the less energetic, none the less devoted: on the contrary, so humble was the estimate he formed of himself, that any backsliding in those whom he had hoped to be treading the narrow path, he was ready to attribute to his own want of discretion or of zeal. The feeling to which such disappointments naturally give rise in his case always took the form of self-accusation, never of distrust of God's mercy.

Well do I remember how he grieved over the case of a poor young woman whose early days had been spent in scenes of which the bare thought makes the heart turn sick, whose eyes were at one time quite opened to the horrors of her situation, but who grew weary of well-doing; and, having turned again into the paths of sin, trod them with greater boldness than ever, and seemed lost beyond recovery. "God hath not forgotten to be gracious," the rector exclaimed, on hearing that poor Hannah had quitted the respectable situation in which he had placed her, to return to the unholy home whence he had persuaded her to go forth: "there must be something lacking on our parts. Had I prayed more for the girl, perhaps she might have been spared: her fall is, perhaps, intended as a punishment for my lukewarmness. O if I had read to her more frequently, and prayed with her more earnestly, and kept her longer under mine own eye, this might never have occurred. May God in his mercy have pity on us both!" Thus did Mr. Morton reproach himself: thus did he bewail the backsliding of a soul for which he would hereafter be called upon to render an account. But he did not content himself with mere regrets, O no! the sinner was still dear to him, though the sin was hateful in his eyes: he had work to do, and he set about it at once, and in earnest. Hannah was once more sought: the search was long, and seemed to promise to be useless; but success crowned it at the last; and the wanderer, after many a trial, died a penitent, trusting alone for pardon in the merits of her Lord.

What encouragement does such a case as this afford to the Christian pastor! how forcibly does it teach him to despise none, not even the most frail; to despair of none, not even of the most hardened!

> "Who loves the Lord aright
> No soul of man can worthless find:
> All will be precious in his sight,
> Since Christ on all hath shin'd.
>
> * * * *
>
> "Then marvel not, if such as bask
> In purest light of innocence
> Hope against hope, in love's dear task,
> Spite of all dark offence;
> If they who hate the trespass most,
> Yet, when all other love is lost,
> Love the poor sinner, marvel not:
> Christ's mark outwears the rankest blot."

"Hope against hope," the rector truly did: he despised none, he despaired of none: he was ready to act the forgiving father to each returning prodigal of the family which he had "begotten in the Lord;" and, though occasionally his known kindness was imposed upon, his rule of conduct never varied; and the result of it was "peace and good will among men, and glory to God in the highest;" for none ever knew him party to any quarrel, partaker in any strife; and he was the happy means of turning many souls unto righteousness, and thus adding to the harps of heaven.

The remark of a little child, who was early called from the rector's care, and beside whose wakeful cot he watched and prayed till "reason slept," struck me as touching, and most true. "You brought me to Jesus, Mr. Morton: I love you for it; and he loves you still more: he will remember, when he sees me in heaven, that it was you showed me the way to get there: he will smile upon us both, but on you most." These were nearly the last coherent words uttered by the little sufferer; and their simplicity and the grateful spirit they evinced made such an impression upon me that the circumstances under which they were uttered, and the look of profound and earnest love visible upon the countenance of the dying child as he said them, will ever be retained by my memory. Children in general loved the rector: his mild manner won their confidence; and the interest he took in all that concerned them—their play and their work, their pleasures and their griefs, as well as in their eternal welfare, secured to him their lasting affection.

> "Surely never did there live on earth
> A man of kindlier nature: the rough sports
> And teasing ways of children vexed not him:
> Indulgent listener was he to the tongue
> Of garrulous old age; nor did the sick man's tale,
> To his fraternal sympathy addressed,
> Obtain reluctant hearing."

Much more might I tell of the rector's holy life, of his private devotions and his public ministrations, of the love he bore to souls, and the untiring exertions he made to save them; but enough has been said to show that indeed his life was the life of the righteous; that all his days he went about doing good. Let us now turn to the closing scene, and see how the righteous die: it may be that the sight of a death-bed, stripped of its horrors, may induce some of us to lay hold on those spiritual weapons, by the aid of which we shall be able to spoil death of its sting. It was no sudden stroke which laid the rector low: long and weary was the way by which he reached his last long home; and each step was marked by suffering intense and lengthened; but no word of complaint fell from his lips, no wish even was uttered that his pain might be removed; and, when it amounted to actual agony, and his outward man was so convulsed that it was grievous to behold the struggles of afflicted nature, his inner man was still calm; and he could even

then "call upon his God." "This trial is needed, is much needed," he used to say, as the pain abated; "the old Adam is still strong within; and God in his mercy is weakening his hold on me before the last conflict come." At another time he exclaimed: "I am a sinful man, O Lord, may I bear this thy fatherly correction in such a spirit that it may leave me better than it found me!" .... "God still applies the fire: he sees there is yet much dross within," was his expression on another occasion: "O may I be purified yet seven times, if it be needful to make me meet for his presence!"

Such was the spirit in which Mr. Morton bore the last long trial appointed for him upon earth: throughout the whole of it he was perfectly resigned, and not only resigned, but cheerful, and even active. His infirmities were such as to confine him to his room, and often to his bed; still his heart and his thoughts were occupied in his Lord's service; and, whenever any return of strength and voice were vouchsafed to him, they were employed "about his Master's business." One by one the children of his school were admitted to his bed-side, and there heard words of affectionate counsel, which many remembered to their dying day; and any of the older members of his flock, who were willing to do so, were encouraged to visit the sick chamber, and to hold converse with their departing friend. Some of the very humblest of his flock did so; and often, when too weak to speak more than a few sentences at a time, he would say to such of them as could read, "Now, take the bible: I have often read to you, do you now read to me; then perhaps I shall be able to talk again: and, at all events, I will pray that what we read may be blessed to us both." The chapters thus read were consecrated in the hearts of each humble reader to the memory of the beloved rector; and some of them have been repeated word for word to me long years after his head had been laid low. Thus to the very last was Mr. Morton faithful to his high calling: his heart was in his vocation; and, while life throbbed within it, its every thought and affection was devoted to the good cause.

But by degrees the pulse became more and more feeble; and at length it became painfully evident that the rector's last hour was at hand. I was sitting by his bed-side late one evening: we had been speaking of high and holy things; and his voice had been peculiarly clear as in conclusion he had by name commended to my especial charge some members of his flock, bidding me watch over them for his sake when he was no more, and I had flattered myself with the hope that he was not so near his end as he himself anticipated, when in a calm but feeble accent he startled me by repeating twice the words, "Relton, I am dying." Was it so? was he really about to leave me? One look at his pale wasted face told me that he had indeed entered the dark valley; but the shadows of that "awful shade" rested not upon his brow: it was unruffled as an infant's, and lighted with a light which cometh from above. "Lord, I am thine: take me to thyself," were the only words he uttered; and, after a moment's struggle, the unfettered spirit was with the God of its salvation. Never shall I forget the look which accompanied the exclamat "Lord, I am thine:" it was not of this earth, heavenly: it was the first sign of the mo putting on immortality; and O

"Say not it dies, that glory;
'Tis caught unquench'd on high;
Those saint-like brows, so hoary,
Shall wear it in the sky.
No smile is like the smile of death,
When all good musings past
Rise wafted with the parting breath,
The sweetest thought the last."

And now, what more have I to say? To reader, I would commend him, whose life I thus sketched, as an example and a guide, treating you not to suppose that, such as that was, it could be led only by a minister of God; begging each one in his own walk, and accor to the light, knowledge, and strength vouchs to him, to go and do likewise, having regard to "recompence of reward"; whilst to the rec memory I will add but one tribute, and tha better words than my own:

"His pilgrimage is ended, his hour of rest hath come;
His soul hath burst its bondage for a never-ending h
Weep not for the departed: far hence be sorrow's voic
He hath won his crown of glory; and shall we n
joice?

"In the Redeemer trusting, now hath th' immortal soul
Laid hold on life eternal, and gained the wished-for go
His days were full of honour: he hath left the v
tears.
Not in the age of vigour, but in fulness of man's year

"And be ye also ready: the time is near at hand,
The hour of thy departure to an eternal land:
Forget not thy high calling; like his be thy reward—
The dead indeed are blessed, thus dying in the Lord."

A. E.

Poetry.

STANZAS.

(For the Church of England Magazine.)

"Set your affections on things above, not on things o earth."—Col. iii. 2.

The fairest flowers that meet the eye,
The joys, the friends we cherish,
Soon mock our grasp—they fade, they die:
Yes, all of earth must perish.

Though life's sad tale, thus briefly told,
May thrill us oft with anguish,
Let not the heart grow sear and cold,
Nor deep affection languish.

O raise the eye of faith above,
Be there your joy, your treasure—
There may the heart's best, fondest love
Expand in boundless measure.

There perfect joy unceasing flows:
There friends from friends ne'er sever—
Each heart with pure affection glows,
Loves, and is loved, for ever.

Drayton Beauchamp, 1849.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 819.—APRIL 20, 1850.

(Joseph in the Pit.

JOSEPH IN THE PIT.

We find the psalmist giving God thanks for his deliverance from "an horrible pit," and from "miry clay" (Ps. xl. 2). As used by David these expressions were figurative. But we find many of God's most highly-favoured servants actually exposed to such perils that the words above referred to were literally applicable to them. Jeremiah was cast into a miry dungeon: Daniel was thrown into the den of lions: Jonah was imprisoned in the whale's belly. And all these from their several depths waited "patiently upon the Lord;" and "he inclined unto them, and heard their cry."

Such distresses must have been a sore trial of faith. It would seem as if God had forgotten them, and had let their enemies get altogether the mastery over them. What a quenching of Joseph's anticipations there must have been, when he was

thrown into the pit in the wilderness! His dreams had fired his youthful desires; and he thought the time was coming when he should be lord over his brethren; and his mother's sons should bow down to him. But he was now in his brethren's hands, and they were disposed to kill him; and, though one or two seemed less hard-hearted than the rest, and would not shed his blood, yet Joseph could look for no better fate than to be left to perish from hunger.

It was doubtless needful for Joseph's humiliation that he should undergo this discipline. His mind had probably been lifted up; and he must learn lowliness of heart. And, besides, God had much work for him to do—a place of trust and power for him to fulfil; and he sees it needful to prepare his instruments before employing them, that they may devotedly and faithfully perform his commandments.

In the dreariness of his pit, Joseph had salutary thoughts: he learned much in his low estate. And then relief appeared. He was drawn out. But it was not to be restored to his father's house. He had still much more to learn. He had to serve before he was to rule. He had again to taste the cup of sorrow. Then at last, when he (like a greater One, of whom he, sold by his brethren, was a type) had learned obedience by the things he suffered, he was exalted to a noble power; which he administered for God, and to the advantage of those over whom he was placed. Truly the Lord "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them" (1 Sam. ii. 8).

THE ANT-LION*.

It is almost to be regretted that the insect world has not had the privilege of having its combats sung by the poets. Who can forget the animated scenes, painted in such life-like colours by Homer and Virgil, of the conflicts, hand to hand, of the heroes of their verse? But the history of insects supplies us with more singular and more interesting deeds of fight than have ever yet been fabled by poets, or commemorated in song. In the instance we are about to quote, the larva of the ant-lion is the crafty Giant Grim, who lives by entrapping, as we have before said, poor wayfaring travellers. Like those giants of old, of whom we read in books a little more wonderful than true, this subtle and powerful enemy lies deeply ensconced in his subterraneous cavern, patiently abiding the time when his unsuspecting prey shall fall into his power.

This insect is naturally a very helpless being: it can only walk at a slow pace; and, strange to add, it can only walk backwards, and not forwards! Yet its food is the juice of insect bodies. How, then, is it to seize upon them, circumstanced so unfavourably as it is, having neither swiftness nor ability to direct its motions sufficiently actively to fit it for such a task? It succeeds by an artifice of the most refined character. Nothing daunted by what we might call its natural disadvantages, the insect sets bravely to work to construct a trap for its prey; and the manner in which this is performed may well strike us with wonder, and raise our admiration up to him who has so marvellously endowed this humble being with wisdom and skill. It first takes care to choose out a proper site for the work it is about; and in this always selects a soil composed of fine, loose, and dry sand, well aware that, as we shall presently see, no other would be fit for its purpose. Generally it chooses such a soil under the shelter of an old wall, where the rain cannot easily penetrate and ruin its work. In so doing it shows its wisdom; for thither, when the heat of the sun is great, or when the rain-drops fall heavily, crowds of insects come for shelter, and fall into its cruel embrace.

The site being chosen, the next important step is to mark out the bounds of its habitation; and with this view the insect begins digging a circular ditch, walking backwards until it has completed the circle. This defines the outer limits of its trap, and is a sort of guide-line to it in its future operations. Then it sets about the more proper task of excavating its trap. Would that our readers could see this insect at work! Of all the wonderful sights presented to us in the insect world, there is none equal to it in interest, none so calculated to enlist our sympathies on the part of the patient, skilful, and unwearied little labourers of this kingdom of nature. Guided by the line it has marked out, the workman steps into the circle, and sets to work with a hearty good will, and with a degree of diligence and excavating skill that would put our railroad "navigators" to the blush. Shower after shower of sand is seen flying up and beyond the boundary described, with the most unintermitting diligence, until the insect has completed the circle again: arrived there, it turns round and excavates back again, until it arrives at the same point. But it may perhaps be asked, where are its tools, and by what means does it succeed in casting up these loads of earth? We fear that at best any written description will hardly do justice to our ingenious labourer: its method, however, is as follows: It uses the head as the spade, or rather shovel; and in the strangest manner it fills the shovel with one of its feet with a load of sand, and then, by a quick movement of the head, tosses it out of the cavity. By working in alternate directions, it manages so as never to over-fatigue one leg; for, on its return, the leg previously in use is at rest, while the one on the opposite side is now called into duty. The insect thus works on until its trap is completely excavated, the task occupying a variable time—sometimes being finished in half an hour, sometimes even in less, but occasionally occupying several hours, the little labourer being obliged to rest a certain time. Réaumur, who has given a fascinating account of these insects, writes, "I have had at times hundreds of ant-lions in a large box; and I have often been amused with filling up their traps. Some of them would immediately begin to form another; but the greater number, in the warm long days of summer, deferred executing the work until the sun began to go down. They seldom worked in the heat of the day; but in cold

* From "The Life of an Insect." A work which we have before favourably mentioned.—Ed.

or cloudy weather they would excavate at any hour."

We well know what perplexity a chain of rocky hills causes to a railroad engineer, and what vast outlays of money, labour, and time, are necessary, in order to overcome the obstacle thus presented to the path of the engine and its train. But it may be safely said that we can furnish a parallel instance of difficulty, and of patient, all-surmounting exertion, from the history of the insect before us. Mr. Bonnet was curious to know what it would do if a stone or some such obstacle were met with in the process of its excavations, and one day had the gratification of observing the behaviour of the insect under these trying circumstances. Not being able to cast it out with its head, the insect determined to carry it out, if possible, on its back. With this view it contrived by various manœuvres to place the stone upon its back, and to balance it there. This was the least difficult part of the undertaking. The insect had to climb up an inclined plane upon soil, chosen with other views purposely by itself, as shifting and unsteady as possible, and not only so, but to preserve the balance of the stone with which it was encumbered. Undaunted by these difficulties, it made the attempt; but the first step brought down a shower of sand, and tumbled the little rock to the bottom. Again and again did the heroic insect attempt the same feat, and with the same ill-success; and we might have thought we beheld a realization of the ancient fable of Sisyphus and the rolling stone, in the vain endeavours of the insect to get rid of its encumbrance. Five or six times did the insect repeat its endeavours; and, at last, after one or two narrow escapes, the stone was fairly lodged on the outside of the trap, and the insect returned to its subterraneous recess, at the bottom of the cell, in triumph.

The traps vary in size, in proportion to the age of the insects which construct them. The young insects only form very small ones; but, as even from the moment of their birth they are destined to toil for their food, they do not wait in idleness and hunger because they cannot make large efforts, but are content to make little traps not more than a few parts of an inch in diameter. Thus they set us the needful example of not despising to do small things because our strength is not yet equal to the performance of as much as we could desire. The diameter of the trap formed by a full-grown insect is about three inches, the depth about two.

When its labours are over, it has been well remarked, the insect now only requires patience; but it must have a good deal of it! It generally buries itself, all but its jaws, in the sand at the bottom, and here awaits its victims. If it requires much patience, surely it also needs to have much power of endurance of hunger; for it may wait for days sometimes without catching any prey. Frequently, when this is the case, it marches out of its trap, and tries its fortune in some more favourable spot. But see! an ant, who has been out foraging for the young ants at home, is hastening back, laden with sweet treasures, when suddenly she finds her path arrested by what appears to her to be a deep but smooth precipice. To plunge down and rise on the opposite side is a shorter cut, in her estimation, than to go round; or perhaps she is led by curiosity to wish to explore this singular cavity, and she plants her feet on its treacherous edge, causing a few grains of sand to roll down and give notice to the wary giant below that a victim is at hand. A step back, and her life would be saved: but no, she leaves the bank, trusts herself to the unfaithful soil of the sides of the precipice, and instantly rolls down, in a cloud of dust, to the bottom. Terror has now laid hold of her, and with all speed she strives to clamber up the unsteady sides. For a moment escape appears possible; but the Argus-eyed monster below starts up into activity, and, piling upon his head a huge load of sand, he shoots it after the escaping ant, and once more brings her down, covered with dust, into his embrace. The terrible jaws are instantly closed upon the unhappy insect; and in a few minutes her existence is at an end, the savage enemy shaking her violently, or dashing her quivering frame against the earth.

Singular to add, the ant-lion loves not dead prey, and will indignantly cast it out of its trap. Says Réaumur, "They appear so much to delight in the glory of a victory, that they disdain to touch an insect who is not, to say the least, in a condition to contend with them!" It certainly is not that the food, when offered to it dead, is not fresh enough, that it is thus treated; for, if only killed an instant before, the insect still refuses to touch it. Réaumur is disposed to believe that, like our sportsmen, these interesting but cruel insects destroy prey more for the pleasure of exhibiting their superior skill, than to appease their hunger. But it rather uncharitable, even to the ant-lion, to say so much as this. When the insect has sucked all the juices out of its victim's body, it casts it out of its trap; and the earth around, strewed with dead bodies, is thus the silent witness to the destroying powers of the giant within.

This singular insect, whose exploits have detained us so long, remains in its larva form two years, growing daily in size until it has completed its existence as a larva, and must then enter upon another condition of life. It is to be regretted that it is not to be found in England, or at least it has not been for some time discovered in our island; but it is common in France and other parts of the continent, and would well repay the trouble of being brought over. As the insect is very patient of hunger, it might easily be conveyed in a little wooden box, half-filled with fine sand; and its proceedings could be readily watched by placing it under a bell-glass, or in a little glass case, introducing a few ants or spiders for its food from time to time.

The insect exhibits to us a wonderful instance of what we may call, after the example of Dr. Paley, the principle of compensation in nature. It can neither run nor fly with the speed necessary to overtake its prey who are swifter of foot than itself. But God never created it to starve, and has endowed it with a rare combination of faculties by which it is enabled to live in the midst of plenty, if not even of luxuriance. So it is in a thousand other cases in nature. So it is indeed in providence likewise. If he sends us trials, "he also makes a way to escape, that we may be able to bear them." If our day is

genuity in the acquisition of classical lore, and to compose an elegant, soul-stirring, impassioned discourse, such as the declaimers are in the habit of preaching. Declaimers, indeed! They may sneer at it; but, if the declamation be that which touches and sets in motion all the latent springs of human action; if that be declamation which, aided by heaven, has shaken "the kingdom of darkness" to its centre; if that be declamation which has driven back the floods of iniquity; if that be declamation which has often aroused thousands as one man to some noble purpose; if that be declamation which convinces the understanding, which melts, subdues, and softens the heart; if that be declamation which is one continued strain of reasoning and fire and fancy, guided by tact, judgment, and skill, awakening all the strong emotions of the soul, then is declamation one of the highest, as it is one of the most useful arts to which man can aspire; and he, who has mastered the whole compass of the sciences and of classical literature, stands no comparison in point of intellectual achievement with the declaimer, in the sense in which some of the present day, who are enlightening and instructing thousands, may be said to be "mere declaimers."

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.

No. XXIII.

MRS. BROWNING'S "COWPER'S GRAVE."

These verses deserve a more general recognition than has hitherto been accorded them. They have not the disqualification for popularity which attaches to others of this "learned lady's" poems and productions; of whose works, as a whole, the "Quarterly Review" (vol. lxvi. p. 389) says: "We consider Miss Barrett to be a woman of undoubted genius, and most unusual learning, but that she has indulged her inclination for themes of sublime mystery, not certainly without displaying great power, yet at the expense of that clearness, truth, and proportion, which are essential to beauty;" the pieces, to which the reviewer especially refers, being such as her translation of the "Prometheus" of Æschylus; the "Seraphim," a "dramatic lyric poem," which "represents the converse of two seraphs, Ador and Zerah, the strong and the weak, whilst hovering, aloof from the rest of the seraphic host, over Calvary during the passion—a subject from which Milton would have shrunk;" and some others in the same key. Her own words assure us that she has earnest thoughts to put on paper, that she is no trivial jingling songstress: "Poetry," she says, "has been as serious a thing to me as life itself; and life has been a very serious thing. I never mistook pleasure for the final cause of poetry, nor leisure for the work of the poet." And another critic has observed that the perusal of a few pages of her poetry will secure it against the suspicion of being only the product of a lively fancy and a dexterous hand; for they contain strains which we take to our hearts at once, the outpourings of a noble spirit disciplined by study and by the greater discipline of sorrow. A deep tinge of sadness characterizes her writings, and gives them a tone which is appreciated but by few; by those, namely, whose minds are both cast in the same mould, and have been exercised in the same passages of tribulation. Hence she is never likely to be widely popular. But amongst her many effusions there are some that contain charms for one and all; touches of nature that make the whole world kin; sympathies of feeling and beauties of expression, which promise for them a permanent and hearty reception among the people at large. And of such is her poem entitled "Cowper's Grave." Tenderness and thoughtfulness meet together in sweetest harmony, and converse softly, reverently, affectionately, concerning the gentle poet whose soul passed beneath such deep waters; who wrote the "Castaway," and then "fell on sleep." Some forty years after the bard of Olney had gone to his last long home, life's fitful fever over, our authoress honoured his memory with these worthy lines:—

"It is a place where poets crowned
May feel the heart's decaying:
It is a place where happy saints
May weep amid their praying.
Yet let the grief and humbleness
As low as silence languish;
Earth surely now may give her calm
To whom she gave her anguish.

"O poets! from a maniac's tongue
Was poured the deathless singing!
O Christians! at your cross of hope
A hopeless hand was clinging!
O men! this man in brotherhood,
Your weary paths beguiling,
Groaned inly while he taught you peace,
And died while ye were smiling."

William Cowper had rich stores of wit and pleasant humour: witness his "John Gilpin," his "Progress of Error," his "Table Talk," many of his minor poems, and his admirable "Letters." Yet, for the far greater portion of his life, he was the victim of a deep-settled melancholy, which set its seal upon him, and bade him wither beneath its unkind frowning glances. It was all "Hill Difficulty" with this pilgrim in his progress. Darkness that might be felt brooded over him, penetrated and spread with him; and, look which way he would, he saw none upon earth that could "minister to a mind diseased, pluck from the memory a rooted sorrow, raze out the written troubles of the brain," and give him a token by which he could again go on his way rejoicing. It was not misanthropy; for he was a large-hearted, a warm and loving man, who forsook the calls of luxury and the haunts of cheerful society that he might tend one—

"Whose silver locks, once auburn bright,
Were still more lovely in his sight
Than golden beams of orient light"*;

that he might, by constant heed, cheer the feeble sufferer, even though himself partaker of her sad decline. A delicate and peculiar organization, acted upon by adverse influences—this seems to be the true state of the case. Cowper was from his earliest youth a prey to ill-health, and gave signs (says Dr. Stebbing) in infancy of that nervous sensibility which, as his years increased, gradually assumed the character of a morbid

* Lines to Mrs. Unwin.

melancholy. His resignation, from sheer timidity, of the lucrative post of reading clerk, and clerk of the private committees to the house of lords, is clear evidence of the peculiarity of his temperament, before ever gloomy distress had taken up its abode with him. But the time soon came when apprehensions crowded upon him, vexing his tender spirit by night and day; when terror absorbed his whole being; when the "temple of immensity" was full of boding alarms to him, and he felt as though he were "a feeble unit in the middle of a threatening infinitude, and he seemed to have nothing given him but eyes whereby to discern his own wretchedness;" when the commonest matter disturbed his peace, and a whisper jarred terribly upon his ear; when he came to 'dread the rustling of the grass: the very shadows of the clouds had power to shape him as they passed*. There opened out upon him what Shakspeare calls "moody and dull melancholy, kinsman to grim and comfortless despair, and, at her heels, a huge infectious troop of pale distemperatures, and foes to life." Yet he loved his fellows amid all this blackness of darkness, albeit he—

"Groaned inly while he taught them peace."

As a late writer has said, "what he wrote for amusement or relief in the midst of supreme distress, surpasses the elaborate efforts of others made under the most favourable circumstances." He paraded not his woe; and, when we compare him in this respect with the author of "Childe Harold," how happy seems the secluded invalid poet beside the most restless, most unhappy Byron!

"And now, what time ye all may read
Through dimming tears his story,
How discord on the music fell,
And darkness on the glory;
And how, when, one by one, sweet sounds
And wandering lights departed,
He wore no less a loving face,
Because so broken-hearted.

"He shall be strong to sanctify
The poet's high vocation,
And bow the meekest Christian down
In meeker adoration;
Nor ever shall he be in praise
By wise or good forsaken;
Named softly as the household name
Of one whom God hath taken!"

Beautiful and touching! All that love Cowper—and who does not?—are indebted to Mrs. Browning for this glowing expression of homage to his memory. Her allusions to the unconquered tenderness and love of his kind, which were buoyant within him even at his darkest hour, are finely wrought indeed:—

"With sadness that is calm, not gloom.
I learn to think upon him;
With meekness that is gratefulness,
On God, whose heaven hath won him,
Who suffered once the madness-cloud
Towards his love to blind him,
But gently led the blind along
Where breath and bird could find him;

"And wrought within his shattered brain
Such quick poetic senses,
As hills have language for, and stars
Harmonious influences.

* Wordsworth.

The pulse of dew upon the grass
His own did calmly number;
And silent shadow from the trees
Fell o'er him like a slumber."

He did not rave and resist, but bent humbly, meekly, beneath the rod. Though "full oft beset with floating dreams, black and disconsolate, the vapoury phantoms of futurity"*, he murmured not at the cross he bore, but only sought for grace to bear it more like his Lord, and vented his aspirations in such hymns as "Light shining out of Darkness," "Welcome, Cross," "Submission," and "Peace after a Storm."

"Upon his touching strain religion's spirit fair
Falls down like drops of rain, and blends divinely there,"

till again tranquillity dawned upon him. At times, indeed, he is too dejected even for this work of piety; as he says on one occasion: "Ask possibilities, and they shall be performed; but ask no hymns from a man suffering by despair as I do. .... I dare not, either in prose or verse, allow myself to express a frame of mind which I am conscious does not belong to me; least of all can I venture to use the language of absolute resignation." But he did not kick against the pricks. He panted after entire submission; though now and then he could speak of nought "but, in her stead, fear, doubt, and agony." There was no bitter language, stormful and angry, no exasperated temper "turning an angry beak against the down of his own breast," but a stedfast desire to realize the truth of the doctrine thus finely expressed by Wordsworth:—

"One adequate support
For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good."

His open heart rejoiced in the loveliness of nature whenever it could rejoice at all. If ought could exhilarate his spirit it was rural sights and sounds. Cawing rooks, he says, and kites that swim sublime in still repeated circles, screaming loud, the jay, the pie, and even the boding owl that hails the rising moon, had charms for him†. Well pleased he was to recognize in nature, and the language of the sense, the anchor of his purest thoughts, the nurse, the guide, the guardian of his heart, and soul of all his moral being‡. But, in conclusion, and in the words of our poetess:—

"The very world, by God's constraint,
From falsehood's chill removing,
Its women and its men became
Beside him true and loving,
And timid hares were drawn from woods
To share his home-caresses,
Uplooking in his human eye
With sylvan tendernesses.

"But, while in darkness he remained
Unconscious of the guiding,
And things provided came without
The sweet sense of providing,
He testified this solemn truth,
Though frenzy desolated:
Nor man nor nature satisfy
Whom only God created."

* "The Excursion," book iv.
† "The Task."
‡ Tintern-abbey.

CHRIST'S MEDIATORIAL FULNESS:

A Sermon,

By the Rev. T. W. Jones,

Curate of Maesteg, Glamorganshire.

John i. 16.

"And of his fulness have all we received, and grace for grace."

This short but sweet sentence is a continuation of what St. John said in the fourteenth verse of this chapter: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." "And of his fulness have all we received, and grace for grace." Our text has no exclusive reference to the apostles and first Christians, but may be extended to all believers, to the end of the world. That Christ bestowed, of his fulness, favours upon the unworthy, in ages past, is a plain proof of the real need of all mankind in after-time. Are not the blessings of Christ as necessary to us, for our salvation, as they were to the apostles? Corrupt nature is just the same now as then, and needs the same powerful grace to change it. Jesus also communicated of his fulness, "that in ages to come he might show the exceeding riches of his grace." "Howbeit," said St. Paul (1 Tim. i. 16), "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting;" that is, "for a pattern" of the way of salvation to all. Besides, Jesus still stands, and cries, "saying, If any man thirst, let him come unto me and drink": "Whosoever will, let him take of the water of life freely." Be assured that all who have been replenished, in every age and under every dispensation, gratefully acknowledge Jesus Christ as the Source, and exclaim, "And of his fulness have all we received, and grace for grace." This declaration suggests two important considerations; first, we have our natural state evidently implied, viz., a state of deep poverty; secondly, we are pointed to the all-sufficiency of divine grace—"his fulness."

I. We have our natural state evidently implied, which is the opposite of abundance—a state of deep poverty. However full man may be of self-conceit, it is a lamentable truth that every Christless sinner is in an indigent and poor condition. In his state of innocency, man was exceedingly rich in holiness, felicity, and glory. But by his disobedience he lost all, and became poor indeed. The crown is fallen from his head, the fine gold is become dim; he lost his raiment, his health, his happiness, his inheritance and dominions. He is no longer lord, but a toiling slave: both his honour and dignity are in the dust. This is true of every man that is not born of God: be he of whatever condition in outward things, whatever may be his parts or gifts, and whatever may be his hopes, it may be said of him, "Thou art wretched, miserable, and poor". He is worth nothing. This is evident, if we consider that he is destitute of that which is absolutely necessary unto salvation. He hath no righteousness to cover and adorn his soul: hence, he is exposed to shame and eternal misery. Though in famine, he has nothing of his own that can supply the wants of his soul. He despises the bread and water of life: he has not so much inclination for any thing as he has for "iniquity," which he drinks with as much pleasure as a man drinks water when he is thirsty (Job xv. 16). May the Lord, in his mercy, bring such a one to be sensible of his need of the bread of heaven, ere he enters a region of eternal famine and death!

The man who is not changed by grace must be really poor, because he constantly employs himself about poor things. The world which passeth away, and the pleasures of sin, take up all his time and thoughts. He chiefly regards the things which are seen (*i. e.*, transitory), and not the things which are not seen, which are real, certain, and eternal. Consequently his inquiry is, "Who shall show me *any* good?" (not the chief good). He covets no other portion than outward good, present good, such as "what he shall eat, what he shall drink, or what he shall put on." And what are all these worth, without a good God and a good heart?

Poor, as he is vastly in debt to the justice of God, and has nothing to pay He owes ten thousand talents. He owes for every mercy he receives, and for every sin he commits, and hath not wherewith to pay a farthing. He must be pardoned, or perish.

He is poor in friends. He has no friendship in heaven. God, who dwells there in an especial manner, is "angry with him every day"—even in the most prosperous of his days—because he does every day that which is provoking to him. Neither has he friendship in his own bosom: his conscience writes bitter things against him, by testifying that his state is exceedingly dangerous. An evil conscience is "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt". In an unconverted character dwelleth no good thing. He is entirely destitute of the spiritual riches

of knowledge, faith, purity, and happiness; and is ignorant, guilty, polluted, and miserable. He is "without Christ, having no hope, and without God in the world;" and, while in his natural state, the ungodly is destitute not only of moral good, being wicked, but also of prospective good, being an heir of perdition, and threatened with eternal punishment. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; for there is no respect of persons with God" (Rom. ii. 8, 9).

II. We are pointed to the all-sufficiency of divine grace, as our poverty requires: "And of his fulness." It is a truth, which should not be overlooked, that in Christ there is a "fulness of divine and human perfections": in him dwelleth all the fulness of the Godhead bodily" (that is, personally and substantially). Every divine perfection is to be found in Christ; eternity, immutability, omniscience, omnipresence, omnipotence, and boundless goodness. Of Jesus, the prophet Isaiah declared (ix. 6): "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Thus Jesus asserted of himself, "I and the Father are one". "He who hath seen me hath seen the Father." St. John testified of him, "This is the true God, and eternal life." Now, this fulness of Christ is underived, incommunicable, and eternal. And, as all divine, so all human, perfections are full in him; for he is perfectly man, as well as perfectly God; he is "God manifested in the flesh." He was made "in all things like unto us, sin only excepted", which is the greatest imperfection of human nature.

But our text directs our attention to the exceeding great and precious fulness of all spiritual blessings which are in Christ, as the only Mediator between God and men; for "it pleased the Father that in him should all fulness dwell." "And of his fulness" all believers "receive, and grace for grace." We observe that this interesting portion of divine truth denotes,

1. The abundance of the blessings which are in Christ Jesus. Other things may be estimated; but the riches of Christ are unsearchable: they are boundless. He possesses an infinite plenitude of blessings, which he is ever ready to communicate to perishing sinners. There are aboundings of sin in our nature; but grace flowing from Christ abounds over all: "Where sin abounded," says the apostle (Rom. v. 20), "grace did much more abound." It flows into and overflows in a believer's heart. "And the grace of our Lord," said St. Paul (1 Tim. i. 14), "was exceeding abundant;" *i. e.*, it abounded, yea, it superabounded "with faith and love, which is in Christ Jesus." The benefits of redemption must be amazingly numerous, as they include all that is necessary of both temporal and mercies upon earth, and all the happiness and glories of heaven for ever and ever. We have all things in Christ which are exactly suitable to cases of want and misery. In him is wisdom, whereby the ignorant is made wise unto salvation; a complete righteousness, whereby the guilty is justified from all sin, and stands spotless and irreprovable in God's sight; sanctifying grace, whereby the polluted is made "a new creature;" strength, to aid in duty; comfort, to support under the pressure of affliction; in short, Jesus renders to all believers a portion of grace in due season, or every needful supply during their journey through this world, and immortal life and happiness in the next—which consideration should induce them to exclaim, with the psalmist: "O how great is thy goodness, which thou hast laid up for them that fear thee"; and, with St. Paul: "Thanks be unto God for his unspeakable gift" (2 Cor. ix. 15). But, may we hope that this grace shall be imparted to us? Yes, we may; for,

2. Our text is expressive that the blessings of the covenant were treasured up in Christ, that he might dispense them to his people, as their various cases and necessities might require. This is evident from the whole strain of divine revelation, where Christ is uniformly represented as a public person, sustaining the character of Mediator or Surety, living, suffering, and dying, "not for himself," but "for the unjust, that he might bring us to God." Hence, he is called "the Head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." And believers are styled the members of his body: as such, they receive life and nourishment from him, in order to their growth and improvement in knowledge, love, faith, and in all the parts of the new man: "From whom" (Christ the Head), "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love" (Eph. iv. 16): And others are described as "not holding the Head, from which all the body, by joints and bands, having nourishment ministered and knit

together, increaseth with the increase of God" (Col. ii. 19). Christ is compared to the vine; and, in a suitableness to this figurative representation, believers are denominated branches which grow out of this vine, and derive all supplies to their flourishing and fruitfulness. "I am the vine, and ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me," or separate from me, "ye can do nothing" (John xv. 5). That passage of scripture recorded in Ps. lxviii. 18, is a strong confirmation of the truth that all fulness dwells in Christ for the advantage of his people: "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord our God might dwell among men." It was our Lord's own declaration, under the character of wisdom: "Riches and honour are with me; yea, durable riches and righteousness. I lead in the way of righteousness; that I may cause those that love me to inherit substance, and I will fill their treasures" (Prov. viii. 18-22).

3. This phrase may further express that the fulness of grace is effectually secured for all that believe in him, so that no adverse power shall be able to deprive them of it. Nothing can be more explicit upon this head than our Lord's own words: "The Father loveth the Son, and hath given all things into his hand" (John iii. 35). Accordingly, St. John, speaking of Jesus in his official character, as the only source of happiness, thus writes: "This is the record, that God hath given to us eternal life; and this life is in his Son" (1 John v. 11). That St. Paul viewed the matter in this light is evident from what he wrote to the brethren at Colosse: "For ye are dead; and your life is hid," that is, safely lodged, "with Christ in God." The fulness of grace was too precious to be committed to any creature, either in heaven or on earth. Of this the example of Adam, in his greatest perfection, affords a striking proof. How soon was his own life, and the life of all his posterity, forfeited in his hands? Not the highest seraph, none other but Immanuel, God in our nature, was equal to the trust. With him it is in absolute safety. He is able to keep that which the Father committed to him; and therefore, because he liveth, all who have fled to him for refuge shall live also, and may be fully assured that, "when he who is their life shall appear, then shall they likewise appear with him in glory".

4. The language of our text denotes that Christ's fulness is free in its communication: "Have all we received." Divine grace is given forth freely without reluctance. All nations and people and tongues are freely invited, and are welcome to partake of Christ's unlimited fulness. For the proof of this St. Paul urges two reasons, viz., that "the same Lord over all is rich to all", and that the promise is the same to all; "for whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13, 14), one as well as the other, without exception. Free: no personal merit or moral worthiness is required in its willing recipients. "I will have mercy," said Jesus, "and not sacrifice; for I am not come to call the righteous, but sinners to repentance" (Matt. ix. 13). Believers ever "receive grace for grace," not for their own sakes, but grace to them for the sake of the grace which is in Christ Jesus. In infinite compassion he declares: "I will give unto him that is athirst of the water of life freely." Unto his disciples he said: "Freely ye received." "By grace are ye saved through faith," said St. Paul, "and that not of yourselves, it is the gift of God." "Now," said the same apostle, "we received the Spirit which is of God, that we might know the things that are freely given to us of God." His mediatorial fulness flows freely as streams from a fountain. But, say some, how can this be free, and the result of pure sovereign grace, when it is described as the effect of purchase? and that, which a man is entitled to by purchase, can hardly be said to come to him free: it is justice, say they, not grace. Granted is all this, yet we maintain it is free grace still; it is grace *to us*. God was under no obligation to accept the obedience and righteousness of Christ instead of ours. This was his own gracious device, in order that he might save man consistently with his divine perfections. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption, that, according as it is written, he that glorieth, let him glory in the Lord."

5. The expression denotes that Christ's fulness is exhaustless. There is in him a never-failing fulness of grace. It is not said, "All we have received his fulness," but, "*of* his fulness." Grace for grace is a blessing poured out to such a degree that there shall not be room to receive it. He possesses enough for heaven and earth, for time and eternity. He is full of grace and truth. After all he has communicated, his store is not exhausted, though millions have refreshed their thirsty and hungry souls at this fountain, it still flows as plenteously as ever: millions more will drink and live. The fulness of Christ, like himself, is "the same

yesterday, to-day, and for ever." The communications of it are like those living or ever-running waters mentioned in Zech. xiv. 8, that "should go out from Jerusalem, in summer and in winter shall it be," that is, at all times and seasons of the year shall these waters flow. All that men have, or shall have, cannot draw this fountain low, much less draw it dry. Whoever will come to Jesus shall find an ever and an over-abundant supply for their empty souls. So plenteous is the store, that Jesus continues to declare, "Blessed are they which do hunger and thirst after righteousness; for they shall be satisfied." Nay, he is upon all occasions most ready and willing to dispense to his people of this inestimable fulness. None, who come to him under a sense of need, shall be "sent empty away." And be assured that his heavenly blessings are honourable, durable, and satisfying.

In conclusion, permit me, in the first place, to urge the careless sinner to consider his miserable state. Could he call the Indies his own, in the sight of God he has nothing, he is wretched, and poor, in him dwelleth no good thing. "There is," said Solomon, "that maketh himself rich, yet hath nothing" (Prov. xiii. 7), hath no grace, no real comfort; hath no faith, no well-grounded hope, no love nor wisdom, or next to nothing. Let such attend to Christ's gracious direction: "I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. iii. 18). Listen, also, to that kind invitation of Jesus: "Come unto me, all ye that labour and are heavy-laden; and I will give you rest" (Matt. xi. 28). "Come", and he will enrich you with blessing dearly bought. "Come" as you are; "come" poor, "come" needy, "come" empty: Jesus has all things ready, and will give you all to make you happy now and for ever. We compel you to come that his house may be filled, and your souls with "the fulness of God."

Secondly, Let believers think honourably of their Lord, of whose fulness they receive, "and grace for grace." His people cannot raise him too high, or exalt him too much; "for in him are all the promises yea, and in him, amen, to the glory of God by us." He raises no expectations which he cannot realize, makes no promises which he cannot perform. Believe it, whatever Satan may suggest to the contrary, that his heart is kind and his hand liberal. It is of the highest importance to have just conceptions of Christ, and to know what grace and strength are laid up for us in him. Look not so much to your enemies as to the Author of your salvation: set his promises against their threatening, his omnipotent grace against their impotent malice. In your present state of weakness and trials, remember the words of our Lord to St. Paul, which may be applied to every individual believer: "My grace is sufficient for thee; for my strength is made perfect in weakness." Having trusted for a little while to his precious sayings, ere long he, the Prince of peace, shall bruise Satan under your feet, and put that triumphant song into your mouths: "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night." "Now to him that is able to keep us from falling," whose grace is sufficient for all his people, at all times, and in all circumstances, "to the only wise God and our Saviour be glory and honour, dominion and power, for ever and ever. Amen."

THE OPPOSITION OF GUILE TO A SIMPLE RECEPTION OF THE GOSPEL*.

THERE are two blessings provided, and made known prominently in the gospel: the first is forgiveness; the second is the Holy Spirit's grace. These are both received by faith. They are both mentioned, Gal. iii. 6-8, 14.

In the 8th verse we are told that God would justify the heathens, or the Gentiles, through faith: and had pointed to this in his promise to Abraham.

In the 14th verse we are told, Christ died "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Christ died, not only for our forgiveness and acceptance with God, but also that we might "receive the Holy Ghost." Both these blessings are received in the same way—in one way alone—by faith. Our Saviour had proclaimed the freeness of the Spirit's influence. "If any man thirst, let him come unto me and drink" (John vii. 37, 39). On other occasions he had done the same. How then stands the case? God had provided for lost sinners an atonement and a righteousness: it was provided for all—provided for them while in their lost condition, the only means of ever rescuing them out of their lost condition. We find also that through Christ, and for his sake, the Holy Spirit's influence has been provided also. Without this the soul can do nothing—is dark, helpless, unholy, moves not, lives not.

Here then is the soul under condemnation, guilty, lost: God has provided what is fully sufficient for that soul's restoration. He has already done this: the provision is full and complete. To the sinner then, guilty and lost, this message

* From a valuable "Sermon preached in the chapel of Queen's College, Cambridge, on Psalm xxxii. 1, 2;" by the rev. J. E. Dalton, B.D., Fellow and Dean. Cambridge: Page. 1849.

comes, that God hath done all this, made this full provision for sinners' salvation. How is this to be obtained? It is "given by promise." To whom is the promise made? "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The truth is, the promise comes to every sinner who hears the gospel: it is laid at his door. He is invited to trust to it and to take it. The great supper hath been made ready, and you are now bidden to partake of it (Luke xiv. 15-18). Rivers of wine and milk flow: let the thirsty draw nigh and drink (Isa. lv. 1; Rev. xxii. 17). But man is unwilling to believe the fulness and sufficiency of the remedy; or he will not believe its freeness, and that he may trust to a God of grace to receive him and to bestow these blessings; or really in heart he does not desire the Holy Spirit's work upon his heart. In all these instances there is what scripture calls guile in his heart: it is the deceitfulness of his wicked heart which hinders him from the reception of salvation.

God has provided all these blessings for man when in his lost, condemned, and rebellious state: such is God's abounding grace! What work can man do to acquire these? The almighty energy of the Spirit was required to raise man at all. Man must receive this great gift before he can walk in God's ways. And besides, can man ever be induced to return to God, when his mind is possessed with no hope of forgiveness? Till a hope of forgivenese cheers him, does he not hide himself from his Creator, as Adam did? It is the voice of forgiving mercy which will alone draw him out, and bring him back to God. It is thus that the gospel speaks to sinners. God has provided for their salvation: he has done this for them while in rebellion: "When we were enemies, Christ died for us." Here is forgiveness, and acceptance again to favour, and this given rightfully and justly, because Jesus Christ merited it for them; and the Spirit of God's power and operations upon the soul, and presence with that soul to keep it, never to be removed from it. The sinner is lost and helpless: these blessings are freely offered him. God's declaration is, that he provided them for him: his promise is, that he will bestow them. Now man may hinder himself from seeing this: he may in some way turn aside his heart from believing it; or, cold and dead, his heart may stir not towards the reception of it. In all these cases it is deceitfulness or guile: it is the natural character of the fallen heart that it is deceitful above all things showing itself, which hinders the reception of that salvation which God has provided, and which God freely promises to him that believeth.

Having considered then our subject, a reflection naturally arises out of it. Our subject has shown to us that that which in us and in others opposes a simple, peaceful and happy, practical and fruitful reception of the gospel, is guile or deceitfulness.

Let us know what is the real enemy to our salvation, and to our simple reception of God's declaration of his love and mercy in the comfort of it. It is that hateful thing, guile. It is in the very approach to God that this guile shews itself. Every man in worshipping professes an act of the lowest humiliation possible: the creature and the sinner bends down before the infinite Creator: man only dares draw nigh to God in worship, because invited to come; and he professes to come in such a way as will be acceptable to his great Creator, and which his God himself has indicated to him; but he really approaches with no such humility of heart, with no entire submission of the mind: homage is professed, but allegiance is not tendered—he does not even come in that way which God has so distinctly commanded for his approach. It is true that this guile is often so habitual, that it is scarcely, if at all, detected by the person's self; but the more that guile can hide itself the worse it is. The man who of all hypocrites is the most specious and the most subtle and difficult to be detected is the worst of hypocrites. Deceit, which Proteus-like can throw itself into a thousand forms or disguises, is the worst deceit of all: deceit in the nature is worse than deceit in the look or on the tongue. But this guile puts itself into direct contrariety with the God of truth—opposes his plans, his words: it acts directly against God. Adam acted with guile when he feared God's wrath: he hid himself, and then guilefully threw the blame upon the woman, or upon him who gave the woman to be with him. But this guile is acting in front of God's mercy and love. It is not opposing his curse, but opposing his salvation. It is true that it is natural enough to the soul to do it; but so much the worse. The hinderance to your reception of the gospel is guile. Now guile is always wicked—it is superlatively wicked. It is generally the resource of wickedness to hide itself: that which is good needs no guile; therefore the non-reception of God's message of mercy convicts men of wickedness of the worst kind. It may be common among men; but weigh it in the balance of the sanctuary. Guile we reckon more hateful when it opposes truth than when it opposes guile: not only does the person against whom guile is committed enhance its guilt, but the object also in regard to which guile is manifested. Guile is here manifested against the gospel, the message of richest mercy. The gospel is continually spoken of in scripture, as the great exhibition of God's mercy and of God's truth—his truth to fulfil his promises. He had promised that he would save man: he gave his Son to accomplish this. His truth, inasmuch as every sinner who has embraced the promise has found that promise fulfilled. God has pledged himself to this. He has confirmed it by an oath, that by two immutable things—his promise and his oath—"in which it is impossible for God to lie, they might have strong consolation who have fled for refuge to lay hold on the hope set before them." Against this most glorious display of God's mercy and of God's truth in his way of saving sinners is this guile found acting. O what cause have we to be humbled at the guilefulness of our nature, which can thus manifest itself! May we each of us seek deliverance from this guile, and watch against it not only as our most dangerous enemy, but as being exceedingly sinful.

Juvenile Reading.

LETTER FROM A MISSIONARY'S WIFE ON HEARING OF THE INTENTION OF A JUVENILE MISSIONARY ASSOCIATION TO SUPPORT A LITTLE GIRL IN HER SCHOOL*.

I HAVE to acknowledge the receipt of your welcome communication of November, 1848, intimating your kind plan on behalf of our native female school. Our late much valued friend, Mr. Fox, too, wrote to me of this. I fear my letter to him could not have reached you consequent to his illness and subsequent death.

To send you a sketch of our operations will indeed give me real pleasure; and, slight as this may be, I trust it will answer the purpose of interesting our youthful friends, and stirring their minds to help us in this branch of missionary labour.

In June, 1847, we opened our establishment with three girls, and for the space of eight months we rose and fell several times; and in December, 1847, we had on our list nineteen children, of whom two were boarders: the remainder were day-boarders. About the middle of January, 1848, our day-boarders requested permission to be absent at one of their festivals for three days. As they had been but a short time with us, and unhappily leaned very strongly to their pernicious rites and prejudices, we were compelled to let them go. But, instead of three days, they were away for three months; and thus we were left with only our two boarders. Though by these changes we were sometimes overcome by a feeling of discouragement, yet we received grace to leave the work in the hand of the Lord, and not to rest on ourselves for success. The middle of last May found our number increasing. I think I may say that, since then, we have continued pretty steadily; and now we have thirteen boarders and three day-boarders. When I said that we commenced with three girls, I should have mentioned that one of these was a mussulman, named Causimbee: she is supported by a Christian friend, a major in one of the East India Company's native regiments in our neighbouthood. This child we found to be very dull and obstinate; and we had many fears for her, not only because of her inaptitude to improve, but because of a troublesome grandmother she has. This old woman objected to Causimbee attending our Sunday-school, and threatened to remove her from us: more than once she said she wished to have her married; and the girl, too, seemed disposed for it: now she has so far improved as to see the disadvantage of conforming to the custom of her people to contract early marriages; and, though there is in her some remains of that forwardness to which the Moors are peculiarly prone, she tells us that there is sufficient time for her to think of marriage, and that now is the opportunity to improve her mind and to serve God.

We have in our school two sisters, named Seetha and Lukshmee. These two, though they attended regularly, and were very apt, adhered most rigidly for a long time to their Hindoo ceremonies: now we may venture to say of them that there is a desirable change. A couple of months back they lost an infant sister. Some days after this occurrence, the father of these girls obtained permission from us to have them to spend a day with him; but this was, we afterwards understood, for the purpose of their being present at some idolatrous ceremony he was about to observe, connected with the deceased infant. Seetha and Lukshmee were on this occasion asked to bow down and worship a little idol made of clay; but they refused to do it, saying they "could not do such a wicked thing." The father was not alarmed or vexed at this, but allowed them to do as they pleased, and, moreover, said that he thought they did right in refusing.

The little girls were quite happy that they were not compelled to pollute themselves with idols. It is the general notion of the heathen that, after sunset, evil spirits and hobgoblins wander in the form of cats and dogs, &c., near even the abode of Christians; and they will not therefore go about alone. Not long ago, some of the children were assembled in their dormitory, when one of their companions, wishing to have a joke, mewed like a cat, in an adjoining room. At the suddenness of the sound all but one girl started off; and this one was heard to say "that she was not afraid, for that she knew no evil spirit could hurt her, so long as Jesus Christ, in whom she trusted, protected her." This same girl was one day accused of having stolen, from the box of another, a quarter of an ana: every inquiry was made; and, notwithstanding strong suspicions, yet for want of sufficient proof, she was acquitted. On the evening of the same day, when the girls were all together, taking their lesson in singing, the dress of the girl on whom suspicion rested got loose, and the coin dropped. Her guilt was then made manifest. She withdrew quite abashed. All the other girls were struck at the way in which the sin was brought to light, and came to the conclusion that God had disclosed it. This was an opportunity to make them understand the scripture: "Be sure your sin will find you out." They were much impressed by the relation of what had befallen Ananias and Sapphira for their falsehood. As the little offender had returned, and was present at the time this was related, she seemed distressed and much grieved, and wept. Without exercising harshness, she was made to see that the sin was against God. They are most of them able to read very fluently the gospel of St. Matthew and "Peep of Day." They have committed to memory, and can repeat several of the psalms, the sermon on the mount, the ten commandments, and a catechism on the rudiments of Christianity. Their replies to questions from scripture are given with much earnestness, and are often so correct that one would take them to be Christian girls. Some of their hearts seem very tender. They write accurately from dictation, and some are able to compose also. They are taught to sew and knit, both which they do neatly. To give them a desire for work, we thought it would be better to begin by teaching them to get up some fancy articles. Some of the first which they were able to do, I asked Mr. Ragland, the secretary here of our society, to forward to you last month: I trust you have re-

* From "The Children's Missionary Magazine," vol. II. London: Nisbet.

ceived them. The sentences on the cards are portions selected from scripture, in Teloogoo characters.

We must request of you kindly to offer our warmest acknowledgments to the Juvenile Missionary Society, who have agreed to support a boarder in our school. Of course, their desire with regard to the naming of the child shall be acceded to. You are correct in supposing that the annual expense of each boarder is £3.

Dear Mr. Fox was an invaluable friend to us indeed. The wisdom of his removal is known to One alone. I shall take the opportunity of saying that we sincerely appreciate your kindness, and shall in future, under God, look to you to help us. With reference to the missionary fund you inquire about, we have a fund here, which we appropriate to the relief of the distressed, to defraying the funeral expenses of poor Christians, and in purchasing and printing books for distribution. The last amount that we received for this purpose is nearly exhausted. Any contributions towards it would therefore be acceptable—more so just now, because tracts which Mr. Sharkey wished to get printed were laid aside; and, if we had had sufficient in our hands, we might have paid for the printing of them. Fancy articles, &c., for the benefit of either our school or the private missionary fund, will be thankfully received.

We constantly feel our utter inability to carry on the work we have been permitted to begin. Our earnest desire is the advancement of the Lord's kingdom; and I trust we shall be strengthened by him to persevere.

Trusting we shall have your prayers on our behalf, I remain, yours very truly,

ANNE A. SHARKEY.

THE FULFILMENT OF THE SCRIPTURE.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."—MATT. ii. 16-18.

IT is a prevailing opinion that this prophecy of Jeremiah received a primary and real fulfilment in the carrying away of the children of Judah into Babylon by Nebuzaradan (Jer. xxxix.), and another, or secondary fulfilment, in the event mentioned by the evangelist. Scott writes: "This event formed another accomplishment of the prophecy by Jeremiah, which we have already considered." And the rev. R. C. Trench, in his recent commentary on Matthew ii., writes: "No one will, I suppose, affirm that this prophecy of Jeremiah was then exclusively, or then first fulfilled in that bitter wailing of these Bethlehemite mothers over their slaughtered infants, or deny that the prophecy had a most real fulfilment before, in the desolation of that whole region, through the carrying away, by Nebuzaradan, of the children of the captivity." My endeavour will be to show that this prophecy, in a primary sense, foretold the judgments of God upon Israel and Judah in the days of the Messiah; and, afterwards, to explain its fulfilment in the slaying of the children in Bethlehem.

This prophecy is part of a passage (Jer. xxxi. 15-17) that has, when taken together, a clear signification; from which we derive our view of the prophecy. But, before explaining the passage, I will shortly point out the situation of Israel and Judah at the time it was spoken; a knowledge thereof being necessary to understand the subsequent remarks.

Israel had been carried away to Assyria. They had reigned "without the true God, without a teaching priest, and without law." No promise to restore such a kingdom could have been given to them (Amos ix. 8). The mercy offered to Israel was to re-unite themselves to the kingdom of Judah, and thus return to God (Hosea iii. 5).

The king of Judah, with the princes and principal inhabitants of Jerusalem, had been taken captive by Nebuchadnezzar, king of Babylon. With a merciful design towards all nations, the Lord sought their subjection to Nebuchadnezzar; hence they who remained in the land of Judah were required to yield him submission, that they might live and continue therein (Jer. xxvii. 1-18). But Hananiah, a false prophet, taught that within two years Babylon would be destroyed; whereupon Zedekiah, whom Nebuchadnezzar had made king of Judah, rebelled against him (2 Chron. xxxvi. 11-13; Jer. xxviii. 1-4). Other false prophets rose up in Babylon, who declared the same thing. Jeremiah therefore, by letter, exhorted the captives to build houses, plant gardens, and seek the peace of the city; and assured them that their captivity would continue for seventy years, and that then they should return to their land; while to those who remained in Judah, and refused subjection to the king of Babylon—thereby contravening the government of God—the prophet foretold that judgments would come upon them far heavier than had fallen on their brethren in Babylon (Jer. xxix. 1-19).

While* Israel and a great part of Judah were thus temporarily in captivity, the Lord promised to redeem them (Jer. xxx. 4) from all suffering. This revelation is contained in Jer. xxx. and xxxi. "These chapters," as Hengstenberg remarks, "might justly be regarded as the hymn of Israel's deliverance. They are joined in one whole, not merely by a material, but also by a formal unity." Under different representations the Lord describes the grace, power, and completeness of his promised redemption. Israel and Judah shall be delivered from hard bondage, and be made the servants of the Lord their God, and David their king: they shall be healed and restored to the abundance and favour of the people of God (chap. xxx.). And the nations of the earth are called upon to witness that the Lord had redeemed Jacob (xxxi. 1-14). The passage (ver. 15-17) under consideration is here introduced; and, subsequently, the promised mercy reaches its highest

* In describing the arrangements of the prophecies of Jeremiah, Townsend writes: "The second collection is that mentioned in chap. xxx. ver. 2, and contained chapters xxvii. to xxxi. inclusive: it was made in the reign of Zedekiah, and, as may be inferred from xxviii. 1, after the fourth year of the reign of Zedekiah" (Old Testament, vol. ii. part 16).

point in the Lord entering into a new and everlasting covenant with Israel and Judah.

The passage, as part of one entire revelation, as also when taken together and by itself, clearly signifies and promises mercy to Israel and Judah. Judgment is first represented, that the mercy which redeems from it may appear the greater. While asleep (ver. 26), a scene of deep distress and sorrow is presented to the prophet's mind. Rachel, the mother of Israel, "weeping for her children, refused to be comforted for her children, because they were not." But the vision is prophetic of judgments, from which Israel and Judah shall be redeemed: her mourning, therefore, shall be turned into joy: "the children shall come again from the land of the enemy unto their own border". "The essence of the passage is the antithesis of the deserved punishment which Israel has drawn on himself by his sins, and the undeserved prosperity which the mercy of God will impart to him" (Hengstenberg).

Now with this signification, the passage requires that the threatened judgments fall on Israel and Judah, to whom the mercy is promised (see Jer. xxxii. 41). The prophecy, therefore, could not receive any accomplishment till after they had, unitedly and as one body, returned to, and renewed their covenant with, God; which they did in returning to the land of Judah at the termination of the Babylonish captivity (Ezra iii. 1-7, v. 17, viii. 35). The judgment which came by Nebuzaradan was not the climax of previous judgments on Israel and Judah; whose results, by a retrospective view, are described in the prophecy; for according to the 24th chap of Jeremiah the captives are preserved against the judgments coming on the remnant in the land. The eyes of the Lord are upon those for good, but upon these for destruction. Besides, the judgment on this remnant were unaccompanied with the promise of mercy (see Jer. xxiv. 8-10, xxix. 15-19, xliv. 11-14); which, as we have seen, was the essence of the passage that included the prophecy.

Again: looking to the situation of Israel and Judah at the time the passage was spoken, it might be thought that the mercy promised was that they should return to their land at the termination of the Babylonish captivity. But a comparison of xxx. 9 with Luke i. 31-33, and xxxi. 34 with Heb. viii. 8-13 will at once determine that the whole description in both chapters is Messianic. The judgments from which redemption is promised must fall then in the days of the Messiah. At the termination of the Babylonish captivity, God by his prophets called on Israel and Judah to return to him; and these invitations were not withdrawn (Matt. xxiii. 37), till our Lord, weeping over Jerusalem, said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes" (Luke 19-41, 42). Soon afterwards the judgments mentioned in the prophecy fell upon the whole nation.

If these reasons establish that the prophecy foretold judgments to come on Israel and Judah in the days of the Messiah, it could not have had any previous fulfilment in the carrying away into Babylon of a part only of the children of Judah by Nebuzaradan.

I have now to explain its fulfilment in the event mentioned by the evangelist. The remnant in the land of Judah were not only rebellious against the government of God, as has been noticed; but they denied his presence amongst them, and his knowledge of what they did, and fell into the grossest abominations (Ezek. viii. and ix.). For such conduct the Lord declared he would send upon them his four sore judgments. The deportation by Nebuzaradan was but the beginning of sorrows. Other judgments followed, which terminated in those who were left in the land being sent into Egypt—the place of their bondage and oppression, and from which they had been redeemed. Now "these things happened to them for ensamples" of the anger and judgment of God, when the like rebellion against him should prevail throughout the whole nation of Israel as it did in the days of our Lord (Luke xix. 14). In point of time, the prophet is placed beyond the captivity by Nebuzaradan. The vision, in describing the sufferings and sorrows of that event, was prophetic of judgments equally heavy, to fall thereafter on the whole nation. The vision—a scene of suffering—became now a reality. Herod is the instrument in the destruction of the children in Bethlehem. The anger and judgment of God are seen in this event, which foretold, as the vision had done, of the heavier judgments to come. Thus the prophecy is fulfilled in it: it confirmed the prophecy, and was calculated to arouse the nation to a sense of their danger, and to produce in them repentance, that the wrath of God might not be poured out upon them to the uttermost.

J. E. W.

The Cabinet.

DISCORD IN THE CHURCH.—It is a presage of rain and storms when sheep run heads together: and certainly it bodeth no good unto the church when the sheep of Christ are at discord one with another.—*Bp. Reynolds.*

Poetry.

AN ORIENTAL SUNSET*.

MOUNT OLYMPUS IN VIEW—MOUNT ATHOS AND THE ISLANDS OF THE ÆGEAN SEA IN THE DISTANCE.

This wild harp bids a last and long farewell
To yon soft scene it warbled o'er so oft;
Since never in its olive-shaded dell,
Where zephyr, over wild wave whisp'ring soft,
Tends his spring flowers, in transport I adore.
Nor ever more in it this lowly lyre,
Touch'd with an inspiration sweet, shall pour
Her strains of unpremeditated fire.
This wild harp bids a last and long farewell
To all th' angelical entrancing bliss,
If such there were, to hear a wild note tell
The charm of morn or ruddy eve like this.
Then farewell to th' oft-chosen lovelier hour,
Sweetest for prayer, and fraught with soft delight,
When bluer shadows from the mountains lower,
Till mellow'd in the moonlight gleams of night.

* From "Antichrist; a Poem: with Sketches of Oriental Scenes;" by rev. H. Newton, B.A.

And, lo, it comes! Lo, o'er th' Ægean deep,
Trembling, the tints of eve impurpled run!
Lo, in its island waters softly steep
The rosy colours from yon setting sun!
The sun half glitters o'er th' Olympian height,
Half hides behind his cloud-envelop'd head;
Whose peak, impress'd with his vermillion light,
Glows like a spiring flame of fiery red.
See where the sunbeams of bright yellow gold
Skim the projecting heights along his side;
Between them sabler frowns each mountain fold,
Till day and night his chequer'd base divide.
See, where flits, trembles, vanishes the light;
Lo, the last rays behind his brow retire;
His reddening deep brow struggles with the night,
That veils in mist his pinnacle of fire.
My wild harp bids this eve a last farewell;
And, if to prayer belong'd a sweeter hour,
It were this hour, when o'er a Grecian dell
The soft brown shades of Grecian evening lower;
For then the crimson'd vapour in the skies,
Th' odour embalming the rose-tinted air,
The cloud, the star, the shadow as it flies,
Seem living all to mingle with our prayer.
Past is the hour of eve: more deep and dark
The mountain frowns; and lo, far Athos' steep
All 'lumin'd with the silvery, tremulous spark
Thrown broadening from yon moon along the deep.
And all sleep tranquil: the lull'd breeze inclines
Into this sweet and universal sleep,
And rock in silence the long-shadow'd pines,
And rock the waves less fretful o'er the deep.
The hour of prayer, the hour of eve's no more;
Yet nature seems half lingering to imbibe
The carols of the bird that warbles o'er
The reckless slumbers of his feather'd tribe.
They sleep, forgetful of the toil, the care:
Come, also let our spirits, softly blest
With all that charms yet lulls them from their prayer,
Incline from adoration to their rest.

LAYS OF A PILGRIM.

By Mrs. H. W. Richter.

No. LII.

DREAMS.

"And, being warned of God in a dream."—Matt. ii. 12.
"For I have suffered many things this day, in a dream, because of him."—Matt. xxvii. 19.

Dream-world, how mystic are your shadows dim,
Thronging before the sleeper's drowsy sense!
And thickly crowd on crowd in pageants swim,
Now starry bright, and now obscurely dense;
By slumber's heavy curtain waiting.
From the twilight-moment dating.
When things of light and day, receding, change.
And, in fantastic scenes believing still, we range.

O, sadly mystic power! for sometimes there
Are loving eyes, that long have closed on time:
And faces of the dead, serenely fair,
Return to us from some far better clime;
Holding converse with some shade,
By day a far-off memory made;
And fain we wish their longer stay,
But dusky morning's gleam quick summons them away.

O, dreams are mysteries all! for, once again,
We wander by youth's sunny banks of green,
And pluck the flowers of hope, and feel no pain
For all is bright in fancy's glittering sheen.
Songs and tones come back once more,
Faint music from that haunted shore;
And we the while in doubting gladness seem,
For something whispers still, "'Tis but a dream!"

The days have been, when holy men of old
In visions of the night the future saw;
And warnings came from God, in sleep unroll'd:
The dreamer own'd the power, in joy and awe.
Sleeping on the dewy ground,
Floating forms of light surround,
Descending, and ascending to the skies,
In the rapt patriarch's dream, as lowly there he lies.

Once, on an eastern night, when stars were bright,
And far and wide deep midnight silence spread,
Came forth the wanderers three; and heaven's own light
In radiance shone around the Infant's head.
To mark where Godhead shrouded lay.
Why took they by the night their way?
In meek submission they obey'd the dream
That told of danger near, before the morning's beam.

And thou, meek spirit, who in vision knew
The Just One and the Holy, doom'd to die;
And "suffered much," as dark forebodings drew
That scene of impious mockery to thine eye.
Vain the wife's sad warning came;
Judge relentless, take the shame!
Through every age will that foreshadowing rise—
The whisper through her dream, that told the sacrifice.

Our fading life is "rounded by a sleep."
And rapidly the pageant hastes along;
The smiles of joy, the bitter tears we weep,
No power their transient season may prolong.
By life's river flowers may be,
Or rankling thorns of vanity;
But gliding on for ever is that stream,
Making the past wax fainter, like a dream.

Miscellaneous.

Four Enjoyments.—A maiden, one of Christ's "little ones," was asked, on her death-bed, what were her favourite enjoyments. She answered, "There are four in which I most delighted. First, to be very careful indeed to do good to those who did me wrong. I learnt this of my Saviour. Secondly, I strove to love every one as much as I did myself. He taught me this too. Next, I breathed my sorrows and sufferings into no ear but Christ's; and he never failed to send the Comforter to me. If he did not take my pains away, he always gave me strength to bear them. And my fourth and best enjoyment has been to relieve the poor and afflicted. If my hand could not give them food and raiment for their bodies, my lips could pour balm into their hearts." Reader, "Go, and do thou likewise:" thou shalt find comfort to thy soul, and die as Jessy Brown did—at peace with God and man.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 820.—APRIL 27, 1850.

(The Walks, Trinity College, Cambridge.)

THE WALKS, TRINITY COLLEGE, CAMBRIDGE.

In an earlier portion of the present part a view is given of one of the Cambridge churches. The accompanying cut represents an avenue in the walks of Trinity college. Of these the following description is given in "Le Keux's Memorials of Cambridge:"

"The college walks are remarkably fine. The Cam, after running close under the wall which bounds the master's garden, makes a graceful bend in front of the library and the new court, having before them a green lawn, and quits the grounds on the southern side, near a building which is used as the college brew-house. The walks, on the other side of the river, form nearly a rectangle, and are said to be about the third of a mile in circumference. The southern and western sides are bordered by rows of lofty lime-trees. The walk along the northern side is completely covered from the sun by a row of exceedingly noble chestnut-trees, which have of late years suffered much from age and rough weather. The western gateway of the new court leads over an elegant stone bridge, with cycloidal arches, the work of the well-known James Essex, along an avenue of lime-trees, whose branches at a great elevation intersect, and form, as it were, an arched gothic roof. At the west end of this avenue is a gateway of light open iron-work; and in the distance is seen the steeple of the pleasant little village of Coton. It was the prospect along this walk that the witty critic, Porson, compared to a college fellowship, which, he said, was a long dreary road, with a church in the distance. As we enter the walks from the road behind, the view of the gateway-tower of the new court, seen down the avenue, is peculiarly grand. The walks are entirely surrounded by a wide and deep ditch. The space within is laid out as meadow-land, and serves as pasture to sheep and cows.

On the other side of the road a very unpretending gateway leads to the fellows' gardens."

Beautiful as the college walks in Cambridge are, they might easily be vastly improved. It is unworthy Trinity college to have a large portion, which ought to be laid out ornamentally, like the garden of New College, Oxford, "serving as pasture to sheep and cows."

LOOSE SERMON-LEAVES.

By the Rev. Francis Jacox, B.A.

NO. IV.—"COMING AND GOING" (MARK vi. 31).

Excess of occupation makes retirement the more necessary, in order that fresh strength may be obtained to sanctify daily work. There is so much "coming and going," that it is all important to "rest awhile" in "some desert place." There is the "coming and going" of labour for bread, with its accompanying fatigues, solicitudes, and difficulties: there is the "coming and going" of social intercourse, of neighbourly converse, of household gatherings: there is the "coming and going" of appointments which regularly occur, and of engagements which are unforeseen: there is the "coming and going" of duties, civil, social, family, and religious: there is the "coming and going" of kinsfolk and friends, whose coming into life we celebrate, and whose going we deplore with grief unspeakable; for one cometh, and another goeth—they tarry for a night, like wayfaring men, and they have departed with break of day; for they are all strangers and pilgrims, and have here no continuing city. In all this "coming and going" there is much to distract our inner being; and at times we hardly find "leisure so much as to eat." How needful, then, to go apart with Christ into a desert place, and rest for a while:

> "Why should we faint, and fear to live alone,
> Since all alone, so heaven has willed, we die?"

One day we must give up every earthly presence, however endeared by ties that seem to break only with the heartstrings: no one can die in our stead, or go forth with us hand in hand into that unknown world whither we are hasting. And, if we would not be harassed by doubts and perplexities then; if we would not be overwhelmed by feeling that our way is in dark waters, and that the track of our footsteps is not known; if we would not enter on that supernatural pilgrimage with an utter ignorance of its nature, its exigencies, its sensations, then must we cultivate now a spirit of independence on externals, of freedom from bondage to beggarly elements; for all those outward things, which we are apt to make so necessary to our life, will flee from our grasp, be the grasp tenacious as of a drowning man. When these limbs sink benumbed to their last repose, all those "externals" will vanish from our gaze when the film of death glazes our eyeballs. Let us learn, so far as may be, so far as ought to be, to do without them. Do without them we must, whether we will or no; but let us aim at a growing independence, and, by familiarity with retirement, by hallowed culture of private meditation, by a sort of acting-out beforehand the scenes in which we must all take part, let us seek rest from the cares and tumult of the world, and a habit of feeling not "stranger-like," but tranquil and trustful when alone with our God. Thoughts upon him in the night-watches should tend this way. The solemn stillness; the peculiar sense of solitude; the darkness, type of yonder untrodden shore; the sleep, type of sleep in death; the bed, symbol of the grave—all concur in suggesting our latter end, and should lead us to examine our undying spirits, and, by a due regard to the type, to prepare the way for the antitype. The "coming and going" of the day has ceased, and we are as it were in a desert place. The opportunity, therefore, should not be lost of reviewing our state before God, and gathering in sustenance for "all time of our tribulation", for "all time of our wealth", but especially for "the hour of death and for the day of judgment".

V.—ST. ANDREW.

No very prominent place is assigned in the gospels to this apostle. He is not often brought before us. But there is a noble and immortal characteristic affixed to his name—it is his zeal in bringing others to the knowledge of Christ. Simon Peter, a much more celebrated apostle, was so brought by Andrew, his brother. Now, it were fallacious to assume that Peter was the more useful of the twain, and the more honourable in the heraldry of apostleship, simply because he appears more frequently on the scene of action. Martha was full of much serving of a certain kind, and to such an extent, indeed, that she was cumbered by it; and an undevout or an unthinking spectator might be struck by the contrast between her active movements and bustling enterprize to honour Jesus, and that still silence which marked the sister at his feet, and might conclude that the "diligent in business" was a livelier Christian than the "fervent in spirit," though both were "serving the Lord." It is not the noisy and the excited who are always, or perhaps often, highest or even high in the kingdom of heaven. He that is least of all is the greatest: his humility ensures for him indirectly, what directly it declined—the chief place: the first becomes last, the last first. Many, many there have been, and there are, of whom the world takes little account—of whom even what is called "the religious world" makes no mention—who are, nevertheless, working the work of God in his faith and fear, in all quietness, in unobserved and persevering industry, in self-denial sincere and "deep, not loud." Their reward is not to be had on earth, nor do they desire that it should be. They are content to tread in the steps of him who was meek and lowly of heart; and in so doing they do find rest to their souls. It may be a much more popular thing, and infinitely more attractive, to declaim on sacred and philanthropic topics at public meetings than to visit personally and periodically the abodes of destitution and despair; but what comparison is there, in deed and in truth, as God seeth, between the swift-tongued orator and the laborious district-visitor? The work of the ready spokesman may be accomplished by any one gifted with fluent speech, and excited by the presence of an attentive and eager auditory. That of the other is literally a work, not an oration about work: it demands a patient

bearing-up against depressing influences, cold receptions, ungrateful returns, unyielding resistance, systematic neglect, misrepresentations and misunderstandings. And it is cheering to think how many of these quiet workers there are, whose names never appear in newspaper or journal, who confine themselves to their own line of things, and labour, not for renown, not for a place in the roll of celebrities, not for the plaudits of the moment, but under a constant sense of grateful duty to God and to his Christ, under the influence of that spirit which guided St. Andrew, when, having been won over to Messias the Prince of peace, he cast his eyes round to look for others who might share the blessing and swell the fellowship; when, having attained that personal conviction which enabled him to say, "I have found the Christ," he persuaded his own brother Simon, and brought him to Jesus.

"First seek thy Saviour out, and dwell beneath the shadow of his roof,
Till thou hast scanned his features well, and know him for the Christ by proof. ....
Then potent with the spell of heaven go, and thine erring brother gain—
Entice him home to be forgiven, till he, too, see his Saviour plain."

.... When certain Greeks came up to the feast at Jerusalem, it was to this first of apostles that they entrusted their message, "Sir, we would see Jesus." And in after days, when the decease of the Redeemer had been accomplished at Jerusalem, and the upper room emptied of its first tenants, and when Paul was preaching the faith which once he destroyed, and John was labouring at Ephesus, and James was long since dead, and Peter was feeding Christ's sheep and lambs, until the time should come for his outstretched hands to be guided by another, and himself to be led whither he would not, then was Andrew preaching among the wild, inhospitable scenes of Scythia, softening and melting barbarian souls, not by his own might or power, but by the Spirit of the Lord of hosts. He began well; and, if tradition speak truly, he ended well. He "first findeth his own brother Simon, and bringeth him to Jesus"; and, last of all, he moves strangers and foreigners who surround his cross, as they listen to the faltering accents, ever fainter and feebler, of the dying evangelist.

VI.—VANITY OF VANITIES.

"Did not the boy Alexander weep," asks a living author, "because he had not two planets to conquer, or a whole solar system, or, after that, a whole universe? When I gaze into these stars, have they not looked down on me as if with pity from their serene spaces, like eyes glistening with heavenly tears over the little lot of man? Thousands of human generations, all as noisy as our own, have been swallowed up of time, and there remains no wreck of them any more; and Arcturus and Orion and Sirius and the Pleiades are still shining in their courses, clear and young as when the shepherd first noted them in the plain of Shinar." This impression of the greatness and stability of things above only tends to increase and deepen human anguish and inward sense of want. Let a man have a pleasurable pastime, it is dashed with some intruding disappointment: let him revel in holiday glee, a rain-cloud gathers, and its droppings end in a shower: let him have many years and rejoice in them all, yet he cannot forget, so long as reason hold sway in his inner being, he cannot forget the days of darkness that are to come, and that his glorious summer shall not be without its winter of discontent. The ancient myth concerning Tantalus illustrates a sad truth—only too sad and only too true. Tantalus is human nature, ever seeking happiness on the branch and in the river, and never reaching it, and never meant to reach it, till a change come o'er the spirit of his dream: ere ever man's heart, that restless heart of his, can be at peace, he must not only be able to say to his Maker and Redeemer, "Whom have I in heaven but thee?" but also, "There is none, there is nothing upon earth that I desire in comparison with thee".

The principle of the gospel, however, is, not to demonstrate that earth cannot satisfy us, but to provide means for our alliance with heaven, which can. It is, so to speak, not negative but positive: it does not so much assail an old fallacy as establish a new position: it does not say, "Empty your heart of old vanities," but it says, "I will give you what will fill your heart with good measure, aye, pressed down and running over into your bosom, so that no room shall be left for them." And so we lose the little in the great—we give up twilight for daylight, star-twinkling for sunshine: God becomes the strength of our heart and our portion for ever.

THOUGHTS ON THE ATTRIBUTES OF THE DEITY, AS MANIFESTED IN MAN'S SALVATION.

By the Rev. Robert Taylor,

Incumbent of Hartlepool.

No. XXV.

TYPES OF THE CHRISTIAN CHURCH.

The church in heaven is the archetype of the church on earth. When Moses was about to make the tabernacle in the wilderness, he was shown the pattern of different things in the mount, and was enjoined to make all as shown him. And, when David was preparing to build the temple of Jerusalem, a still more express type of the Christian church, God gave him instructions concerning every part, and the plan of the edifice; and these instructions he delivered to his son Solomon (1 Chron. xxviii. 19; 2 Chron. iii.). And, when St. John, in the Apocalypse, was indulged with a glimpse of the innermost courts of heaven, he recognized both the Jewish national council and the temple-service—the real archetype of a national church (Rev. iv. 4, v. 6). St. Paul was caught up into the third heaven, into paradise, and declares that he heard unspeakable words, which it is not lawful to utter (1 Cor. xii. 2, 4). It is true it may be said that we have no adequate idea of the future state. St. John says—possibly before he had the apocalyptic visions—"it doth not appear what we shall be;" but yet there is enough in what John and others, through the Spirit of God, have revealed, to convince us that

things on earth are, to a certain degree, after the pattern of things in heaven; and that the courts of heaven are the great archetype of a national Christian establishment on earth.

But, as in heavenly things we discover the patterns of things on earth, so, on the contrary, we compare earthly things to heavenly, and more fully figure to ourselves features of the church triumphant, from what we find in the church militant. St. Paul, speaking of the present dispensation, says that "there are diversities of gifts, but the same Spirit; and that there are diversities of operations, but it is the same God which worketh all in all". And then he goes on to describe the whole ecclesiastic system, under the similitude of a human individual; and winds up with this inference—that God hath tempered the body together, that there should be no schism, but that all the members should have the same care one for another; "for God," says he, "set some in the church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then the gifts of healings, helps, governments, diversities of tongues." And he then shows that charity among all is as needful for the whole as health and the soundness of every member of the body are to personal welfare. And, if the type and antitype agree in so many lineaments, we are authorized to infer that in heaven, throughout the long ages of eternity, there will be something corresponding with St. Paul's description of the church on earth, as contained in 1 Cor. xii., xiii. In the wide and unlimited dominions of heaven, and among all those who, we may charitably hope, are and will be admitted therein, from the new-born babe to the brand plucked out of the fire at the very last hour, to the full-grown in Christ, and to the champions of truth, even to the blessed martyrs and apostles, there may be diversities of gifts and differences of administrations. There may be families and flocks, rulers over one city, and rulers over ten, communities and presidencies, principalities and hierarchies, and room for all these peculiar and requisite virtues to expand, as it were, from the very grain of mustard-seed to the greatest of all herbs; from the merest twig to the lofty cedar; so that the patriarch of a family may have around him a host of his earthly connections; all, even to the thousands of the posterity of him who loved God, according to the promise of the second commandment.

In the archetype in heaven, instead of the light of the sun and moon (Rev. xxi. 23), it is expressly stated that "the Lamb will be the light thereof"; and also that "the Lamb, in the midst of the throne, shall feed them" (Rev. vii. 17). And we know that the Saviour is here meant by the word "Lamb;" not only reigning as the eternal Godhead, but entabernacled also in human nature. And, when this is referred to the church on earth, we find the same leading principle of worshipping God through Christ, under the illumination of the Holy Spirit. But it is here said that the Lamb feeds them, leads them to living fountains of water; that God, or Christ as God, wipes away all tears from their eyes: that is, the divine fulness through the medium of the Lamb, is the constant supply of their comfort, joy, and felicity.

And let us see how this was displayed on earth in the person of him in whom the Godhead dwelleth bodily, and in whom was all the divine fulness. In several miracles he restored the dead to life, gave sight to the blind, and wrought various other works, proving him to be what the evangelists and prophets say of him, and what he declares of himself: "I and the Father are one:" "I am the resurrection and the life." In two special miracles, he multiplied bread that multitudes might eat, according to what St. John says of him, when giving an account of his visions: "The Lamb shall feed them, and lead them to living fountains of water." And when, after these miracles, he saw the people relying upon him for a continual supply, then he reveals more of his own nature (John vi.) They tell him, even reproachfully, that Moses fed their fathers with manna forty years. He replies that Moses did not give them that bread; but that which Moses ministered to them was no more than the type of the true heavenly bread, which he himself was; for he is not only the fountain through which life flows, but life itself. And, if Moses gave them water from the rock in the wilderness, or they drew water, called the water from the well of salvation, on the great day of the feast of tabernacles (John vii. 37), this water was only typical of the water which he would give them, when he should send them the Holy Spirit, which would be, in the bosom of every true believer, rivers of living water springing up into everlasting life; and of such perfection that, having this water, they should never thirst again. And, if while on earth he invited all to come to him who were heavily laden with their earthly trials, in heaven he wipes away all tears from their eyes.

Should the occupation of those in the church triumphant be sought for, it will be found to consist chiefly of worship. But, should we look for the chief feature of their worship, and for the chief theme of their praise, we shall find it to be the ascribing of all their bliss to the Lamb that was slain, saying: "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing and honour and glory and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 12, 13). And so it is with the church on earth. Where the Lamb that was slain from the foundation of the world—that is, the death of Jesus Christ upon the cross—is not the great theme, in that place, whatever its pretensions may be as a temple, a church, or the house of God, there, in that place, is no worship of God. Without the death of Christ, there is no atonement, propitiation, nor remission of sin; no access to God in prayer or praise: all is a mere mockery. Without him slain, that by his death taketh away the sins of the world, there is no acceptance with God, no justification, no way to salvation. "After these things," says John, "I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying,

Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. vii. 9, 10). And on another occasion, the redeemed from the earth are discovered with their harps and golden vials full of odours, which are the prayers of the saints. And they sing a new song, saying: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto God kings and priests" (Rev. v. 8-10). And again, "they sing the song of Moses, the servant of God," on being delivered from Egyptian bondage; "and the song of the Lamb," or the triumph over Satan (Rev. xv. 3). They likewise rejoice, small and great, and praise God as with the voice of many waters, and the voice of mighty thunderings; because the Lord God omnipotent reigneth, and because the marriage of the Lamb was come: his wife, which is the church, arrayed in fine linen, clean and white, which is the righteousness of saints, was entered into heaven; and therefore the marriage-supper of the Lamb was prepared (Rev. xix. 6-9).

Should the church be contemplated as a superstructure entirely confined to this world, then, however it may appear to mortal eyes, it must be viewed as a perfect building, emanating from the hands of the Creator, in the innocence of our first parents. This edifice was, however, soon defaced by the enemy, and the rebuilding of it upon another site was the work of redemption. But, while the process is going on, there were four thousand years of preparation, as a prelude to the main achievement in the enterprise. This preparation consisted of a continued series of types, foreshadowings, and prophecies, or verbal descriptions, for the purpose of exercising faith and patience, and for exciting hopes of a future deliverance. At length the time arrived when deliverance was given; and then mankind were instructed to acquiesce in this, in faith, hope, and charity, till the full population of this world shall be accomplished. In this dispensation, now advanced near two thousand years, we have our probation. We walk in the light of the sacred scriptures, the revealed will of God; and these tell us what we are, and inform us of our condition; what has been done for us, what is now doing, and what will be accomplished in our behalf, and what is expected of ourselves. And, as wise and rational creatures, we are called upon to look, examine, judge for ourselves, understand and determine. And in the sacred pages, bright with the revealed will of our Creator, as in a mirror, we see our own image reflected by the workings of our minds, feelings, and faculties. The state of our souls, with respect to their wants, and the difficulties of their position, so correspond with what is revealed in the bible, that truth is self-evident, and conviction, where there is an honest and attentive mind, irresistible.

Besides the evidence depending upon our internal convictions is that from many of the prophecies having been fulfilled, and many are now in the process of being accomplished; and from these we are assured that many more will be, by their completion, a light to future generations. Among the latter, that of the prophet Daniel is the most remarkable (ii. 34-45): the mountain of the stone is now filling the whole earth; that is, the kingdom of Christ is daily more and more extending and promising to be spread among all nations. "Many now run to and fro, and knowledge is increased" (Dan. xii. 4). And this will continue till "the times of the Gentiles be fulfilled" (Luke xxi. 24).

The objects now, however, under consideration, are the types of the Christian church. These were set forth from the fall of man till the Saviour's assumption of the human nature, and his sufferings in it upon the cross. The paradisiacal church being ruined, another was erected, less splendid, but such as was adapted to man's utterly changed dature and greatly altered condition. And, if the enemy entered the first church, there is no assurance in the word of God that he shall be shut out of the second; there is, however, a promise that he shall not prevail against it to destroy it, because it is founded on the rock of Christ's divinity; but he will have his range in it, to find out all its spots and blemishes; and he will do his utmost to enlarge their extent, and to increase their number. He shall not prevail against the faithful, so as to pluck them out of the Saviour's hand; but he will bring his malignant subtlety to bear upon them, till they are finally removed to where he, the wicked one, ceases from troubling them, and where they, now wearied by him and the brethren of the flesh, shall find rest and peace.

After the expulsion from paradise, Cain and Abel came with their offerings, when Abel's was accepted and Cain's rejected. And, after the death of Abel, the first that died, and the first also who suffered martyrdom for belief in the need of redemption, and the divine interference on the occasion, then Cain, as a condemned criminal, marked with the Creator's reprobation, went out from "the presence of the Lord" (Gen. iv. 6). Here, then, are sacrifice and the divine presence, with worshippers accepted and rejected, affording perfect evidence of the existence of a church, both visible and mystical. But the ark of Noah, and its connection with the divine interference in the deluge, as has been already stated in the course of these essays, was, of all the types, the most express and lively. Besides these were the types of Mount Ararat, the symbolic but apostatic proceedings and the divine interference at Babel, and all those connected with the call of Abraham and his peculiar dispensation. All were adumbrations of the Christian church; but, while they pointed to the church as the body of Christ, they chiefly aimed at his own person as its head. We at length come to the Mosaic dispensation, wherein the whole superstructure of the Christian church, with the Saviour's divine nature, and the work of redemption, in all their various parts, are distinctly and vividly shadowed forth.

Of all the types of this dispensation the tabernacle was the chief. And it was the pattern of the temple built at Jerusalem; and, therefore, in the description of the one, we give the outlines of the other. The most remarkable parts were three in number: the holy of holies, the sanctuary, and the outer court. The tabernacle was after the pattern of things in heaven, shown to Moses when in the divine presence; and he then received this charge respecting them: "Look that thou make

them after their pattern which was showed thee in the mount" (Exod. xxv. 40). The most important part of this superstructure is the holy of holies. It is a perfect figure of the mystical church, both in heaven and earth. As to its heavenly part, it is the image of that glorious place where Christ now ministers at the right hand of God, and where, when the church is triumphant in heaven, he will tabernacle above the redeemed, as the sun now in the firmament, and as in the most holy place, in the symbolic shechinah between the cherubim overshadowing the mercy-seat. But it is also the archetype of the present mystical church on earth. It contained "the golden censer, and the ark of the covenant, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory overshadowing the mercy-seat" (Heb. ix. 4, 5). Into this the high priest entered only once a year, and then with the greatest ceremony, awe, and precaution, always with the blood of the sacrificed victim. It was the express type of the Redeemer entering the courts of heaven, and approaching his Father's throne of mercy to intercede for man's pardon. It was the most express and lively prefiguration of the atonement. As that part of the high priest's entering this most holy place, which connects it with the church now on earth, was his blessing the people when he came forth; and this prefigures Christ's sending the Holy Ghost, the Comforter, after his ascension to the Father, and after he may be supposed to have effected the reconciliation. And that Holy Spirit, as his blessing, still remains with us, and will continue to do so, so long as he sitteth at the right hand of God to make intercession for us; and that will be until the end of the present dispensation.

The ark of the covenant adumbrates more generally the visible church. The cherubim, and the miraculous light which was between them over the mercy-seat, signify God's watchful care of the church. From this, called the "shechinah," symbol of the divine presence, prophetical responses were given. The golden pot and its manna were typical of that grace, through Christ, imparted by the Spirit in the sacrament of the Lord's supper, which strengthens and refreshes that life in the sacrament of regeneration typified by the budding of Aaron's rod.

This rod had been severed from its parent stem, and was, in reality, as dead as any dry stick that could be found. And such is every man by nature, being by the corruption of Adam's transgression utterly severed from the parent-stock of the Creator. An unregenerate man is as completely severed from the life-giving communion with God as Aaron's rod was from the tree on which it grew. As a type, however, of regeneration, it miraculously budded, blossomed, and brought forth fruit, as if growing on the most healthy tree. And such is man in the work of regeneration. The Holy Spirit, the Lord and giver of life, enters the dead soul by the way which the Redeemer opened, produces repentance, and quickens that soul; and the penitent then shows all that newness and vigour of life typified by Aaron's rod that budded (Numb. xvii. 8; Heb. ix. 4).

There were also within the ark the tables of the covenant. These were the two tables of stone, with the ten commandments written upon them by the finger of God, and given to Moses while in the mount (Exod. xxxiv. 1). These represent the holy scriptures, the rule, guide, charter and constitution of the ecclesiastic edifice, of which, in this place, I need say no more. Now, all these show how perfect a type the holy of holies was of the invisible mystical church, as existing in heaven, and extending to the earth in the life-giving principle of all believers.

And, lastly, there was the veil which separated the holy of holies from the sanctuary. This veil was miraculously rent when our Saviour died upon the cross, to signify that the achievement to which all these types and prefigurations pointed was accomplished, that what remained would follow as a matter of course, and that the time was now come when the temple of God, and all its accepted services, would be in every true believer's heart, wherein God should be worshipped in spirit and in truth.

I come now to the main body of the typical superstructure called the "sanctuary," or "holy place." It was both in the tabernacle and the temple, separated from the holy of holies by the above-named veil, and from the outer court in the tabernacle by curtains, and in the temple by walls. It was the place of priestly ministration; and priests alone entered it, and only when they were sanctified. It contained the altar of burnt-offering, the golden candle-stick, and the table of shew-bread. Of this altar I need not here speak. The golden candlestick had seven branches, as St. John saw its archetype in the Apocalypse (Rev. iv. 5). It is there called the "seven spirits of God," meaning thereby, in the Christian church, the seven-fold excellencies of the gifts of grace specified by the prophet Isaiah (xi. 2). The table of shew-bread was surrounded by a border of gold, and surmounted by a crown of the same precious metal. The bread was called in Hebrew "the bread of the face, or of the presence," and was, apparently, the type of the priestly office, as discharged by men set apart and consecrated, next to Christ, to come between God and the people. The priests alone might eat of this bread. It was a memorial of the children of Israel, to show forth their gratitude in being set apart as God's peculiar people; and in the Christian church it prefigured that grateful heart which distinguishes Christ's redeemed.

Besides its prefiguring the priestly office, the sanctuary, in the Christian church, is the type of the arena of the Holy Spirit, as it, in the soul of man, strives with the old Adam. Here, in the fountain of the will and the seat of the affections, is the first quickening into life of the dead soul; and here, in the work of regeneration, and the growth of the new creature, is typified the use of the sacramental ordinances—baptism and the supper of the Lord. And, considered as such, all it contained will be found as constituting the essentials of a divine service, the sacrifice of the affections and lusts, the incense of prayer, the shew-bread of gratitude, and the seven-fold illumination of the Spirit.

The third division, or the outer-court, was the place of the people. In it was the brazen altar, on which was a perpetual fire, first lit from hea-

ven (Lev. ix. 24; 2 Chron. vii. 1), signifying God's acceptance of man's sacrifice in Christ, and that love and affection which the Spirit produces, and which leads the redeemed to stop at no sacrifice of earthly enjoyments for Christ's sake, as also the brazen laver, in which the priests washed before they entered the sanctuary, and the people before they offered sacrifice, which typifies that continual renewing of the heart by repentance, daily needed both by minister and people even in the Christian dispensation. It also prefigures that humbling of ourselves before God, on all occasions when we would draw near to him, of which our Saviour gave us an example when he washed the disciples' feet (John xiii. 5).

In after times was added to the temple of Jerusalem a fourth court, called the "court of the Gentiles." Into this proselytes and even unclean persons might enter. In it was placed the "corban," or money-chest, for donations towards maintaining public worship and repairing the temple. It was also, in our Saviour's time, by abuse, a kind of market-place for things used in the temple-service (Matt. xxi. 12). It prefigured the Christian church in the most extended sense, as alluded to in our Saviour's comparison of a net cast into the sea, which brought to land fish of every sort, both good and bad (Matt. xiii. 47). It typified the nominal church of Christ made up of all who have been baptized in his name, though many may prove, in the day of judgment, to be such as he has never known.

Besides these, were innumerable prefigurations of practice and duty, as the morning and evening sacrifices, and the constant watchfulness and attention enjoined by rites and observances, prescribed both to the priest and people. They typify what our Saviour alluded to when he said, "Watch, pray, and faint not: let your loins be girded and your lights burning; and be always ready."

But of all the types of the church, mystical and visible, viewed as seen by an eye that could take a panoramic view of the whole at one glance, there is that presented by the Israelites encamped at the foot of Sinai, and Jehovah speaking from the pillar and the cloud, symbol of the divine presence, settled on the summit of the mountain. As a prefiguration of the present church, we must contemplate Moses ascended into the divine presence; thus typifying our great Lawgiver in his Father's presence; while all the faithful, as one communion of saints, anxiously look for his return. And if we would have a type of the church's great enemy, Satan beholding it with an eye of subtle envy and unrelenting malignity, then let us behold Balak, and Balaam, seeking Israel's destruction, as they viewed them from the top of Pisgah, when the unrighteous prophet was compelled to exclaim, "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel!" (Numb. xiv. 5).

The general round of services in the Jewish church was accomplished within each year, for once a year, and only once, the high priest entered the most holy place, thus signifying that once, and only once, would Christ suffer for sin; while the winding-up of the present dispensation was prefigured by the year of jubilee. In conformity with this, the Christian church apportions all her various services into the round of one year, commencing with advent, thus holding fast to primitive usage. This she considers the best mean for insuring each part of the great work of redemption its due consideration. In this she wisely judges according to scriptural warrants and ancient usage, that, if there be no fixed time, there will be no settled purpose, and no extraordinary effort, in bowing down the soul in humility before God. And as to the time set apart for, or consumed in public worship or private devotion, we have a type of assured blessing, in God's promising safety to their lands and property, when the Israelites went up to the yearly feasts at Jerusalem (Exod. xxxiv. 24).

THE EVIDENCE OF THE COLLECTS TO THE DOCTRINES OF THE CHURCH*.

When such a course of lessons as is here delineated has been regularly followed out, though it may have been in a very imperfect manner, still a vast amount of instruction of a most valuable character, upon a most important subject, cannot fail to have been communicated. Not only will the seasons of our ecclesiastical year have been explained, and their objects shown, and our congregations thereby prepared to enjoy with more relish the services for those seasons; not only will a prayer have been committed to memory, which may perhaps return with saving power to the heart on a dying-bed; not only will the subject of prayer, as a whole, have been explained, and pressed upon the conscience and heart; but further, the true character of the doctrines of the church of England will have been clearly ascertained; and in no part of her formularies does her truly scriptural character—her exact agreement with the divine word—shine so prominently forth as in these "gems of the church," as the collects have been not inappropriately termed. Her creeds are rejected by one party, her articles explained away by another, her rubrics are questioned by a third; but, judged here by her prayers, who shall dare to condemn? Here, at least, her trumpet gives no uncertain sound. Here, at least, her testimony to all the grand doctrines of the gospel is decided and clear. The lost state of man, because by nature sinful, and by practice a sinner; his utter inability, of himself, to recover himself from that state; his redemption by Christ, and sole dependence on his atoning blood; the Holy Spirit as the sole agent in the work of regeneration and renewal of heart; a perfect justification and progressive sanctification, leading to a final glorification; and all taken hold of by the hand of faith: to these, and to every other doctrine for which it is necessary to contend, her seal has been here affixed by the hands of her martyred sons. In no unknown language either are her petitions breathed, but in that pure Saxon which her children love. To no virgin, angels, or saints are those petitions addressed, but to the one only God, through the one only Mediator, Christ. Not a whisper of purgatory here. No

* From "The Teacher's Collect Book;" by the rev. H. Kitton. London: Guillaume. 1850. A work we have already favourably noticed.—Ed.

prayers for the dead here. No allusion, however distant, to any other sacrifice but the one only sacrifice of Christ, in whom, and by whom, and through whom alone their acceptance is sought; and to whom, with the Father and the Spirit, she desires all glory should ever be ascribed.

GOD THE SUFFERER'S FRIEND:

A Sermon,

BY THE REV. THOMAS WILLIAM THOMPSON, B.A.,

Incumbent of New Buckenham, Norfolk.

1 PET. v. 7.

"Casting all your care upon him; for he careth for you."

A DISCOURSE touching on life's cares can rarely be delivered to a congregation, in which there are none present by whom it will be felt. "Man is born to trouble as the sparks fly upwards." His troubles are various, and continually arising. They are few, who, in this shape or in that, are not subjected to trial. Your acquaintance may not be visited similarly with yourself; but he is not necessarily without his trouble because free from your affliction. How many a peasant, beholding his wealthy neighbour, robed in his fine raiment, and reclining in his stately chariot, has fancied him free from cares, while that same wealthy neighbour, marking his poorer brother, has envied his contented soul, his healthful days, and his peaceful nights! Cares are not confined to classes. They enter the poor man's door, and pass through the rich man's portico. Humble condition is not beneath them: exalted condition is not above them.

While, however, they come to all, it is more than possible that to Christians cares are sent in larger companies. These are the gold of the kingdom, and are purified often in the fire. Their heads are to be wreathed with deathless honours, and therefore to "a great fight of affliction" not unseldom are they summoned. It is the voice of holy writ, though grievous in its sounding, "Whom the Lord loveth he correcteth; and whom he receiveth he doth scourge." More welcome to humanity had fallen this assurance: "They that yield themselves to Christ of grief shall have no knowledge." Millions had then swollen the Redeemer's ranks, who by its absence are deterred. But no: sickness may rack and waste the Christian's frame; disappointment may wound his spirit; slander may defile his name; poverty may drop bitterness in his cup, and strew thorns about his pillow; persecution may assault; spiritual conflicts may distress; and, though of a land of rest at last he shall take possession, thitherward he may travel often under a load of tribulation.

In the early days of Christianity, believers' trials were not small; and they had occasion for those supports which religion could convey. As in those days, so in all successive days the same helps have been required, and have been thankfully adopted. Believers are sometimes cheered with the hope set before them. They are told to soar upward on the wing of faith, and, over-looking all the difficulties of their way, to gaze at their mansion at the end. Sometimes they are reminded of their troubles' beneficial tendency, and required to submit patiently, as sick men to remedies, though those remedies be sharp and painful. While at another time they are pictured as travellers with their shoulders burdened, ready to faint and sink beneath their weight, and are urged to seek relief by transferring the oppression to their Maker. It is the last of these directions which is given in the text. We are told not so much to look to the end, or to consider the design, as to secure ourselves relief, by "casting all our care on God."

I shall speak of

I. The duty here enjoined; and,

II. The reasons for discharging it.

I pray the Holy Spirit to give his direction and his blessing for the sake of Jesus Christ.

I. The duty here enjoined. We shall not be unwarranted, in setting out this duty, to touch upon some things which often are assigned to it, but which it does not in reality contain. The duty here enjoined is distinct from thoughtlessness and inactivity. You have read where it is written, "Take no thought for the morrow;" and again, "Take no thought for your life, what ye shall eat and what ye shall drink, nor for your body what ye shall put on." But the language in which our Lord spake contains a meaning somewhat differing from that which the English words convey. Our Lord does not mean "be thoughtless," but be not "thoughtful anxiously." With as much correctness the language in the text may be said in no way to advocate carelessness (in that word's common acceptation), but the avoiding of anxiety.

We would guard, then, any from supposing that beneath the shelter of this text they may give way to inconsideration; that under colour of this passage they may cease from prudence, reflection, and due diligence. He that feeds the birds of the air could, if he would, send food for your families and your households, without any care of yours. He that commanded the ravens could, by the instrumentality of a miracle, spread your

ard without your efforts. He that made
e barrel of meal not to waste, and the cruse
oil not to fail, could continue to you your
undance, how great soever your improvi-
nce. He that clothes the lilies of the field
uld array your backs with all suitable attire,
ough you made it no care to earn it, or to
reserve it when possessed. He that made
e world without you; he that caused the
rth to bring forth abundantly all things
edful for man and beast; he that hung the
hts in the heavens without you, without
y thought of yours, could, if he would,
ntain your life in plenty, and cover your
rson in its needed clothing. But he mis-
kes the will of God, who thinks that the
ind, which God has given him, he is not
lled on to exert, and the hands, which God
s given him, he needs not to employ. He
sunderstands it, who imagines that, when it
ys, "Casting all your care on God," he has
y sanction for thoughtlessness and inac-
vity.

Here are your children growing up. Did
not hear it said, "God by his grace can
ntrol them, and bring them to heaven, if
e will? I leave it all to him; for he has
id, 'Cast all your care on me.'" O, will
ou adopt views so false and so unwarranted?
id not the same God say, "Ye fathers, pro-
ke not your children to wrath, but bring
em up in the nurture and admonition of the
ord"? "You do not care enough for your
mily," said an aged minister to a parent.
aid the father, "I leave it all to God." A
rson, being concerned for a child sporting
the brink of waters, was rebuked by her
lative, who said, "I do not trouble myself
bout such matters. God can preserve from
lling if it please him." Surely such lan-
age, to any mind which is unprejudiced,
ears its own stamp of absurdity and of mis-
hief. It is the language not of faith, but of
esumption. It is a straining of that word
hich was written for our comfort, to counte-
ance us in the sins of indifference and sloth.

We are not, then, to be thoughtless and in-
onsiderate: we are not to fold our arms, and
eep: we are not to be prodigal and reck-
ss; and yet we are to "cast all our care on
od." We shall not attempt to give a list of
ese things from which our care proceeds.
heir name is Legion, for they are many.
ur prayer-book has placed them under three
mprehensive headings. We are taught
herein to pray that God would relieve, accord-
ng to their several necessities, all who are
nyways afflicted or distressed in mind, body,
r estate". Whether our cares be spiritual or
mporal, let us strive to "work out our sal-
ation," and "not be slothful in business,"
and then "commit our souls unto him, as
unto a faithful Creator", and boldly say, "The
Lord is my helper." O, how precious is
the encouragement of the text! Listen, ye
drooping ones, and let your spirits be re-
vived. Hear, ye anxious, the language which
says, "Peace, be still." "Wherefore lift up
the hands which hang down, and the feeble
knees". "Casting all your care upon him,
for he careth for you."

And, now, in what manner is this casting
our care on God to be performed? How are we
to transfer the burden from our own shoulder
to that of God? How are we to remove that
"heaviness of our hearts which makes them
stoop," so that with spirits unbowed we may
go on rejoicingly in God's way? The ques-
tion is answered by another: How would
you proceed, were your spirits overwhelmed,
and you desired your minister's consolation?
How would you act, did you wish assistance
from your friend? Would you not, to obtain
the consolation, open your feelings to your
minister? Would you not, to obtain the
needed aid, lay before your friend your wants?
After this manner, "cast all your care on
God." Carry that which oppresses you to the
footstool of his throne. Tell out your sorrows
in the ears of him who is merciful and
gracious. State your case to him, of whom
it is said, in truth and verity, that, "like as a
father pitieth his own children, even so the
Lord is merciful to them that fear him." In
all your troubles and adversities, whensoever
they oppress you, "flee to him in prayer."
"Even the youths shall faint and be weary,
and the young men shall utterly fall; but
they that wait upon the Lord shall renew
their strength: they shall run, and not be
weary; and they shall walk, and not faint."
Let us take an instance in illustration. Turn
over the pages of that blessed book, in which
there is so much recorded for our ensample.
God's chosen people were threatened with an
invasion. The stern visage of the heathen
monarch frowned upon them, and with fear-
ful threats he shook his menacing hand, and
promised them destruction. Sennacherib
spake great things; and his talking was
against the Most High. He boasted the
brilliancy of all his past career, and pro-
claimed the awful woes which he would deal
out to the Jews. "Who are they, among all
the gods of these lands, that have delivered
their land out of my hand, that the Lord
should deliver Jerusalem out of my hand?"
"Ah!" said Hezekiah, "this is a day of trou-
ble, and of rebuke, and of blasphemy; for the
children are come to the birth, and there is
not strength to bring forth." Here was a case
at which a monarch quailed. Here was im-

pending affliction, which set a stout heart a quivering. What resource had Hezekiah? The threatening of the invasion was repeated to him by letter; and now watch him. He was not one of those that forget their God, and put their trust in chariots and horses. Hear the words of scripture —"Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord:" and then hear what follows—"Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear: open thine eyes, O Lord, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations and their countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore have they destroyed them. Now, therefore, O Lord our God, save us from his hand; that all the kingdoms of the earth may know that thou art the Lord, even thou only." Here is a case in point. Here is the case of a man who was not so foolish as to suffer the crushing of his spirit, because it was a day of trouble, rebuke, and blasphemy, but who did as we are commanded—"He cast all his care on God." We could now bid you listen to Jehoshaphat—"We have no might against this great company, which cometh against us; but our eyes are upon thee." We could give you instances from later history, and point you to the apostles, saying, "Lord, behold their threatening," and how they all acted according to the advice of the great St. Paul —"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

We must also cast our care upon God by faith. This is a necessary companion of our supplication. Hezekiah believed when he spread the letter before the Lord; and you, who would cast your care on God, must do it by an effort. Do you find your energies languid? When you would lift off your burden, do you find your spiritual powers are awakened? You must exert yourselves. You must put out the strength of faith you have. You must seek for joy and peace in believing. Remember that it is written—"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." O why are ye troubled? and why do thoughts arise in your hearts? Your Saviour is near you, could you only give this credence. He, that is "in all points touched with the feeling of our infirmities," is saying, "Cast all your care on me."

May God give grace to the minister and the people, that they may rid themselves of those anxieties which corrode their spirits and damp their happiness, and that they may enjoy that peace which passeth all understanding. Why drive the thorns further into the temples, when God bids us draw them out? Why thrust the poisoned arrow to the heart, when the voice of God remonstrates? Blessed Lord, who hast caused the holy scriptures to be written for our comfort! Happy man, who by prayer and faith can cast all his care on God!

II. It is time we came to the second head of our discourse. We must now show the reasonableness of the duty. We shall come presently to that reason which the text assigns. Let us first give some which it does not name.

If you have a care, do you not find of value a friend of understanding? Do you not make much of him who is a wise man? Do you not seek a friend who can enter into your case, and comprehend your difficulty? Then cast all your care on God. He is wise. He is all-wise. Then cast all your care on him. Better than your fellow-man can he understand—better can he prescribe and give you teaching under it. Again, if you have a care, you find of value a man of power. Is he not sought to as a treasure? But God is almighty. Therefore "cast all your care on God." He is all-wise to understand your want, and almighty to relieve it.

But St. Peter does not name these reasons; we therefore mention them and leave them. We go onward to the cause he names to us. He is infinitely mighty, and very highly exalted. His power ruleth over all from the beginning. But yet the humble believer may say—"Lord, I am poor and needy; but thou carest for me." He is as tender as he is wise, as compassionate as mighty. The unbeliever may tell me I am too little for the thoughts of Deity. He may say that, engaged as he is about the machinery of the universe, he has forsaken and forgotten me. My eye is still fixed upon our text. Let *him* seek under his cares to a better source of comfort. Let him go where he fancies he can give himself relief. I will take my stand upon this passage. He may rush to his pleasures: amidst them his heart shall move heavily. He may mix in the crowd: the lonely hour must follow. I will hasten me to the scriptures, and plant my faith upon this text

(and if he envy not my peace, it is because he understands it not): "Casting all your care upon him; for he careth for you."

Lord, am I in sickness? "Thou wilt make all my bed in my sickness." Lord, am I in poverty? "Thou art my shepherd: I shall not want." Lord, am I defamed? "Thou shalt make my righteousness as clear as the light, and my just dealing as the noonday." Lord, does my heart condemn me? "Thou art greater than my heart, and knowest all things." Lord, is temptation powerful? "Thou wilt provide a way of escape." Lord, is Satan strong? "Greater is he that is in us than he that is in the world." Lord, do trials of all characters bear on me in company? "Underneath are the everlasting arms." Lord, am I in death? "Into thy hands I commit my spirit." Lord, am I at the judgment? Thou "wilt have mercy upon me in that day." "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations." A clergyman was found in his study, with an outspread bible and weeping eyes. God was threatening to take away "the desire of his eyes with a stroke." The partner of his life appeared to be hastening rapidly to her death. "All I can do," he said, "is to go from text to text as a bird from spray to spray." But what had this advantaged him, had it not been for his persuasions that all the promises —that all the assurances of God in Christ "are yea, and in him, Amen;" that he was not the subject of a God whose awful view overlooked the sinking soul, but that he was resting on the language of "One who cared for him as a father for his children?"

We might now go on to show the reasonableness of casting all our care on God, from the consideration that the neglect to do so has a paralyzing effect upon our energies. If the Christian attempt to bear his cares alone, his spirit may sink beneath their weight, and he be unequal to his duties. It will hinder himself in God's service, and in his common avocations. Remove the cares of the world, or they will choke the word, and it will become unfruitful.

Lastly, I would urge the duty from the good effect which its discharge is likely to have on the irreligious. I would do this by an example. It relates to that same clergyman to whom I have just made reference. In his early life he fell into profligacy and infidelity. While proceeding in his viciousness, it pleased God to arouse him to reflections which gave the turn to his future life. The Spirit of God infused into his mind the following thoughts in the quiet of the night. This biographer says of him, that, "lying one night upon his bed, he was contemplating the case of his mother. 'I see,' said he within himself, 'two unquestionable facts. First, my mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly retiring to her closet and her bible. Secondly, that she has a secret spring of comfort, of which I know nothing; while I, who give an unbounded loose to my appetities, and seek pleasure by every means, seldom or never find it. If, however, there is such a secret in religion, why may not I attain it as well as my mother?'"* Without showing you all the links in the chain, let it suffice to say that the end was this—his complete conversion, and his entrance into the ministry of that church of which he was so conspicuous an ornament. There, then, is an example of a man brought out of profligacy and infidelity by his mother "casting all her care on God." Surely, it is no light argument for the reasonableness of the duty.

Beside, then, the sweet encouragement of the text, "for he careth for you," we have shown the duty is enforced by the consideration of his almightiness, his omniscience, the evil of not discharging it, and the blessing of the reverse.

A few words of application, and I have done. Can I be sure that in all this congregation here assembled there are none that are irreligious? It is more than possible that there have strayed in hither some lost sheep. Let me ask them whether, in all their wanderings, they have met with any pasture like this, with which the Lord would feed them? Let me ask the man of self-indulgence—let the man of pleasure, let the sinners of all colours tell me whether they have not left the Fountain, and hewed out unto themselves broken cisterns? Those words of Jonah are the words of God, and therefore of truth and soberness: "They that observe lying vanities forsake their own mercies." I challenge the unbeliever, or the irreligious, to produce such a balm or such a cordial as "Casting all your care upon him; for he careth for you."

There are some of you, however, who make a profession of religion, by whom this duty is neglected. Remember that sins do not all consist in actions. There are the sins of the temper and spirit, as well as the deeds of wickedness. The eye of God sees the uneasiness of the volcano long before it bursts. God weigheth the spirits. You shall go on in your outward duties; you shall talk aright

* Pratt's Life of Cecil.

about your Maker's love and providence; but God may see within you discontent, distrust, murmuring, and complaining. Instead of casting all your care on God, you may have need that the finger of warning arrest your attention to that which is written: "Neither murmur, as some of them murmured, and were destroyed of the destroyer."

Others of you have performed this duty; and how has it kept your brow unfurrowed! How has it kept your bosom tranquil! How has it kept your heart at ease! How has it enabled you to show the world that it is true—"Thou wilt keep him in perfect peace whose mind is stayed on thee"! Seek grace constantly to maintain this spirit. Say alway, even in storms the most boisterous, "My Father's at the helm." In every time of trouble "stir yourselves up to lay hold on" this assurance, "He careth for you."

I might go on to prove this. I restrain myself, except from one demonstration: "God so loved the world as to give his only begotten Son" to die for you. How great the mystery! How immeasurable the loving care! It passeth understanding: it passeth our complete appreciation: "Father of mercies, who didst not withhold thy Son, thine only Son, but didst freely give him up for us all, how shalt thou not with him freely give us all things?" Doth God take care for oxen? Cannot a sparrow fall to the ground without him? Are the very hairs of our head numbered? Then rid yourselves from anxiety; rid yourselves from despondency; rid yourselves from the tormenting fear of evil; though spiritual foes assault, though all faces gather blackness, though earthly friends depart, though parental hearts be turned to stone; "Casting all your care upon him; for he careth for you."

SKETCHES.

By the Rev. Denis Kelly, M.A.,

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No. VII.

"THE WIFE OF YOUTH."

"Thou know'st, in joy's enlivening beam,
Or fortune's adverse frown,
My pride, my bliss, hath been to share
Thy hopes—to soothe thy hours of care."

T. Dale.

"The Lord hath been witness between thee and the wife of thy youth" (Mal. ii. 14). It was a profound knowledge of human nature, and a deep sensibility and tenderness of spirit, that suggested this memento. Alas! too many need to be reminded of this. "The wife of youth," the object of the early and ardent attachment, the once idolized being, who occupied the foreground in every vision of happiness the fancy formed to itself, too often comes to be regarded in a very different light. Years, as they roll on, produce great changes in men's feelings. The ardent, the sanguine, and warm-hearted young man often sobers down into a cool, calculating, impassive character. Unlooked-for prosperity has perhaps attended him; wealth and honours have flowed in upon him beyond his expectations; the path to fortune has opened before his talents and energies. He is now respected and honoured, and surrounded by troops of friends; an influential man of the world, occupying a leading position in society. But this does not always tend the more to endear to him "the wife of his youth." The respect and flattery found in circles far higher than those in which he once moved, the superior elegance and manners of those with whom he now associates, perhaps lower in his eyes "the wife of his youth." A fastidious taste, the usual frequent consequence of elevation in the world, makes him lynx-eyed to her failings. Those defects, to which attachment was once blind, now stand out too palpably to view. Comparisons are made with others—with women of superior elegance—and "the wife of youth" appears plain and homely beside them. Discontent, perhaps, arises within. He begins to think how much happiness would have been his lot, had he been united to another; how much more would another have adorned his table; and, had he to choose again, how much more for his happiness might be the selection he would make.

Ah, the Searcher of hearts "knew all these thoughts long before." He knew that reflections like these would arise in the hearts of many, embittering that "holy estate" which he himself instituted; and he spoke the caution in anticipation of them. Alas! such thoughts are the offspring of self-ignorance. They are a temptation of the arch-enemy, who hates that holy institution. He knows how much man's temporal and eternal well-being is linked with it: he knows that the good wife is the special gift of heaven, and he would embitter and poison what is so much for his good. Unjust, ungenerous suggestions! Ah, hast thou considered all that thou owest to that being whose destiny is linked with thine? Has she been true and faithful and obedient and devoted to thee—the wife of thy youth, that brought thee a loyal and a loving heart? Didst thou, then, stand before the altar of God, and there didst thou, with a clean breast and with "a single eye," ask and hope for the blessing of heaven upon your union? How much, then, mayest thou not owe to that union? How large a portion of thy prosperity and success in life may be owing to "the wife of thy youth"? How knowest thou but that the best blessings which have attended thee were destined by the Almighty to flow to thee through her as the appointed channel? Who can declare or calculate how much he owes to a heaven-bestowed wife*? Who can tell how much she may have contributed to your success and honour through life? Who was it that nerved your heart and preserved your mind in a healthy and well-

* "A prudent wife is from the Lord" (Prov. xix. 14).

lanced state against thine early struggles? hou hast, perhaps, prospered in the world. ow thou hast enough, and to spare—abun- nce and elegance: remember "the wife of y youth," who cheered thee when thy board as scanty, and nerved thee for thy hard bours. Now thou hast hundreds of friends ound thee, to comfort thee, and to come at thy ll: remember "the wife of thy youth," who as once perhaps almost thine only friend, and to hom thou hast often come back disheartened om a cold repulsive world, to find at home one least who greeted and welcomed and solaced ee. Now thou findest the path of life smooth, id success attending thee on every side: remem- r the time when life was an eager, exhausting ruggle, and when thou foundest thy way blocked on every side. At that time "the wife of outh" cheered thee, sustained thee, when the orld looked cold and black upon thee. Thou at station and respectability now, and society: member "the wife of thy youth," who was ice perhaps the only link which bound thee to ciety; but for whom thou shouldest have been man without place or position. Ah, canst thou ll how much thy prosperity was, by some secret stiny, inseparably linked with "the wife of thy outh"? Canst thou tell how far it may have en decreed, in the purpose of heaven, that every mporal blessing should come to thee through at being; that all thy prosperity and happiness life should spring from thy union with her?

Some, who were very far removed from religious aracters, have spoken of that mystic thread of e that intertwined the lots of the wedded pair ther for weal or for woe, so that the happiness each sprung necessarily out of their conjunction. nd facts and experience have in a thousand in- nces proved that the severance of that myste- ous link has left the guilty party restless and mpest-tossed, like the vessel swung from her oorings, drifting down the sea of life a wretched smantled bark. Who, then, can estimate how uch thou mayest not owe to "the wife of thy outh"? how far she may have been, hitherto, te the pilot that has steered thy course safely nidst a thousand concealed rocks and quick- nds, the most dangerous currents and eddies of y chequered life? But for her, what might thy te have been? How mightest thou have been rried away by the floods of fierce temptation! e may have been, secretly and unknown to thee, y guardian angel. For her sake numberless bles- ngs may have descended from heaven upon thee— y respectability, station, influence, position. hink of this, in the midst of thy prosperity, when y heart is disposed at any time to harden itself ainst her: think of this, when impatient thoughts ise within thee: think of this, when thou art mpted to imagine that she is not equal to the sition to which Providence has raised thee. las! the world's flattery often makes men form ch an overweening opinion of themselves, that ey imagine themselves too good for those whom od has given them for their companions; hereas, if they lost the being whose fate is nked with theirs, they would look in vain for te whose attachment and fidelity perhaps bears hat would wear out the endurance of the veriest ve.

Ah, vainest of all delusions are the fancied pictures of the happiness which the dissatisfied think must have resulted from a better-assorted union. Know you not that the man forms the character of the wife, and that, if you had obtained for your partner that being who realizes the fondest vision ever fancy painted of female excellence and loveliness, she would in a little time have become such another as she whose lot is linked to yours? The character of the wife is, for the most part, the reflection of the character of the husband. Had you been united to any other, your own habits and manners and frame of spirit would, in all probability, have made her of a similar character to "the wife of thy youth." Therefore these pictures of wedded bliss are a vain imagination. It is only a moderate amount of happiness which falls to the lot of man. This is not the world for the enjoyment of perfect happiness. Woe to us if it were. It is, rather, a world for trial and discipline. A cup of unmingled happiness is given to none. There is no one upon earth who has not serious drawbacks upon his condition in life. Life is but a mingled tissue. It is a mixture of sunshine and of storm. There are counterbalancing circumstances in the lots of all. The great design that the Father of mercies has in view, in his dispensations towards us, is to make us useful and good; and these very domestic trials are amongst the means promotive of this design. These draw out some of the finest traits of the character. They mature those qualities which make us most useful to our fellow-men. If we had all things agreeably to our wishes, we should grow indolent, self-indulgent, useless. The Almighty determined he would not let you have all your wish. Woe to you, if he did. Therefore, he has mingled a bitter drop in the cup of all. Go where you will, you perceive some drawback in the lot; some sorrow, screened from the general gaze.

Yes, there is a beautiful compensatory principle observable in all our respective allotments here. Art thou honoured and loved and applauded abroad? Thou hast, most likely, some humbling trial in thy home. It would be too much for thee to be equally happy at home and in public. Art thou disliked in public, harassed and worn by intercourse with the world? Thou hast at home the being before whose presence all cares vanish. The idol of the public is not often the idol of the domestic circle. Whereas, on the other hand, the idol of home is often the persecuted of the world; for troubles, trials, and sorrows, and the broken spirit, must awaken the pity and sympathies and love of woman. Thus it is, and ever must be. That God, who would "have all to be saved," has a higher end in view in his dispensations than our wedded bliss for a few brief years. He takes our eternal well-being into his account. He deals with us in the manner that is most conducive to our everlasting good. We are but incompetent judges of what is best for us. If left to ourselves, we would often "ask for the serpent instead of the fish, for the stone instead of the bread." And, if he has given you for a companion one who is made instrumental in keeping you in the narrow way that leadeth unto everlasting life, who is drawing out your estimable qualities and disposition, who keeps you calm, sober-minded, prayerful, unelated—in short, in

that frame of spirit which is best for your spiritual state and for your present usefulness—recognise in her the gift of God.

Thou, O man, canst but ill judge what is best for thee. Thou knowest not what a devoted friend thou mayest yet stand in need of. Some of life's worst afflictions may not be far off from thee. Strong and healthy and elastic in spirit as thou now art, the day may not be distant which shall see thee laid low "with pining sickness." Thy hand may lose its cunning, or the visual ray may be quenched. Thou mayest require the most devoted, assiduous, unwearying attention. Who shall then watch by thee night and day? Perhaps there is but one in the wide world who would do so—"the wife of thy youth." To tend thy sick bed would wear out the veriest slave upon earth; but nothing can exhaust her love. Remember this; and learn to prize her, whose worth thou mayest learn perhaps too late. Alas! man is naturally ungrateful: what we possess we cease to value. The devoted love of "the wife of youth" men learn not to prize until deprived of it. Then they discover their mistake too late, when they find the friend—the real, sincere, and devoted friend—gone; and look around, and find themselves lonely, desolate, unloved, uncared-for by any.

A MORNING AT THE "MAISON DES DIACONESSES"*.

In these days of easy travelling and constant intercourse between England and France, it may not be uninteresting to some of those, who delight in seeing the good works of their neighbours, to have a brief account of an institution, which, while peculiarly protestant in its faith, character, and chief aims, is yet open to the inspection of all, and is available for the benefit of many who in their forms of worship differ from its excellent founder† and labourers.

It may perhaps be desirable to explain what is intended by the term *diaconess*, before entering upon an account of the institution.

In the early church deaconesses held positive offices, as we learn from scripture, and from other sources‡. In the German protestant church religious-minded women have devoted themselves to the care of children and the sick, under the same designation.

An institution was commenced in Paris in 1841, wherein Christian women might prepare themselves for the alleviation of the miseries of others, and particularly for the nursing of the sick; and the title "diaconess" (in English "deaconess") was assumed, as justly distinctive of their claims and feelings. No kind of vow is imposed. Each inmate of the institution has to pay a small annual sum (400 francs) for board, and is free to leave at any time, on giving six months' notice. A simple dress has been adopted, in order to secure the recognition and respect of the population, but by no means with a view to any profession of sanctity. One of the sisterhood was appointed directress; it being necessary that in every family there should be some person to watch over its well-being and to keep order.

The sisters are persons of different ranks in life—from the poor girl who has tended her father's sheep on his little field in some remote district, to the highly-educated daughter of the large landed proprietor or wealthy merchant. If the life of the deaconess does not appear agreeable, it is easily relinquished. Many, who have made trial of it, have returned, after a time, to their families, either by their own spontaneous wish, or the advice of the members of the establishment. But it is needless to dwell further on the rules or practice of an institution, the reports of which are so easily to be procured*.

After driving through a part of Paris I had not previously seen, almost to the outskirts of the town, I reached the gate of the "Maison des Diaconesses;" and, sending in my card to the *sœur directrice*, was immediately admitted, and kindly welcomed. A few moments' conversation sufficed to explain the object of my visit—a desire to inspect the institution, and more especially to learn the arrangements of the "Maison de Santé."

One of the sisters was requested to conduct me through the institution, and first took me through a portion of the garden to a neat school-room, fitted up with seats at the side, and a gallery at the end: in this room an infant-school is carried on. The children seemed cheerful and in good order, under the teaching of one of the sisters. Thence we proceeded to another school-room, which, however, was unoccupied at the moment, but which is usually employed by elder pupils for mutual instruction, and as an evening-school for grown-up women.

My conductress then took me into a building on the door of which were painted the words *La Crêche*†. As we ascended the stair she told me in a low voice that it was the hour when the children slept; and, gently opening a door, she ushered me into a darkened anteroom, through which I followed her into what (coming out of the bright sunlight of the garden) seemed total darkness; but in a few moments I saw that the room contained eight little beds, beautiful from their perfect simplicity and exquisite cleanliness: they are made of iron, oval in shape, and each is hung with white curtains: a string, with little toys suspended on it, hangs from the curtain-rod of each, so that the little inmate can amuse itself without being troublesome to its attendants. In one of these little beds slept soundly and calmly a babe of six months old; in others, rather older children; and in one corner, on a neat little couch on the floor, a child of eighteen months old, for whom the iron cots ranged round the room were not sufficiently large. The stillness was broken only by the

* Rue de Reuilly, Faubourg St. Antoine, Paris. There is an interesting paper in the "Edinburgh Review" for April, 1848, on this and similar institutions.

† The pasteur Vermeil.

‡ Allusion is made to them in the remarkable letter of Pliny the Younger to Trajan, respecting the Christians of his time.

* The report may be had at the "Maison des Diaconesses;" the protestant library in Paris, 2, Rue Tronchet; and from Mr. Martin, pastor of the French protestant church in London: the price of the report is (in Paris) one franc each—they are highly interesting.

† The word *crêche* means "crib" or "manger."

calm breathing of the little ones, the sister treading as though on glass, lest she should wake the baby sleepers. One of the sisters was in a room below, in order to attend to them if they awoke.

On returning to the ante-room, my guide told me in a low voice that these were the children of poor women who work from early morning till seven in the evening, and who are most glad to be allowed to place them in the care of the deaconesses. As soon as the mother brings her child in the morning, it is undressed, washed from head to foot, and dressed in the clothes provided by the institution. This is done either by a deaconess or by one of the young women in training for a *bonne**. Before the mother calls for it in the evening, the child is again thoroughly washed, and its own clothes replaced. In the ante-room are shelves with rows of basins and sponges, each sponge being numbered, so that the child always has its own: immediately below the clothes of the infant are placed.

I could not but think how useful such a *crèche* would be in many parts of England, as well as in London, both in relieving those mothers who are obliged to labour in factories, &c., of anxiety, and in training up young women to become nurses. Mothers whose work lies near at hand go from time to time to suckle their little ones: the children who cannot be so fed have warm milk from a feeding-bottle. A medical man attends every morning, and examines each child before the mother leaves it, so as to prevent, as far as possible, the introduction of infectious complaints. If any signs of such complaints are observed, the child is sent home immediately. If, however, it be afflicted with a malady which only needs care and good treatment, every means of cure is used in the *crèche;* and many cases of eruptive and other infantine diseases have been entirely cured.

On the opposite side of the garden are other buildings, of equal though very different interest. On the one side is seen the tranquil sleeping infant; on the other, the penitent sinner, seeking pardon and peace. Here were a number of young women who had fallen into vice, but, being conscience-smitten, had voluntarily placed themselves under the care and discipline of the good sisters, with a view to amendment of life, and learning to obtain a respectable livelihood. Younger girls are also placed in this portion of the institution, by their parents or guardians, when entering into vice, or found difficult to manage at home; and the results have been generally satisfactory. The discipline is strict, though kind. The children have a neatly-arranged dormitory, in which one of the sisters sleeps; but each young woman has a separate bedroom, with a neat little bed, and over it a text of scripture, in large print, on a board—this text is chosen by the sister in charge of these young women, according to the circumstances of the day. The sleeping-rooms are very simple, and contain only what is actually needed; but they are beautifully clean; indeed I have not seen so much cleanliness in any house I have entered, during a long and varied tour in France, as in this institution. Every young woman is provided with a lamp, to burn during the night, and a bell-pull on the wall, over her bed; and, if she is ill, or wishes to leave her room, between the time of being locked in at night and again released in the morning, she rings: the bell is suspended in the room of the sister who guards these poor girls; and a label, with the number of the room, moves, so as to indicate who it is that needs attention. They are thus alone, yet never without the knowledge that a kind watchfulness is constantly exercised over them. This separation at night, and impossibility of holding conversation out of the presence of a deaconess, or of a *sœur adjoint*, "assistant-sister" (if I may so translate the name given to those who are not yet fully prepared for all the duties assigned to the deaconesses themselves), is justly considered a most important part of the reformatory discipline; but the main reliance of the pious sisters and their worthy founder, Mr. Vermeil, is on the influence of the religious teaching, the holy scriptures, and the daily prayers, on the heart and conscience. In the department devoted to little children, the directly religious element is, perhaps, less obvious; but in this it is the one distinctive feature. These poor girls are regarded as sheep who have strayed from the fold of the Saviour; who must be brought, in a spirit of love and kindness, to bow themselves at his feet, and to seek restoration, through the purifying influence of Christianity, to a virtuous and useful life. "The kingdom of God and his righteousness" must be sought first: to this is added instruction in household duties—in washing, ironing, cooking, needlework—so as to give them the means, when they quit the institution, of gaining their bread. This admirable portion of the establishment is at present suffering from want of funds.

On the opposite side of the garden is a room devoted to young women of perfectly good character, who learn similar occupations, with a view to becoming apprentices and servants.

It was melancholy, yet highly interesting, to see a number of sick children, chiefly sufferers from scrofula, who inhabit a portion of the "Maison de Santé," and are carefully tended by the sisters. A few were in bed, others able to sit up, marks of disease being evident on all.

On reaching the chamber appropriated to the invalid women, we found it was the hour of prayer, and waited therefore in a little room termed the *pharmacie*, in which a supply of medicines is kept, and which is visited daily by a druggist, who makes up any prescriptions which may be beyond the skill of the sister in charge of this department: the simple "tisanes," &c., are made by her*, under the direction of the benevolent medical man who attends the institution.

Prayers being ended, we entered a room in which a number of neat little iron bedsteads are ranged on either side, leaving a passage down the centre and between the beds: they are hung with white curtains,

* The training of these young women is calculated to render them very valuable nurses for little children.

* It has sometimes been suggested that the mixing of medicines might not be an unsuitable occupation for women who have no talent for teaching, but whose education (with a little special training) would enable them to undertake the office of druggist's assistants.

which can be drawn round them, so as entirely to conceal their occupiers—I found two English ladies in this room: one, who was suffering from severe rheumatism, had been there two months; the other (who was in bed) told me that, though her home was in Paris, she had entered the "Maison de Santé" in order to receive the continual attention which she could not have in her own home, during a series of operations, rendered necessary by an internal complaint of long standing. They spoke very warmly of the kindness and care of the sisters, and were much interested when I told them that an establishment for the reception of gentlewomen during illness* was about to be founded in London, assuring me that, from their own experience of the advantages of the "Maison des Diaconesses," it would be most useful. One of these ladies mentioned that, although Mondays and Thursdays are the stated days for the visits of strangers, and of the relations of the sick, and are preferred on account of the arrangements of the institution, yet visitors are never refused admittance. Her husband came to see her whenever his business permitted, and her children also.

Some payment is made by all the invalids†; but certain of the beds are under the patronage of benevolent persons, which reduces this considerably, and enables many, who could not otherwise afford it, to enjoy the benefits of the "Maison de Santé." One bed has as many as eighteen patrons, each of whom pays a small weekly sum; another, only one, who bears the entire charge.

Having been minutely informed as to the various arrangements of this room, I followed my conductress into several small apartments, into which persons of larger means are received in illness, at a higher rate of payment, enjoying all the benefits of the institution—the care and kindness of the sisters, and the best medical treatment. These rooms are very neatly furnished, and contain every desirable comfort: there are others also, for lady boarders, who may wish for a respectable home during their sojourn in Paris. The view over Paris from these apartments is very extensive and striking.

The only part of the establishment which I did not visit was the room devoted to invalid men—my time being limited.

There is a neat chapel, in which a Sunday-school is held, and in which divine service is celebrated* and the annual meetings take place.

In conclusion, I must not fail to mention the deeply pious spirit in which every portion of the institution is conducted, a spirit of earnest faith and fervent charity, "the love of Christ" being the constraining motive of action throughout.

* The school is held every Sunday morning at 10—the service every Sunday afternoon at ½ past 3: strangers are willingly admitted.

* A paper on this establishment appeared in the Church of England Magazine for February, 1849. Since that period the plans have been much matured. No. 8, Chandos-street, Cavendish-square, is now opened for the reception of patients. Our excellent queen, the late lamented queen dowager, the duchess of Kent, and other distinguished persons, have given it their support; but funds are still needed for furniture and other expenses. The earl of Carlisle has accepted the office of president: the hon. Wm. C. Spring Rice, of 7, Park-street, Westminster, the arduous duties of honorary secretary; and Edward Marjoribanks, jun., esq., one of the partners in the bank of Messrs. Coutts and Co., is the treasurer. The admission of patients and the household arrangements are confided to a committee of ladies, the pecuniary affairs being under the direction of a committee of gentlemen of known integrity and benevolence. Information will be gladly afforded by the honorary secretary, and by Miss Hall, the lady-superintendent, to whom letters may be addressed at 8, Chandos-street.

† The following is an extract from the rules of the "Maison de Santé:"

"The full payment for a sick person is 3 francs a-day.

"The reduced payment for poor persons who request this favour is 2 francs.

"This sum may be reduced to 1 franc 50 centimes, on the recommendation of the *sœur directrice*, the reasons being assigned.

"Sick persons sent in the name and at the expense of the 'Diacont de l'Eglise Réformée,' of 'la Commission des secours des Chrétiens de la Confession d'Augsbourg,' of the 'Comité de la Société Helvetique,' and of that of the 'Amis des Pauvres,' are admitted on payment of one franc a-day.

"This favour can be extended, by the decision of the council of direction, and of the committee to other charitable establishments in Paris.

"Every donor of a complete bed may, during ten years from the period of the gift, cause admission of one patient every year, during twenty-five days, at the most reduced price."

Poetry.

STANZAS*.

"He that glorieth, let him glory in the Lord."—1 Cor. i. 31.

O, GLORY not in wealth or power:
They are no solace in the hour
Of trouble or distress,
When friends forsake or death hath frowned,
And cast his sable shadow round,
Making the circle less.

O, glory not in health's rich bloom;
For he who gave it may resume
That which he did bestow.
A breath e'en of the summer air,
Or dew of evening, may impair
And check the ruddy glow.

And glory not in wisdom's lore,
Or fancy that the mind can soar,
By its own will sustained:
God in his mercy did inspire
Its powers sublime, and by his fire
Its vigour is maintained.

But glory in the Lord alone,
And humbly offer at his throne
All praise for blessings given:
Life, health, and reason on his breath
Depend; and, through his promise, death
But leads the way to heaven.

* From "Flowers from Gethsemane: Hymns;" by Lucy Dixen. London: Bell. 1850.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 821.—APRIL 30, 1850.

(Horned Head-dresses.)

HORNED HEAD-DRESS.

equently find expressions in scripture de- the exaltation of "the horn", which are ed by the practice still subsisting in the employing a horn in the head-dress. is particularly the case among the Druses non, of whom Dr. Macmichael observes: of the most extraordinary parts of the f their females is a silver horn, sometimes with jewels, worn on the head in various s, distinguishing their several conditions. ied woman has it affixed to the right side ead, a widow on the left, and a virgin is out by its being placed on the very crown: is silver projection the long veil is thrown, ich they so completely conceal their faces ly to have more than one eye visible."

Light gives a similar description, and at the horn is a tin or silver conical tube, welve inches long, and the size of a common post-horn. The wife of an emir was distinguished by a gold horn enriched with precious stones. Buckingham saw a similar horn in use among the Christian women at Tyre; and ornaments of this kind are worn in some parts of the Russian territories (See Pictorial Bible, note on 1 Sam. ii.).

In Abyssinia Bruce found these horns worn by men. They attracted his particular attention in a cavalcade, when he observed that the governors of provinces were distinguished by this head-dress. It consists of a large broad fillet tied behind, from the centre of which projects a horn or conical piece of silver-gilt, about four inches long, and very much in its general appearance resembling a candle-extinguisher. It is called *kirn* (as in Hebrew), and is worn after a victory or on great public occasions. The idea attached to the wearing of the horn seems to be that of power, especially military power. And hence we see the applicability of the term in the passages of scrip-

ture where it is employed, as Ps. lxxv. 4, 5, with which the peculiar manner in which the wearers are obliged to hold their heads when bearing this ornament, to prevent it from falling forward, remarkably agrees.

ENCOURAGEMENT TO RELIGIOUS INSTRUCTORS*.

RELIGIOUS instruction is attended with numerous discouragements. Children are often unamiable and unteachable, and are neither to be ruled by love nor fear. The impression of one sabbath is effaced by the next; and sometimes those who, had seemed not far from the kingdom of heaven, fall a prey to temptation, and make shipwreck of the faith. This apparent want of fruit is one of the most severe trials of the teacher, and tempts him "to grow weary in well-doing," either because he fears success is hopeless, or that he is unfit for his duties.

The grand motives by which we should be actuated in doing good are the command of God and the love of Christ, irrespective of the results of our efforts; but it might give more cheerfulness to the instructions of our teachers if they laboured in the sure hope that, whether success is visible or not, good to man and glory to God have been the results of their exertions. If they have not stopped the chariot of sin, they have at least hung as a dead weight on the wheels.

Visible success is not a certain test of real usefulness. The man who lays the foundation-stone of a bridge has as much honour as he who puts in the key-stone; and the teacher, who imparts the first elements of religion to a child, is influencing his destiny as much as he who has the privilege of beholding his conversion. The sunshine of May and June is as necessary to ripen the harvest as the sunshine of July and August.

It may be confidently affirmed that truth is never spoken in vain. It may not effect the direct purpose for which it was spoken, but it cannot die: though buried for centuries, like the wheat found in the mummies of Egypt, it will one day bear its yellow harvest. God's care of the church is not less than his care of the world. There is not a drop of rain ever lost: it may fall into no running stream, and moisten no drooping flower, but though it fall in the heart of the burning desert it is not lost; for it is caught up by the winged winds to fall as dew or rain till the end of time. It is the same with truth. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Let the following illustration be considered.

"I was standing by the side of my mother, under the spacious porch of Dr. Beattie's church, Glasgow, awaiting the hour for afternoon service, when I observed two young men turn a corner and walk towards the church. They were dressed in their working-clothes, unshaven and dirty, and slightly intoxicated. As they passed the church door they assumed a swaggering, irreverent gait, laughed, and finally commenced singing a profane song. My mother turned to me and said: 'Follow those two men, and invite them to a seat in our pew.'

"I soon overtook them, and delivered my mother's message. One laughed scornfully, and began to swear: the other paused and pondered: he was evidently struck with the nature of the invitation. His companion again swore, and was about to drag him away; but he still paused. I repeated the invitation, and in a few seconds he looked in my face and said: 'When I was a boy like you, I went to church every Sunday. I have not been inside of a church for three years. I don't feel right. I believe I will go with you.' I seized his hand, and led him back to the house of God, in spite of the remonstrances and oaths of his companion. A most excellent sermon was preached from Eccles. xi. 1, 'Cast thy bread upon the waters; for thou shalt find it after many days.' The young man was attentive, but seemed abashed and downcast.

"At the conclusion of the service, my mother kindly said to him, 'Have you a bible, young man?' 'No, ma'am; but I can get one,' was his reply. 'You can read, of course?' said she. 'Yes, ma'am.' 'Well, take my son's bible until you procure one of your own, and come to service again next Lord's day. I will always be happy to accommodate you with a seat.'

"He put the bible in his pocket and hurried away. At family worship that evening my mother prayed fervently for the conversion of that young man.

"Next Sunday came, and the next, but the stranger did not appear. My mother frequently spoke of him, and appeared grieved at his absence. He had doubtless been the subject of her closet devotions. On the third sabbath morning, while the congregation were singing the first psalm, the young man again entered our pew. He was now dressed genteelly, and appeared thin and pale, as if from recent sickness. Immediately after the benediction, the stranger laid my bible on the desk, and left the place, without giving my mother an opportunity she much desired of conversing with him. On one of the blank leaves of the bible we found some writing in pencil, signed 'W. C.' He asked to be remembered in my mother's prayers.

"Years rolled on: my mother passed to her heavenly rest: I grew up to manhood; and the stranger was forgotten.

"In the autumn of 18—, the ship 'St. George,' of which I was the medical officer, anchored in Table Bay.

"Next day, being sabbath, I attended morning service. At the conclusion of worship, a gentleman seated behind me asked to look at my bible. In a few minutes he returned it; and I walked into the street. I had arranged to dine at the 'George,' and was mounting the steps in front of that hotel, when the gentleman who had examined my bible laid his hand on my shoulder, and begged to have a few minutes' conversation. We were shown into a private apartment. As soon as we were seated, he examined my countenance with great attention, and then began to sob: tears rolled down his cheeks: he was evidently labouring under some intense emotion. He asked me

* From "The Sabbath School and Bible Teaching;" by J. Inglis. Edinburgh: Gall and Inglis. 1850.

ral questions, my name, age, occupation, birthce, &c. He then inquired if I had not, when a y, many years ago, invited a drunken sabbathaker to a seat in Dr. Beattie's church. I was onished: the subject of my mother's anxiety d prayers was before me. Mutual explanations d congratulations followed, after which Mr. gave me a short history of his life.

" He was born in the town of Leeds, of highly pectable and religious parents, who gave him a od education, and trained him up in the way of hteousness. When about fifteen years of age father died, and his mother's straitened circumnces obliged her to take him from school, and t him to learn a trade. In his new situation he bibed all manner of evil, became incorrigibly dous, and broke his mother's heart. Freed w from all parental restraint, he left his emyers and travelled to Scotland. In the city of sgow he had lived and sinned for two years, en he was arrested in his career through my ther's instrumentality. On the first sabbath of strange interview, he confessed that after left church he was seized with pangs of tterable remorse. The sight of a mother l a son worshipping God together reled the happy days of his own boyhood, en he went to church and Sunday-school, l when he also had a mother—a mother whose ter days he had embittered, and whose grey rs he had brought with sorrow to the grave. s mental suffering threw him on a bed of sickss, from which he arose a changed man. He urned to England, cast himself at the feet of maternal uncle, and asked and obtained forveness. With his uncle's consent he studied for ministry; and, on being ordained, he entered missionary field, and had been labouring for eral years in Southern Africa.

" 'The moment I saw your bible this morning,' said, 'I recognized it. And now, do you ow who was my companion on the memorable bath you invited me to church? He was the torious Jack Hill, who was hanged about a ar afterwards for highway robbery. I was gged from the very brink of infamy and deruction, and saved as a brand from the burning. a remember Dr. Beattie's text on the day of salvation—'Cast thy bread upon the waters; thou shalt find it after many days.' "

HUMILITY OF HEART*.

We would be truly humble, our hearts must t be humbled. Hence our Lord presents him- to us in the text as one "meek and lowly in rt." And in another place he declares: Blessed are the poor in spirit; for theirs is the gdom of heaven." The same truth is also ght us in Isaiah: "Thus saith the high and y One, that inhabiteth eternity, whose name is ly; I dwell in the high and holy place, with n also that is of a contrite and humble spirit, revive the spirit of the humble, and to revive heart of the contrite ones." If, then, humi- must thus have its seat in the heart, it must be intimately connected with that spiritual change, which all must experience before they can be saved. Naturally our hearts are prone to, are full of, pride. It caused man's fall at first; and ever since has been his besetting temptation. And, until this proud heart is changed by divine grace, we cannot know true humility. Therefore our Lord has said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." To be converted to God and born again of his Spirit is the first thing: to be humble as a little child will then be the natural consequence. Hence, when Jesus invites us to himself to learn of him, it is not merely that we may look at his example, but that we may receive of his Spirit. He invites us to place ourselves in his hands, to be as the clay in the hands of the potter, that he may himself mould us into his own image. That is his precious promise by the mouth of his prophet: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them (Ezek. xxxvi. 26, 27). And, where this Spirit has been bestowed, he humbles the believer by giving him first of all clear views of himself: he makes him feel that he is "carnal, sold under sin." He so convinces him of the great enormity of his transgressions against God, that he abhors himself, and repents in deep self-abasement. He reveals to him the spirituality of the divine law; how it extends to every thought and motion of the heart; until he, who before perhaps had thought himself almost innocent, and had been ready to say, like the young man in the gospel, "All these I have kept from my youth up," now feels that he is a transgressor of the whole law, and becomes dumb before God. It is thus, and thus alone, that the proud heart of man becomes subdued, and the seeds of genuine humility are implanted within him.

And here let me ask, have you ever known any thing of this? Have you ever been thus humbled under the mighty hand of God? If so, if you trust that you have indeed been converted to him, then are you walking humbly with your God? For this, remember, must be the characteristic of our whole Christian life, if we are disciples of Christ: "Be clothed with humility." This must be the outer garment of our religion. This will give grace and loveliness to every other Christian virtue, and will cause us more perfectly "to show forth the" virtues "of him who hath called us out of darkness into his marvellous light." It will aid your growth in every other grace. The humble Christian will never think he has attained high enough; and, therefore, the higher he advances, the higher he will aspire to advance. And, the more he grows in grace, the more will his humility increase. This is the surest evidence of a growth in grace and in the knowledge of Christ. If we are growing out of ourselves, and into Christ; if there is a deeper consciousness of our own short-comings, an humbler sense of our own weakness, and a more earnest, unreserved clinging to the cross, these will be certain proofs that we are becoming more and more partakers of that

* From "The Christian's Example;" by the rev. Hugh es, M.A., vicar of Holywell. We have before recommended pleasing volume.—Ed.

mind which was in Christ. It is so with every true disciple of his. Jesus has compared his disciples to wheat; and the emblem is strikingly apt in regard to this particular feature of the Christian. You have observed the growth of a grain of wheat. At first, when the blade has just sprung up, it is weak and tender, and humbly droops towards the ground; but, as its growth advances, the stem becomes stronger; and, as the ear begins to fill, its head becomes erect, although still there are a few drooping blades, which catch the dew, and seem like mementos of its original weakness. But, as the ear fills and ripens, it modestly bows its head again, and thus becomes perfectly prepared for the garner. Now such is the Christian. At the outset of his spiritual life, his heart is tender, and he seems all humility. Afterwards, it may be, as he advances in knowledge, and is perhaps enabled to show some zeal for God, he is in danger of being lifted up with self-confidence or spiritual pride, even though he lose not entirely the humbling consciousness of his weakness and unworthiness. But, when he has known the beating of one and another shower of trial, when many a cloud and many a sunshine have passed over him, and the fruits of the Spirit begin to abound, then he becomes lowly in his own eyes, and proves his ripeness for the heavenly garner by the depth of his humility. Let this, then, be our aim, brethren—to "walk worthy of the vocation wherewith we are called, in all lowliness and meekness." Let us sit at the feet of Jesus, and learn of him. Beware of allowing any outward circumstances to puff you up, whether they be wealth, or station, or any attainments of your own. Bear in mind what contempt Jesus cast on all the pomp and pride of the world, when he chose an humble station of life as his portion. And guard likewise against spiritual pride. Cultivate lowly views of yourselves. If Jesus could say, "Why callest thou me good?" surely this may well be our reply to every tempter that would fill us with self-conceit.

IS THE CHURCH OF ROME OF THE CHURCH OF CHRIST?

EXAMINED BY DR. GEO. CARLETON,

Bishop of Chichester, 1619—1628.

WE labour against the papists to prove our church a true church of God. They on the other side labour to prove themselves the only catholic church, and our assemblies to be, as they call them, "assemblies of heretics." God hath determined this controversy most evidently by his word, and most powerfully from heaven by his continual protection of us, and destruction of all the wicked practices which they have attempted against us. Was there ever any cause in the world so strongly maintained on the one side as our cause hath been? Was there ever any execrable practices in the world so powerfully condemned from heaven as their practices have been?* God open their eyes, that they may see and understand that they fight against God!

The church of Rome, so long as it stood the church of God, did never practise, either by open wars or by secret conspiracies, to destroy kings and subvert kingdoms, but, by the preaching of God's word, by examples of piety and sanctimony, laboured to draw the ignorant unto the knowledge and obedience of the truth. That course is now utterly forsaken of them. For how can they teach the truth to others, that are themselves in ignorance and in "the shadow of death"? Or, how can they give an example of an holy life, whose whole practice and conversation is in blood, in malice, in wicked and wretched actions? And will they never understand that they who practise such things "cannot inherit the kingdom of God", cannot be the "church of God," cannot pray to God, nor expect any blessings from him upon their execrable practices?

There is a manifest change of their church, and they will not see it. They ask us, When was this change? under what king? under what emperor? under what pope? But, if they were wise, they would first inquire, Whether there be a change or no? and then inquire further of the time and manner of it. We say that which no man can deny, that there is a notorious change. This is evident; for the church of old never allowed the cruelty, the impiety, the execrable wickedness which is daily practising by the great masters of the church of Rome, and allowed and approved by the pope. Then "there is a change;" and it is evident to all. But this is a change of "manners" of that church, not of the doctrine. If, therefore, they demanded of us how a change of the "doctrine" may be proved, we are able to point out from time to time that the doctrines which they have invented were never heard of in that church before such times as we are able to prove it. Master Jewel, the reverend bishop of Salisbury, for piety and learning the mirror of his time, hath made full and fair proof, that in those articles wherein he challenged all the learned of the church of Rome, not one of them was ever taught in the church before the year of Christ 600. His proofs stand unanswered to this day. Though Master Harding hath done his best to examine them, who wanted neither learning nor eloquence, but only truth wanting on his side, the challenge is still made good. We are also able to point to another time. Before the year of Christ 1000, many of the greatest and grossest errors in popery were never taught or heard in the church; as the doctrines of transubstantiation, of the real presence (as it is understood in the church of Rome), of the pope's power to depose kings, and absolve their subjects from their allegiance, or to warrant their subjects to rebel against them, of the doctrines of grace and sanctification, as now they are taught in the church of Rome, of the doctrine of merits, whether in "congruo" or "condigno;" of the seven sacraments; and many another of this nature, of which we are assured that not one of them can be proved ever to have been

* In the preceding two hundred and eighty pages of his "Thankful Remembrance of God's Mercies"; in an historical "Collection of the great and merciful Deliverances of the Church and State of England, since the Gospel begun here to flourish, from the beginning of Queen Elisabeth," this pious prelate insists, as well he might, on the evident tokens of God's protection, by which the church and realm of England had been delivered from the malice and plottings of their adversary, the bishop of Rome.—H. S.

taught or heard of in the church before the year of Christ 1000.

We are further able to point to another time, before which the "rule of faith" was never changed in the church. This was their last attempt in the points of doctrine—a desperate attempt against the truth. For, from the apostles' time till the council of Trent (a period of more than fifteen centuries), "the rule of faith was ever held in the church one and the same; that is, the doctrine contained in the sacred canonical scriptures." That this only rule of faith was held in the church till the council of Trent, it is evidently proved by the full consent of the ancient fathers, and moreover by the confession of all writers in the church of Rome before the council of Trent; such as were Bernard, Peter Lombard, Thomas Aquinas, Johannes Scotus, Durundus, Clemens I. pope, Cardinalis Cameracensis, John Gerson, Cornelius Clingius, Jos. Acosta, Alfonsus de Castro, and many others. To repeat the testimonies of all would be tedious, let it suffice to repeat one testimony of Aquinas, wherein all the rest agree. Aquinas in the first place cited*, saith: "Prophetarum et apostolorum doctrina dicitur canonica, quia est regula intellectûs nostri; et ideò nullus aliter debet docere;" that is, "The doctrine of the prophets and apostles is called canonical, because it is the rule of our understanding; and therefore no man ought to teach otherwise." And, in the second place cited, he saith: "Innititur fides nostra revelationi apostolis et prophetis factæ;" that is, "Our faith relieth upon the revelation made to the apostles and prophets". Then tradition was never accounted the rule of our understanding, or that whereupon our faith must rest, though the same be more fully proved out of the scriptures themselves, and from a full consent of the ancient fathers, as is otherwhere manifested. Yet this I thought sufficient to declare the opinions of them that lived in the church of Rome next before the council of Trent, as many of these did which I have before named. So that this is evident, the rule of faith was never altered in the church of Rome before the council of Trent: then did they alter this rule by putting the traditions of their church into the rule of faith, and, Lucifer-like, matching, equalizing and mating the "wisdom of God" with their own follies.

Then all is changed, when the "manners" of the church, the "doctrines" of the church, and the very "rule of faith" is changed. What greater change may be looked for hereafter in the church of Rome I know not; but this is sufficient to move us to forsake them as the congregation of the impious, the church of the malignant. And, because they have forsaken God and his truth, therefore by the just judgment of God are they permitted to run into every fond error, and such wicked and execrable practices, that neither Christians nor heathen, guided only by the light of reason, could approve. .... Comparing our religion with theirs, our practices with theirs, this I say, we cannot justify ourselves before God, yet we are able to justify ourselves in respect of them. Let our enemies be our judges. * * * *

In the mean time we wait upon God; and we do, in all humbleness of heart, offer up to God the "sacrifice of praise and thanksgiving," that it pleased him, of his goodness and unsearchable mercies towards us, to call us out of Babylon, to give us hearts to obey his calling, to make choice of this church which himself hath planted in Great Britain, and to enable it to stand against the furious rage and wicked practices of the pope and his adherents.

* In loc. Tim. cap. vi. et Sum. par. ii., q. l., art. 3.

NOTICES OF BOOKS.

We have received the following:

"Beauties of George Herbert." Windsor: Taylor. London: Hamilton. The profits of this pretty little volume are to be given to a charitable institution, called the "Cleever House of Mercy," some account of which it would have been well to append to the book.

"The Changes of our Times; or, the History of John Gray of Willoughby." London: Hatchards. 1850. Certain political questions are discussed in this book, which it does not fall within our province to decide on; but we may say that the narrative is very sensibly written.

"Outlines of general Knowledge," and "Outlines of English History." By Henry Ince, M.A. London: Gilbert. 1850. Compendious works intended, as these are, "for the use of schools," ought to possess the merit of extreme accuracy—a merit which we cannot ascribe to Mr. Ince's productions, which abound in blunders. Thus, for example, two different altitudes are given in the same page to St. Paul's cathedral, which is declared to be (except St. Peter's) the largest edifice in Christendom: "the horse," is said to be the arms of Ireland: the Arctic ocean we are told is less than either lake Erie or Ontario: Henry V. is said to have died at Vincennes, near Rouen; and Luther to have commenced "his reformation" at Wurtemberg. We cannot augur much for the schools in which these are the text-books.

"The Reformation in Spain: a fragment." By A. F. R. London: Ramsay. 1850. A brief account of what may be found narrated more at large in Dr. McCrie's valuable work. Abominating, as we do, the cruelties that were practised in the Spanish inquisition, we could have wished that the hard words frequently occurring in these pages had been spared. But the facts recorded well deserve to be pondered by every reflecting person who wishes to know what use the papacy makes of unlimited power.

"On the Improvement of Society by the Diffusion of Knowledge." By Thomas Dick, LL.D. Glasgow: Collins. This is a very interesting book, to which we cannot do justice in the compass of a few lines. We shall therefore hope ere long to lay before our readers some extracts from it.

We have also received "Church Organization: a letter to lord Ashley;" by Amicus; London: Hatchards; 1850—recommending the employment of lay-agents in visiting the heathen parts of our populous towns. "The Scarlet Line; or, Salvation by Christ, traced through Dr. Watts' hymns for children;" London: Wertheim and Co.; 1850—a series of questions and answers on the hymns. "Five Years a Catholic; with incidents of foreign Convent Life;" by E. Smith

London: Partridge and Oakey. 1850. "The Heavenly Home;" by T. Wallace; London: Ramsay. 1850. "The Olive Branch;" by J. A. Jones; London: Hamilton, Adams, and Co.; 1850.

Juvenile Reading.

THE TWO GARDENS.

A PARABLE FOR CHILDREN.

THERE was a little girl, who had a border in their garden given her by her parents. She could not be found fault with for being careless about the cultivation of this garden. She was continually running across the grass to the pleasant little spot near the arbour; and, if the least weed made its appearance, she would at once root it out, not just break off the stem only, as some children younger than herself would do, but draw it out by the very roots, well knowing, if she did not do so, it would soon spring up again. And then, when the weather was dry, she would fetch her little water-pot, and water all her flowers, not forgetting the very least of them. There were other duties to be attended to in the garden. She had in her plot (small as it was) sweet peas, nastertiums, a geranium, and schalscias, and many other plants.

Now, she would sometimes ask her father how these different plants were to be treated; and he would explain to her how some of them needed nothing to support and keep them up from the ground. Others, he told her, on the contrary, needed some kind of prop; and he showed her how wonderfully the God of nature had provided that class of plants called creepers with a vast variety of different means by which they might cling for support either to sticks or to walls. For example, the sweet-pea has little tendrils, like fingers, which grow under the leaf, and curl themselves round the stick so firmly that the most boisterous wind could not unclasp them. The ivy, on the contrary, clings either to walls or to the great trees in the forest by thousands of little things like the legs of insects, called antipedes, arranged on each side of the lower part of the stem. Then, again, the Virginia creeper throws out a little stem like a crooked wire, dividing itself into several parts; and at the end of each it has a sort of padded foot, which sticks so firmly to the wall that you may see the dust of the brick for the mortar clinging to each of the feet. All these curious contrivances of the God of nature this little girl loved to admire; and she passed many happy hours by the side of her garden, and would often rake it and remove any dead leaf which might fall on it; and she would look forward with delight to the time when the cherished buds would enlarge themselves into blossoms, and she might have the pleasure of presenting to her parents some flowers from her own border.

But I now come to describe another garden which this little child possessed. My description of it will, I think, enable you to understand what sort of garden it was. It was one which even the poor children, not living in the free, pure air of the country, but in the darkest and most crowded alleys of the populous city, possess. It was one of that kind which (strange as it may appear) is owned by every one of the sons of Adam, and (which seems stranger still) is carried about with us at all times, and wherever we go. Our first parents Adam and Eve had this garden to cultivate, besides the fair garden of paradise, in which their good Creator placed them; and for a time it produced every thing pleasant and agreeable to the sight, and sweet to the taste. But, alas! as thorns and thistles sprang up very soon in the earthly paradise, so do roots of bitterness and poisonous plants grow up, and bud and blossom and bear fruit in the garden I am now describing. Such poisonous plants, such rank and hurtful weeds would make their appearance even in the plot of ground (small as it was) assigned to this young child, not by her earthly father, but by her Father in heaven.

Now, when this gracious heavenly Father gave her this spot to cultivate (and this was as soon as ever she could think about the vows made for her in her baptism), he said to her: "The portion of ground you have to cultivate was once good ground: it is now very bad: it bears thorns and briars of itself; and its end would be to be burned, but for my infinite mercy in devising a method of sparing it, and restoring it to its former fruitfulness. But, although this ground is so fruitless, yet, if you will but follow my directions, if you will gather the stones out of it, and water it regularly, and dig it up, and pay daily and constant attention to it, and weed it very frequently, and prop up the plants which will spring from the seeds you sow in it (for they will be very weak and tender, and will need some support), you will be able to raise beautiful flowers and good fruits at last; and these fruits and flowers I shall condescend to accept at your hands, and even to reward you for them; although, without the light of my sun shining on your garden, and my spring gales fanning it, and my early and latter rain falling upon it, all your pains and labour could not have produced them" *(a)*.

Now, this promise of her heavenly Father was full of mercy and love; but I am sorry to say the little girl did not sufficiently lay it to heart. Instead of paying daily and constant attention to this her second garden, she too much neglected it: she did not weed it near so carefully as she did the first garden; and there were various weeds of a most injurious kind, called disobedience, fretfulness, passion, and obstinacy, which did not indeed overrun the whole ground, and utterly destroy the good and useful plants; but still, though but just appearing above the soil, they were known to proceed from the same roots of bitterness which had utterly ruined some of the sons of Adam. Thus passion *(b)*, one of the weeds above-named, had once spread its roots so far and wide that it ended in murder. And disobedience *(c)* had once grown up into a deadly poisonous plant, viz., rebellion against a parent. Had this little girl but considered how tall these ruinous weeds might grow, and how destructive they might become, she would have rooted them up at once; but she did not consider this as she should have done. And then, when the good seed had begun to spring up and appear with their little blades above the ground, she

wondered they did not grow faster. There were evidently springing up some young plants, called devotion, obedience, humility, and fear-of-God; but they did not increase with much rapidity; and, when they had made some little advance, they would fall *(d)* down, and become strewed with the soil on which they fell; and, though their roots were alive, yet they bore a very straggling and mean appearance, while, on the contrary, some great weeds would spring up by them, full of vigour, and needing no support at all. Now, what was the cause of this? It was as follows: Her Father in heaven, on committing this garden to the little child, had bid her only ask him in faith, and at any time, when the tender plants should droop, showers should come abundantly from the clouds. He had reminded her too that the plants she had to cultivate were all frail and delicate, like creepers; that in heaven they would stand up of themselves, but on earth they needed some prop to lean upon. Now, instead of asking for *(e)* showers from heaven, she would repair to "broken cisterns" *(f)* holding no water, or very little, which was as foolish as if she had filled her little water-pot for her first garden just as abundant showers were coming down upon the earth, and, instead of seeking some prop and support for her plants when growing up, she would let them droop and wither and almost die.

And yet all this time she knew she must one day be in earnest in the cultivation of the ground God had given her to take care of. She would sometimes think what a dreadful thing it would be, if the weeds should get the upper hand. She well knew that by perseverance and by following closely all the directions of her heavenly Father she could destroy them; and that the young plants of obedience, love, meekness, kindness-to-brothers-and-sisters, &c., might be caused to take root more firmly, and to grow more vigorously *(g)*. She thought about these things until she determined by the help of God to pay continual attention, not to the real garden only, but to the garden of the heart.

(a) What text of scripture proves that all our pains cannot produce good fruits in the garden of the heart without the aid of divine grace?—*Ans.* "The fruits of righteousness are by Jesus Christ, to the praise and glory of God" (Phill. i. 11).

(b) When did the weed called passion spread its roots so far that it bore the fruits of murder?—*Ans.* In the case of Cain and Abel (Gen. iv. 8).

(c) When did disobedience grow up into open rebellion?—*Ans.* In the case of Absalom (2 Sam. xviii.).

(d) What do you mean by the tender plants falling for want of props?—*Ans.* That the young shoots of obedience, love-of-God, and others will droop and decay, if they do not lean only on the hope of divine grace.

(e) What do the showers from heaven represent?—*Ans.* The abundant grace of God given to all who ask it. The gifts of grace are thus represented (Isai. v. 6, xxxii. 15).

(f) What are the broken cisterns?—*Ans.* Our own resolutions and unaided powers.

(g) If the plants of obedience, &c., should at last spring up well and vigorously, and the weeds be gradually subdued, would our Father in heaven be pleased, and would he graciously reward us?—*Ans.* Yes; for see not only Phil. i. 11, but also Song of Sol. iv. 16, where the Saviour is represented as receiving and rewarding his people for those fruits of faith, which his own Spirit (represented by winds) has produced.

J. E.

Redlynch, Wilts.

Poetry.

THE MOURNING JEWS.

BY COLONEL BLACKER.

(For the Church of England Magazine)

Low on the ground, a melancholy band,
See prostrate Israel* mourn their fatherland;
Each heart is wand'ring far by Siloa's rill,
Or sadly bent on Sion's holy hill;
While Judah's faded glories are their theme,
Still, restoration is their waking dream.
Unquench'd the hope, the day is on the wing
Will to their home each wretched outcast bring,
Again restore the sceptre of command
To Jacob's race and Judah's royal hand.
"Star of our hope, triumphant Shiloh, rise!
When will thy glories bless our longing eyes?
O, when shall these our weary wand'rings close,
And Israel's stricken children find repose?
Again in praise the heart and lip employ,
And strike the harp in notes of solemn joy;
Once more on proud Moriah's brow behold
The temple shining, as in days of old†;
While tribe on tribe, long scatter'd through the world—
The falchion broken, and the banner furl'd—
Beneath their kindred ensigns rang'd again,
Shall rally from their pilgrimage of pain,
And, as they circle round the sacred mount,
Their wondrous tale of sufferings past recount.
Tell how, through earth's absorbing nations thrown,
Jehovah's chosen people 'dwelt alone;'
Still, like the mighty stream, whose turbid force,
'Mid ocean's self-unmingling, holds its course‡;
'Mid Gentile scorn and persecution's rage,
Clung to their ancient rites from age to age;
Still fondly cherish'd, as their guiding light,
The law proclaim'd from Sinai's blazing height.
Delay not, then, thy glorious advent, Lord;
Thou canst not break thy covenanted word."

Wake, Israel! from thy dreamy visions wake!
The chains of darkness from thy spirit shake.
"Shine, for thy light is come;" nor, darkling, grieve
O'er thy sad lot: awake thee, and believe.
See how the lame restored exulting bounds;
Hark! the dumb lip the song of praise resounds;
The long-shunn'd leper, from contagion clean,
Rejoicing mid his fellow-men is seen;
Hear the glad tidings to the poor address'd—
Tidings of joy and everlasting rest—
In realms where stern oppression is no more,
But tears are dried, and sorrow's pang is o'er.
More wondrous still, see, summon'd from the tomb,
The buried dead each vital power resume;
Or start, reviving, from the funeral bier,
A widow'd mother's wasted heart to cheer.

Say, is not this that great Deliv'rer's reign,
The bless'd fulfilment of prophetic strain?
Say, does not all a present Godhead show,
Immanuel in a world of sin and woe?

* Picart and Basnage describe the Jews, at certain seasons, sitting on the earth and weeping—or, at least, going through the form of doing so—for the lost glories of their land and race. In Bartlett's "Walks through Jerusalem" we find a particular account of the locality where they actually pay for the privilege.

† The bright and golden appearance of the temple is described by Josephus and other historians.

‡ The great river Amazon may be traced for many leagues through the sea, from the peculiar colour of its waters.

Or seek ye more; by prescient lore foreshown,
Behold the "Man of sorrows" tread alone
The wine-press of affliction and of pain;
E'en to the dregs the cup of anguish drain.

What do not all his varied scenes proclaim?
The life of indigence, the death of shame,
The reeking crown of thorns, his parted vest,
The gambler's prize, the rude one's scurril jest,
The quaking earth, the terror-darken'd sun,
The mortal cry that spoke the work was done,
The blood that flow'd a sinning world to save,
The glorious rising from the conquered grave,
The bright ascending to the realms above;
Say, will not these each cloud of doubt remove?

O that the Power, before whose presence dread
The quailing demons left their prey, and fled,
Whose rule supreme the stormy winds confess'd,
As the rude waves, obedient, sank to rest,
Would shed its quick'ning influence divine,
Obdurate Israel, o'er that heart of thine!
Bid error's fiend from out thy bosom fly,
And truth's bright vision bless thine opening eye;
The tempest of thy troubled spirit calm,
To all thy wounds apply salvation's balm.

Then would thy scatter'd tribes exulting come,
And hail in Judah's halls their long-lost home;
Strike the loud harp again, and boldly raise
The royal minstrel's glorious song of praise.

Miscellaneous.

THE DESERT.—"And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink" (Gen. xxi. 19). Few European readers are, probably, able to form an adequate idea of the horrors of such a situation as is here described. The following description may serve to paint to us the terrors of the desert, and the danger of perishing in it with thirst: "The desert of Mesopotamia now presents to our eyes its melancholy uniformity. It is a continuation, and, as it were, a branch of the great Arabian desert on the other side of the Euphrates. Saline plants cover, at large intervals, the burning sand or the dry gypsum. Wormwood spreads here, as the furze in Europe, over immense tracts, from which it excludes every other plant. Agile herds of gazelles traverse those plains where many wild asses formerly roved. The lion, concealed in the rushes along the rivers, lies in wait for these animals; but, when he is unable to seize them, to appease his hunger, he sallies forth with fury, and his terrible roaring rolls like thunder from desert to desert. The water of the desert is, for the most part, bitter and brackish. The atmosphere is, as usual in Arabia, pure and dry: frequently it is burning in the naked and sandy plains; the corrupt vapours of stagnant waters are diffused there; the exhalations of the sulphureous and salt lakes increase the pestilential matter. Whenever any interruption of the equilibrium sets a column of such infected air into rapid motion, that poisonous wind arises, which is called "samum," or "samyel," which is dreaded less in the interior of Arabia than on the frontiers, and especially in Syria and Mesopotamia. As soon as this dangerous wind arises, the air immediately loses its purity; the sun is covered with a bloody veil: all animals fall alarmed to the earth, to avoid this burning blast, which stifles every living being that is bold enough to expose itself to it. The caravans, which convey goods backwards and forwards from Aleppo to Bagdad, and have to traverse these deserts, pay a tribute to the Arabs, who consider themselves as masters of these solitudes. They have also to dread the suffocating wind, the swarms of locusts, and the want of water, as soon as they leave the Euphrates. A French traveller affirms that he was witness to a scene, occasioned by the want of water, the most terrible that can be imagined for a man of feeling. It was between Anah and Dryjeh. The locusts, after they had devoured every thing, at last perished. The immense numbers of dead locusts corrupted the pools from which, for want of springs, they were obliged to draw water. The traveller observed a Turk who, with despair in his countenance, ran down a hill, and came towards him. "I am," cried he, "the most unfortunate man in the world. I have purchased, at a prodigious expense, two hundred girls, the most beautiful of Greece and Georgia. I have educated them with care; and, now that they are marriageable, I am taking them to Bagdad to sell them to advantage. Ah, they perish in this desert for thirst; but I feel greater tortures than they." The traveller ascended immediately the hill: a dreadful spectacle here presented itself to him. In the midst of twelve eunuchs and about a hundred camels he saw these beautiful girls, of the age of twelve to fifteen, stretched upon the ground, exposed to the torments of a burning thirst and inevitable death. Some were already buried in a pit, which had just been made: a greater number had dropped down dead by the side of their leaders, who had no more strength to bury them. On all sides were heard the sighs of the dying; and the cries of those who, having still some breath remaining, demanded in vain a drop of water. The French traveller hastened to open his leathern bottle, in which there was still a little water. He was going to present it to one of these unhappy victims. "Madman!" cried his Arabian guide, "wouldst thou have us die from thirst?" He immediately killed the girl with an arrow, seized the bottle, and threatened to kill any one who should venture to touch it. He advised the slave-merchant to go to Dryjeh, where he would find water. "No," replied the Turk; "at Dryjeh the robbers would take away all my slaves." The Arab dragged the traveller away. The moment they were retiring, these unhappy victims seeing the last ray of hope vanish, raised a dreadful cry. The Arab was moved with compassion; he took one of them, poured a drop of water on her burning lips, and set her on his camel, with the intention of making his wife a present of her. The poor girl fainted several times, when she passed the bodies of her companions, who had fallen down dead on the way. Our traveller's small stock of water was nearly exhausted, when they found a fine well of fresh and pure water; but the rope was so short, that the pail would not reach the surface of the water. They cut their cloaks in strips, tied them together, and drew up but little water at a time, because they trembled at the idea of breaking their weak rope, and leaving their pail in the well. After such dangers, they at last arrived at the first station in Syria.—*From "Oriental Customs," by rev. S. Burder, D.D.*

TRUTH.—Louis the Eleventh, king of France, was wont to say to his ministers and courtiers, "I find no lack of any one thing in my realm, or within my palace walls, but of one single article—truthfulness."

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THE BELLRINGS OF WOLVERHAMPTON'S BONES.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 822.—MAY 4, 1850.

THE BURNING OF WICLIFFE'S BONES.

AMONG the names of those, whom as Englishmen and as Christians we should delight to honour, stands very conspicuously that of John Wicliffe. At the period when he lived, the superstitions that had been growing up in the church had nearly attained their full luxuriance. It is true that Romish doctrine was not then consolidated and settled as it was at a later period by the decrees of the council of Trent; but all those antiscriptural tenets, transubstantiation, the worship of the virgin, the supremacy of the pope, &c., with the equally antiscriptural practices of private mass, prayers in an unknown tongue, the withholding of the cup from the laity, &c., were in full vigour, infecting and corrupting the body of the church, and setting up another gospel than that which the apostles had delivered.

It was in such an age that Wicliffe appeared, and his proceedings evinced at once a masculine and well-taught mind. He saw that the scriptures of truth must be the only unerring standard; and those scriptures he desired to place in the hands of the people. Accordingly, he applied himself to translate them into English; and his translation still exists, a monument of earnest Christian labour.

And, though no very immediate result of Wicliffe's doctrine was visible in England, still there were those, whose minds were enlightened, who from time to time during the succeeding century were called to bear their witness to the truth, some of them sealing their testimony with their blood. And the effect produced upon the continent was yet more manifest, as the history of Huss may show us.

It was not to be supposed that the dominant church would allow such doctrines to spread unchecked. But there was one step taken by them which it might have been thought common decency and common sense would repudiate—I mean the sentence passed upon Wicliffe after he was dead.

In the year 1414 the council of Constance assembled. It deposed three contending pontiffs, John XXIII., Gregory XII., and Benedict XIII., and decreed that the pope was subject to the authority of a general council, a decree which, it is scarcely necessary to say, has always been strenuously resisted at Rome. The heresies, as they were termed, of Wicliffe and Huss were also examined by this council, and they came to the following definitive sentence against the former:

"By the authority of the sentence and decree of the Roman council, and by the command of the church and apostolic see, all due intervals having been allowed, process has been made upon the condemnation of John Wicliffe and his memory, after edicts and summonses had been issued to call those, if any such there were, who could defend the aforesaid or his memory; but none appeared in defence either of him or of his memory. Moreover, witnesses were examined in respect to the final impenitence and obstinacy of the said John Wicliffe, by commissioners appointed by the lord John the pope, and the council, and all observances were duly observed as the order of law requires in such a matter, and thus the fact of his impenitence and final obstinacy was legally established by evident proofs furnished by lawful witnesses. Therefore on the instance of the procurator-fiscal, an edict having been issued to hear judgment on this day, this sacred synod declares, pronounces, and gives sentence that the aforesaid John Wicliffe was a notorious and obstinate heretic, and that he died in heresy, anathematizing him, and also condemning his memory, and decrees and ordains that his body and his bones (if they can be distinguished from the bodies of the faithful) shall be disinterred and thrown far away from the burial of the church, according to the canonical and legitimate sanctions."

This atrocious order was executed. Wicliffe's bones, upwards of forty years after his death, were taken up, burned, and the ashes cast into the brook that runs through Lutterworth. But it has been said, that, as the brook carried them into the Avon, and the Avon into the Severn, and the Severn into the sea, so his doctrines have been carried forth, till they have spread through many lands to the acknowledgment of Christian truth, and the glory of the Lord Jesus Christ.

THE IMPORTANCE OF CONNECTING SCIENCE WITH RELIGION*.

In several of the preceding sections I have exhibited sketches of the outlines of some of the branches of science, and of the objects towards which its investigations are directed. I have all along taken it for granted that such knowledge and investigations ought to be combined with just views of religion, and an attention to its practical requirements, and have occasionally interspersed some remarks on this topic. But, as the subject is of peculiar importance, it may not be inexpedient to devote a section to its more particular elucidation.

Of late years, knowledge has increased among the middle and lower ranks of society with greater rapidity than in any preceding age, and mechanics' institutions, and other associations, have been formed, to give an impulse to the renewed vigour of the human mind, and to gratify the desires which are now excited for intellectual pleasures and acquirements. Reason is arousing from the slumber of ages, and appears determined to make aggressions on the world of science, and to employ its faculties on every object which comes within the range of human investigation. The labourer, the mechanic, and artizan, no longer confined to trudge in the same beaten track in their respective professions, and to the limited range of thought which distinguished their predecessors in former generations, aspire after a knowledge of the principles on which their respective arts are founded, and an acquaintance with those scientific subjects which were formerly confined to the cloisters of colleges and the higher orders of society. Lectures have been delivered in most of our towns and even villages, on the practice of the arts and the principles of the physical sciences, which have extended their intellectual views, and given them a higher idea of the nobleness and sublimity of the mental faculties with which they are endowed. This excitement to rational inquiry has partly arisen from the spirit of the age and the political movements which have distinguished our times; but it has also been produced by the exertions of men of erudition in concerting plans for the diffusion of knowledge, in giving a popular form to works of science, and divesting it of that air of mystery which it formerly assumed. And, should such excitement be properly directed, it cannot fail to raise the lower ranks of the community from intellectual degradation, and to prevent them from indulging in intemperance and other sensual vices which have so long debased our rational nature. At no former period has the spirit of science been so fully awakened and so generally disseminated. On every side the boundaries of knowledge have been extended, the system of nature explored, the labours of philosophy withdrawn from hypothetical speculations to the investigation of facts, and the liberal and mechanical arts carried to a pitch of perfection hitherto unattained.

But, amidst all the intellectual movements around us, it is matter of deep regret that the knowledge of true religion, and the practice of its moral precepts, have not kept pace with the improvements and the diffusion of science. Not a few of those who have lately entered on the prosecution of scientific pursuits, because their ideas have been expanded a little beyond the limited range of thought to which they were formerly confined, seem now to regard revealed religion as little else than a vulgar superstition, or at most as a matter of inferior moment. Because their forefathers thought that the earth was the largest body in nature, and placed in a quiescent state in the centre of the universe, and that the stars were merely brilliant spangles fixed in the concave of the sky, to diversify the firmament, which notions are now proved to be erroneous, therefore they are apt to surmise that the religion they professed rested on no better a foundation; because their notions of that religion were blended with erroneous opinions and foolish superstitions, they would be disposed to throw aside the whole, as unworthy of the attention of men of enlightened understandings, whose minds have been emancipated from the shackles of vulgar prejudice and priestly domination. Such irreligious propensities have their origin, for the most part, in a principle of vanity and self-conceit, in that spirit of pride congenial to human nature, which leads the person to whom it predominates to vaunt himself on his superiority to vulgar opinions and fears, and in the want of discriminating between what is of essential importance in religion, and the false and distorted notions which have been incorporated with it by the ignorance and perversity of men.

This tendency to irreligion has likewise been promoted by the modes in which scientific knowledge has been generally communicated. In the greater part of the best elementary treatises on science, there seldom occurs any distinct reference to the perfections and the agency of that omnipotent Being, under whose superintendence all the processes of nature are conducted. Instead of directing the young and untutored mind to rise "from nature up to nature's God," it is considered by many as unphilosophical, when explaining natural phenomena, to advert to any but proximate causes, which reason or the senses can ascertain; and thus a veil is attempted to be drawn between the Deity and his visible operations, so as to conceal the agency of him whose laws heaven and earth obey. In the academical prelections on physical science, in most of our colleges and universities, there appears a studied anxiety to avoid every reflection that wears the semblance of religion. From the first announcement of the properties of matter and the laws of motion, through all their combinations in the system of nature, and their applications to dynamics, hydrostatics, pneumatics, optics, electricity, and magnetism, the attention of the student is kept constantly fixed on secondary causes and physical laws, as if the universe were a self-existent and independent piece of mechanism; and it is seldom that the least reference is made to that Almighty Being who brought it into existence, and whose laws and operations are the subject of investigation. It is almost needless to add, that the harmony which subsists between the works of God and the reve-

* From "The Improvement of Society by the Diffusion of Knowledge." By Thomas Dick, LL.D. Glasgow: Collins. We have already said that we consider this volume a very valuable one. We do not agree with all that Dr. Dick asserts; but there is a fund of useful information in the book, and some most important principles illustrated and enforced. —ED.

lations of his word, the mutual light which they reflect upon each other, the views which they open of the plan of the divine government, and the moral effects which the contemplation of nature ought to produce upon the heart, are never, so far as we have learned, introduced in such seminaries as subjects which demand particular attention. Thus the Deity is carefully kept out of view, and banished, as it were, from his own creation; and the susceptible mind of the youthful student prevented from feeling those impressions of awe and reverence, of love and gratitude, which the study of the material world, when properly conducted, is calculated to produce.

The same principles and defects are perceptible in the instructions communicated in most of the mechanics' institutions which have been lately formed for the improvement of the middle and lower classes of society. It has been publicly announced in the speeches of gentlemen of science and erudition, who, with a laudable zeal, took a part in the organization of these institutions, and the announcement has been re-echoed in every similar association, and transcribed into every literary journal, that "henceforward the discussions of science are to be completely separated from religion." I do not mean to accuse the highly-respectable characters alluded to as being hostile either to natural or revealed religion, from the circumstance of their having made this announcement; as I presume they only intended by it to get rid of those sectarian disputes about unimportant points in theology, which have so long disturbed the peace of the church and of the world. But, when I consider the use that will be made of it by certain characters and societies, and the bearing it may have on the mode of communicating scientific knowledge, I am constrained to pronounce the declaration as no less unphilosophical than it is impious and immoral in its general tendency. It is unphilosophical; for science, when properly considered in relation to its higher and ultimate objects, is nothing else than an investigation of the power, wisdom, benevolence, and superintending providence of the Almighty, as displayed in the structure and movements of the universe, of the relation in which we stand to this great Being, and of the duties which we owe him. To overlook such objects is evidently contrary to the plainest dictates of reason and philosophy. Is it possible that an intelligent mind can contemplate the admirable and astonishing displays of divine perfection and munificence, throughout every part of creation, and not be excited to the exercise of love and gratitude and reverential adoration? Such feelings and emotions lie at the foundation of all true religion; and the man who can walk through the magnificent scene of the universe without feeling the least emotion of reverence and adoration, or of gratitude for the wise and benevolent arrangements of nature, may be pronounced unworthy of enjoying the beneficence of his Creator. It was doubtless for this end, among others, that the Almighty opened to our view such a magnificent spectacle as the universe displays, and bestowed upon us faculties capable of investigating its structure, that we might acquire from the contemplation of it enlarged conceptions of the attributes of his nature, and the arrangements of his providence, and be excited to "give unto him the glory due to his name." And, if we derive such impressions from our investigations of the material system, shall it be considered as inconsistent with the spirit of true philosophy, to endeavour to communicate the same impressions to the minds of those whom we are appointed to instruct? There can be little doubt that the practice of setting aside all references to the character and perfections of the Deity, in physical discussions, has tended to foster a spirit of irreligion in youthful minds, and to accelerate their progress towards the gulf of infidelity and scepticism.

Again: philosophy, as well as religion, requires that the phenomena of nature be traced up to their first cause. There are no causes cognizable by the senses, which will account for the origin of the universe, and the multifarious phenomena it exhibits; and therefore we must ascend in our investigations to the existence of an invisible and eternal Cause, altogether impalpable to the organs of sense, in order to account for the existence and movements of the material world. To attempt to account for the harmony and order and the nice adaptations which appear throughout creation, merely from the physical properties of matter and the laws of motion, is to act on the principles of atheism, and is clearly repugnant to every dictate of reason, which declares that to every effect we must assign an adequate cause. And, if in our physical investigations we are necessarily led to the admission of a self-existent and eternal Being, the original source of life and motion, it must be deeply interesting to every one of us to acquire as much information as possible respecting his perfections, and the character of his moral government. From him we derived our existence: on him we depend every moment "for life, and breath, and all things." Our happiness or misery is in his hands; and our eternal destiny must be the result of his sovereign and eternal arrangements. Our comfort in the present life, and our hopes and prospects in relation to futurity, are therefore essentially connected with the conceptions we form of the attributes of him who made and who governs the universe; and, consequently, that philosophy which either overlooks or discards such views and considerations is unworthy of the name, is inconsistent with the plainest deductions of reason, and, wherever it is promulgated, must prove inimical to the best interests of mankind. To regard science merely in its applications to the arts of life, and to overlook its deductions in reference to the supreme Disposer of events, is preposterous and absurd, and unworthy of the character of the man who assumes to himself the name of a philosopher; for, in doing so, he violates the rules which guide him in all his other researches, and acts inconsistently with the maxim, that the most interesting and important objects demand our first and chief attention.

But the evil to which I have now adverted is not the only one of which we have reason to complain. While the deductions of natural religion are but slightly adverted to in physical discussions, and in many instances altogether overlooked, the truths of Christianity are virtually set aside; and it seems to be considered by some as inconsistent with the dignity of science, to make the slightest reference to the declarations of the

sacred oracles. In many of our grammar-schools, academies, and colleges, where the foolish and immoral rites of pagan mythology are often detailed, no instructions are imparted to counteract the baneful influence which heathen maxims and idolatry may produce on the youthful mind. The superior excellence of the Christian religion, and the tendency of its principles and precepts to produce happiness, both here and hereafter, are seldom exhibited; and in too many instances the recognition of a supreme Being, and of our continual dependence upon him, and the duty of imploring his direction and assistance, are set aside as inconsistent with the spirit of the age, and with the mode of conducting a fashionable education. The superintendents of mechanics' institutions, following the prevailing mode, have likewise agreed to banish from their institutions and discussions all references to religion, and to the peculiarities of the Christian system.

Now we maintain that Christianity, in every point of view in which its revelations may be considered, is a subject of paramount importance. It is every thing, or it is nothing. It must reign supreme over every human pursuit, over every department of science, over every passion and affection, or be discarded altogether, as to its authority over man. It will admit of no compromises; for the authority, with which it professes to be invested, is nothing less than the will of the Eternal, whose sovereign injunctions the inhabitants of earth and the hosts of heaven are bound to obey. If its claims to a divine origin can be disproved, then it may be set aside as unworthy of our regard, and ranked along with the other religions which have prevailed in the world. But, if it is admitted to be a revelation from the Creator of the universe to man on earth, its claims are irresistible; it cannot be rejected with impunity, and its divine principles and maxims ought to be interwoven with all our pursuits and associations.

The importance of Christianity may be evinced by such considerations as the following: It communicates to us the only certain information we possess of the character, attributes, and purposes of the Creator, to whose laws and moral government we are all amenable. It discloses to us our state and condition, as depraved creatures and violators of his righteous laws, and the doom which awaits the finally impenitent in the world to come. It informs us of the only method by which we may obtain forgiveness of sin, and complete deliverance from all the miseries and moral evils to which we are exposed. It inculcates those divine principles and moral precepts which are calculated to unite the whole human race in one harmonious and affectionate society, and to promote the happiness of every individual both in "the life that now is, and in that which is to come." It presents before us sources of consolation to cheer and support the mind amidst the calamities and afflictions to which we are subjected in this mortal state. It unfolds to us, in part, the plan of God's moral government of the world, and the reasons of certain dispensations and moral phenomena, which would otherwise have remained inexplicable. In short, it proclaims the doctrine of a resurrection from the dead, and sets in the clearest light the certainty of a future state of punishments and rewards; subjects in which every individual of the human race is deeply interested, giving full assurance to all who comply with its requisitions that, when their corporeal frames are dissolved, they "shall have a building of God, an house not made with hands, eternal in the heavens," where they shall inherit "fulness of joy and pleasures for evermore."

These are only some of the important revelations which Christianity unfolds. And if it be a truth which cannot be denied, that we are naturally ignorant of God, can we be happy without being acquainted with his moral attributes, purposes, and laws? If we be guilty and depraved, which the whole history of our race clearly demonstrates, can we feel true enjoyment if our guilt is not cancelled, and our depravity not counteracted? Is it a matter of indifference whether we acquire a knowledge of those moral principles which will guide us in the path to wisdom and felicity, or be hurried along by heedless passions, in the devious ways of vice and folly? Is it of no importance whether we obtain information respecting our eternal destiny, or remain in uncertainty whether death shall transport us to another world, or finally terminate our existence? Can any man, who calls himself a philosopher, maintain, with any show of reason, that it is unphilosophical, or contrary to the dictates of an enlightened understanding, that such subjects should form one great object of our attention—that they should be interwoven with all our studies and active employments, and that they should constitute the basis of all those instructions which are intended for the melioration and improvement of mankind? To maintain such a position would be to degrade philosophy in the eyes of every intelligent inquirer, and to render it unworthy of the patronage of every one who has a regard to the happiness of his species. That philosophy which truly deserves the name will at once admit, that concerns of the highest moment ought not to be set aside for matters of inferior consideration; but that every thing should be attended to in its proper order, and according to its relative importance. If such considerations have any weight, they prove beyond dispute, that there is a glaring deficiency in our methods of education, where a foundation is not laid in the truths of Christianity, and where its authority is overlooked, and its claims disregarded.

Let us consider for a moment what would be the natural effects of a complete separation between science and religion, between the general diffusion of knowledge and the great objects of the Christian faith. Science might still continue to prosecute discoveries, to enlarge its boundaries, and to apply its principles to the cultivation of new arts, and to the improvement of those which have hitherto been practised: its studies might give a certain degree of polish to the mind, might prevent certain characters from running the rounds of fashionable dissipation, and in every gradation in society might counteract, to a certain degree, the tendency to indulgence in those mean and ignoble vices to which the lower ranks in every age have been addicted. But, although the standard of morals would be somewhat raised, and the exterior of life polished and improved, the latent principles of moral evil might still remain rankling in the breast. Pride, ambition, avarice, and revenge, receiving no counteraction from re-

igious principle, might be secretly harboured and ourished in the heart, and ready to burst forth, n every excitement, in all the diabolical energies which they have so frequently appeared amidst he contests of communities and nations. The ecognition of a Supreme intelligence, to whom re are accountable, would soon be considered as nnecessary in scientific investigations, and his atural perfections overlooked; and, consequently, ll the delightful affections of love, gratitude, adiration, and reverence, which are inspired by he view of his moral attributes and the transcendnt excellence of his nature, would be undermined nd annihilated. There would be no reliance on he superintending care of an unerring Providence, rdaining and directing every event to the most eneficial purposes, and no consolation derived, midst the ills of life, from a view of the rectitude nd benevolence of the divine government. The resent world would be considered as the only ene of action and enjoyment: the hope of imortality, which supports and gladdens the pious ind, would be exterminated, and every thing eyond the shadow of death involved in gloom nd uncertainty. The only true principles of oral action, which revealed religion inculcates, eing overlooked or discarded, every one would onsider himself as at liberty to act according as is humour and passions might dictate; and, in uch a case, a scene of selfishness, rapacity, and orror, would quickly ensue, which would sap he foundations of social order, and banish happiness from the abodes of men.

Such would be the necessary effects of a complete renunciation of revealed religion; and such state of things our literary and scientific mode f education has a natural tendency to produce, s so far as the truths of Christianity are set aside r overlooked in our plans of instruction. Where hould our youths receive impressions of the Deity nd of the truths of religion, unless in those seminaries where they are taught the elements of eneral knowledge? Shall they be left to infer hat religion is a matter of trivial importance, rom the circumstance that it is completely overooked throughout the whole range of their instructions? It may be said that they have opportunities of receiving Christian instruction elsewhere, particularly from the ministers of religion; ut will their minds be better prepared for relishng such instructions, because the religion of the ible has been carefully kept out of view in the ther departments of tuition? Will they not rather come to such instructions with their minds iassed against the truths of revelation; especially hen we consider that, in almost every instance here religion is discarded in the process of secular nstruction, Pagan maxims are introduced, and nsinuations occasionally thrown out hostile to the nterests of genuine Christianity? Notwithstanding all that I have stated in the preceding ages respecting the beneficial effects of an uniersal diffusion of knowledge, I am fully persuaded that unless it be accompanied with a iffusion of the spirit of the Christian religion, nd a corresponding practice, it will completely ail in promoting the best interests of mankind. f scriptural views of the character of the Deity, f the promotion of love to God and to man, if he cultivation of heavenly tempers and dispositions, and the practice of Christian morality be entirely overlooked in seminaries devoted to the instruction of the great body of the community, such institutions instead of being a blessing, would ultimately become a curse to the human species; and we should soon behold a vast assemblage of intelligent demons, furnished with powers and instruments of mischief superior to any that have hitherto been wielded, and which might ere long produce anarchy, injustice, and horror throughout every department of the moral world.

That these are not mere imaginary forebodings, might be illustrated from the scenes which were lately exhibited in a neighbouring nation. The first revolution in France in 1789, was a revolution not merely in politics and government, but in religion, in manners, in moral principle, and in the common feelings of human nature. The way for such a revolution was prepared by the writings of Voltaire, Mirabeau, Diderot, Helvetius, D'Alembert, Condorcet, Rousseau, and others of the same stamp; in which, along with some useful discussions on the subjects of civil and religious liberty, they endeavoured to disseminate principles subversive both of natural and revealed religion. Revelation was not only impugned, but entirely set aside: the Deity was banished from the universe, and an imaginary phantom, under the name of the Goddess of Reason, substituted in his place. Every thing was reduced to a system of pure materialism: the celestial spark of intelligence within us was assimilated to a piece of rude matter, and the fair prospects of immortality which Christianity presents transformed into the gloom of an eternal night. Every previous standard of morals was discarded: every one was left to act as selfishness, avarice, and revenge might dictate: religion of every description fled from the torch of the prevailing philosophy; and, while "justice and morality" were proclaimed as "the order of the day," every moral principle and every humane feeling were trampled under foot. It is stated on good authority, that a little before the revolution, a numerous assembly of French *literati*, being asked in turn, at one of their meetings, by their president, whether there was any such thing as moral obligation, answered, in every instance, that there was not. Soon after that revolution, the great body of French infidels, who then ruled the nation, not only denied all the obligations which bind us to truth, justice, and kindness, but pitied and despised, as a contemptible wretch, the man who believed in their existence. Atheism was publicly preached, and its monstrous doctrines disseminated among the mass of the people, an occurrence altogether novel in the history of man. A professor was even named by Chaumette, to instruct the children of the state in the mysteries of atheism. De la Metherie, the author of a philosophical journal, when discussing the doctrine of crystallization, made the wild and hideous assertion, "that the highest and most perfect form of crystallization is that which is vulgarly called God." In the National Convention, Gobet, archbishop of Paris, the rector Vangirard, and several other priests, abjured the Christian religion; and for this abjuration they received applauses and the fraternal kiss. A priest from Melun stated that there is no true religion but that of nature, and that all the mummery with which they had hitherto

been amused is only old wives' fables; and he was heard with loud applause. The Convention decreed, that "all the churches and temples of religious worship known to be in Paris should be instantly shut up, and that every person requiring the opening of a church or temple should be put under arrest as a suspected person, and an enemy to the state." The carved work of all religious belief and moral practice was boldly cut down by Carnot, Robespierre, and their atheistical associates, and the following inscription was ordered to be displayed in all the public burying-grounds: "Death is only an eternal sleep;" so that the dying need no longer be afraid to step out of existence. Nature was investigated by these pretended philosophers only with a view to darken the mind, to prevent mankind from considering anything as real but what the hand could grasp or the corporeal eye perceive, and to subvert the established order of society.

The consequence of the operation of such principles were such as might have been expected. They are written in characters of blood, and in crimes almost unparalleled in the history of nations. A scene of inhumanity, cruelty, cold-blooded malignity, daring impiety, and insatiable rapacity was presented to the world, which excited in the mind of every virtuous spectator amazement and horror. Savage atrocities were perpetrated which would have been shocking in the most barbarous and unenlightened age; and, perhaps, at no era has there been more wretchedness occasioned by licentious principles and moral degeneracy. The ties of friendship were cut asunder, the claims of consanguinity disregarded, and a cold-blooded selfishness pervaded the great mass of society. "The kingdom appeared to be changed into one great prison, the inhabitants converted into felons, and the common doom of man commuted for the violence of the sword and the bayonet and the stroke of the guillotine." Such was the rapidity with which the work of destruction was carried on, that within the short space of ten years not less than three millions of human beings are supposed to have perished in that country alone, chiefly through the influence of immoral principles, and the seductions of a false philosophy. The following is a brief sketch of some of the scenes to which we allude, drawn by Gregoire, who was an eye-witness of the whole, and an actor in several parts of that horrid drama. "There were multiplied cases of suicide; prisons crowded with innocent persons; permanent guillotines; perjuries of all classes; parental authority set at nought; debauchery encouraged by an allowance to those called unmarried mothers; nearly six thousand divorces in the city of Paris within a little more than two years; in a word, whatever is most obscene in vice and most dreadful in ferocity."

Notwithstanding the incessant shouts of "Liberty and equality," and the boasted illuminations of philosophy, the most barbarous persecutions were carried on against those whose religious opinions differed from the system adopted by the state. While infidelity was enthroned in power, it wielded the sword of vengeance with infernal ferocity against the priests of the Romish church, who were butchered wherever found, hunted as wild beasts, frequently roasted alive, or drowned in hundreds together, without either accusation or trial. At Nantes no less than 360 priests were shot, and 460 drowned. In one night fifty-eight were shut up in a barge and drowned in the Loire. Two hundred and ninety-two priests were massacred during the bloody scenes of the 10th of August, and 2nd September, 1792; and 1,135 were guillotined under the government of the National Convention from the month of September, 1792, till the end of 1795, besides vast numbers, hunted by the infidels like owls and partridges, who perished in different ways throughout the provinces of France.

Such were some of the dismal effects which flowed from the attempt to banish religion from science, from government, and from the intercourses and employments of society. Were such principles universally to prevail, the world would soon become one vast theatre of mischief and of misery, an immense den of thieves and robbers, a sink of moral pollution, a scene of impiety, injustice, rapine, and devastation — a Golgotha, strewed with carcases and "dead men's bones." All confidence and friendship between intelligent beings would be destroyed: the dearest and most venerable relations would be violated by incestuous pollutions: appetite would change every man into a swine, and passion into a tiger: jealousy, distrust, revenge, murder, war, and rapine would overspread the earth, and a picture of hell would be presented wherever the eye roamed over the haunts of men.

During the period when the atrocities to which we are adverting were perpetrating, the ruffians who bore rule in France were continually imputing to the illumination of philosophy the ardour which animated them in the cause of liberty; and it is a truth that science was enlarging its boundaries even amidst the horrors with which it was surrounded. Chemistry was advancing in its rapid career of discovery, and the celebrated Lavoisier, one of its most successful cultivators, was interrupted in the midst of some interesting experiments, and dragged to the guillotine, where he suffered in company with twenty-eight farmers-general, merely because he was rich. Physical astronomy, and the higher branches of the mathematics were advancing under the investigations of La Place: geodical operations were carrying forward on an extensive scale; and the physical sciences in general, under the hands of numerous cultivators, were going on towards perfection. But, while this circumstance shows that science may advance in the midst of irreligion, it proves, at the same time, that, without being combined with religion, it cannot of itself meliorate the morals of mankind, or counteract the licentiousness of society. Though it may be considered as a ray of celestial light proceeding from the original source of intelligence, yet it will fail in producing its most beneficial effects, unless it be combined with "the light of the knowledge of the glory of God," as it shines in the word of revelation. Had such a connection been formed between science and religion, certain it is that the bonds which unite the social system would never have been burst asunder, nor the foundations of morality overturned by such a violent explosion as happened at the French revolution. And, although I am aware that a variety of political causes com-

bined to produce that great convulsion, and the effects which flowed from it, yet it cannot be denied that the principles of atheism, and a false philosophy which had thrown off its allegiance to Christianity, were the chief causes which produced the licentiousness and impiety which characterized the rulers and citizens of France under "the reign of terror."

It is therefore to be hoped that those who now patronize the intellectual improvement of mankind, and who wish to promote the best interests of society, will take warning from the occurrences which so lately happened in the French nation, during the reign of infidel philosophy and impiety, and not suffer religion to be dissevered from those pursuits which should lead the mind to a contemplation of a Supreme Intelligence, and of the glories of an immortal existence. The moral Governor of the world has set before us the horrid scenes to which we have alluded as a beacon to guard us from similar dangers, that society might not again be exposed to a shipwreck so dreadful and appalling. We have surely no reason to repeat the experiment in order to ascertain the result. It is written in characters conspicuous to every eye, and legible even to the least attentive observer, and may serve as a warning both to the present age and to every future generation. Its effects are felt even at the present moment in the country where the experiment was tried, in the irreligion and profligacy which still abound in its populous cities, especially among the middle and higher ranks of society. Its effects are apparent even in our own country; for the sceptical principles and immoral maxims of the continental philosophy were imported into Britain at an early period of the French revolution, when the bible was discarded by multitudes as an antiquated imposture, and committed to the flames; and it is doubtless owing in part to the influence of these principles that, in organizing institutions for the diffusion of knowledge among the lower ranks, attempts have been made to separate science from its references to the Creator, and from all its connections with revealed religion. It is, therefore, the duty of every man who loves his species, and who has a regard for the welfare and prosperity of his country, to use his influence in endeavouring to establish the literary and scientific instruction of the community on the broad basis of the doctrines of revelation, and of those moral laws which have been promulgated by the authority of the Governor of the universe, which are calculated to secure moral order, and to promote the happiness of intelligent agents throughout every province of the divine empire.

"When we look at plans of education," says an intelligent writer, "matured, or in progress, which are likely to concentrate the national intellect, and form the national taste, and engross the daily leisure of the peasant or artisan, on principles of virtual exclusion to every thing specifically Christian; when we see this grievous and deadly deficiency attaching to schemes of benevolence, which are otherwise pure and splendid, receiving the sanction of public recognition, countenanced or winked at by the mightiest of scholars and most illustrious of statesmen, and thus put in condition for traversing the land from the one end to the other, we do feel alarmed, in no ordinary degree, at the effects that are likely to follow it; and, could we influence the consultations in which the whole originates, would entreat its projectors to pause and deliberate, lest they stir the elements of a latent impiety, instead of dispensing a national blessing. We dread not the light of science, nor any light of any kind which emanates from God to man: on the contrary, we hail it as a precious acquisition, provided it be mingled and seasoned with that which is revealed as 'the true light which lighteth every man that cometh into the world;' but, in a state of separation from this better light, and unattempered by its restoring influence, we are constrained to dread it by all the concern we ever felt for the eternal well-being of our human kindred"*.

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.

No. XXIV.

"THE LITERATURE OF DESPAIR."

...."Nor in ah-mees my whyning sonnets drest
A libertine fantastickely I sing."

Drayton.

The fashionable contagious influence of what has been called the "literature of despair" seems to date its prominent history from the time when Goëthe gave his "Sorrows of Werter" to the world. It was the voice of the age in which it appeared; for the author stands forth the coryphæus of a numerous throng, the spokesman of many dumb but agitated souls. "That nameless unrest, the blind struggle of a soul in bondage—that high, sad, longing discontent, which was agitating every bosom, had driven Goëthe almost to despair. All felt it: he alone could give it voice." And thus arose an unhealthy school in the literary world, which is still flourishing under many guises, and in various degrees of morbid character. The parent-stock was negative: it protruded on others an individual grief and darling gloom and cherished despair, without proposing antidote for the bane, or remedy for the disease. I need not say that the off-shoots, so prolific and degenerate from even that bad origin, are negative also, and in no wise improve as they multiply. The key-note was given by a man of genius; and hundreds, without qualification, have chimed in the general chorus, and, like systematic professional mendicants, thrust themselves and their sorrows and sores before the public. In every nook and corner almost of civilized Europe sprang up wailing Werter-juniors, who sent to the printers their tear-blotted manuscripts, desiring the press to do its work with all convenient haste, and bartering the secret sorrows and agonies and "dim inarticulate anguish," and so forth, of their oppressed hearts, for so much per sheet. The nuisance became great, and is so still; though, with the exception of a few noted names, the barter in question is probably as little productive of hard cash as of renown to the sentimental adventurers—a consummation, for the world's sake, as well as their own, devoutly to be wished for.

* Rev. Dr. Young, Introductory Essay to Sir M. Hale's "Contemplations."

Lord Byron has been pointed out as the leading man in our own country, the tendency of whose writings is to this miserable end. "It is certain," says Macaulay, "that the interest which he excited during his life is without a parallel in literary history. The feelings with which young readers of poetry regarded him can be conceived only by those who have experienced it". To people who are unacquainted with real calamity, nothing is "so dainty sweet as lovely melancholy." This faint image of sorrow has in all ages been considered by young gentlemen as an agreeable excitement. Old gentlemen and middle-aged gentlemen have so many real causes of sadness that they are rarely inclined to be "as sad as night only for wantonness." But among that large class of young persons, whose reading is almost entirely confined to works of imagination, the popularity of Lord Byron was unbounded. They bought pictures of him: they treasured up the smallest relics of him: they learned his poems by heart, and did their best to write like him and to look like him: many of them practised at the glass in the hope of catching the curl of the upper lip, and the scowl of the brow, which appear in some of his portraits: a few discarded their neckcloths in imitation of their great leader. For some years the Minerva-press sent forth no novel without a mysterious, unhappy, Lara-like peer. The number of hopeful undergraduates and medical students, who became things of dark imaginings, on whom the freshness of the heart ceased to fall like dew, whose passions had consumed themselves to dust, and to whom the relief of tears was denied, passes all calculation. This was not the worst. There was created in the minds of many of these enthusiasts a pernicious and absurd association between intellectual power and moral depravity. It is supposable enough that in the dark outpourings of the unhappy poet himself there was a reality of conscious wretchedness; while his imitators in general sported their fictitious pretences, "clad in sables," before the eyes of men. They echoed his every groan, murmur, and sob, diluted however in course of transit. "He early discovered that, by parading his unhappiness before the multitude, he produced an immense sensation. The world gave him every encouragement to talk about his mental sufferings. The interest which his first confessions excited, induced him to affect much that he did not feel, and the affectation probably reacted on his feelings." The herd of small deer, all stricken deer that had left the nomad concourse of their fellows, each, by its own showing at least, a "poor sequestered stag that from the hunter's aim had ta'en a hurt," and come to languish, asking to be looked upon as "poor and broken bankrupt," left and "abandoned of his velvet friends," and to be ever distinguished from the onward-sweeping herd of "fat and greasy citizens", these whining misanthropists were generally chargeable with assumed and histrionic grief—not real, not vital and heart-consuming, but such as a dose of calomel or significant silence would best cure of their elegiacs. There is such a thing in poetry (by courtesy so called) as an inflated display, which instead of concealing, does but create a suspicion of a deep internal hollowness; and the stalking heroes and Niobes of the school in question are but too probably made up for the occasion, and have studied their paroxysms and learnt their attitudes by heart. Sentimentalism prompts their stilted verse, and stimulates their artificial agonies. And this, in a world where there is real sin and real sorrow, where the contest with dark powers is no child's play, the battling with one's own corruptions no make-believe labour—this nursing of an imaginary, self-created, and, after all, unreal woe, is too bad.

A twofold charge may be justly sustained against the literature of despair—that it is unreal in itself, and that it is unpractical in its tendency: it begins and ends in nothing: its genesis and its climax both are zero. Whenever there exists a sterling, earnest consciousness of the real import of life, no standing-room is left for its tumid proportions. Carbonic is the impure pabulum on which it thrives: in healthful atmosphere it withers and wastes away: it feeds on corruption. A deceived heart and a lie in its right hand, these are its characteristics. While we in England have abundant effusions, in draughts of various strength, of this poisonous spirit, from the concentrated bitterness of irreligious anchorites to the half-simpering, half-sighing egotisms of sentimental small talk, we may yet rejoice in our favourable contrast to the case of France, where it has free course and glories in its shame, appearing under its worst and foulest form, like death on the pale horse, with Gehenna in the rear. It has been observed that Byron's writings do, in fact, condense into one volume, what in France has been diluted through many. Alas for us if a taste for its mingled misanthropy, obscenity, and blasphemy grow and flourish amongst us! As well plant an upas tree in our midst, and live, or die rather, on its terrible fruit.

That it is unreal in itself is but too evident to all who have felt, not merely talked about, that sorrow of the soul wherewith strangers intermeddleth not. Genuine, deep anguish does not vent itself in interminable epics, does not clothe its passion in the garb of universal publication, nor advertise its successful pathos in third and fourth editions. True enough is the philosophy of the counsel—

> "Give sorrow words: the grief that does not speak
> Whispers the o'erfraught heart, and bids it break."

But, when such grief does find utterance, it is not in flimsy artificial verbosity. Hence the complaint against Young that his prolonged repeats and voluminous mournings, continued in so many lines through so many books, show the want of reality—that a man, who was burdened within by a weight of woe oppressive and wearisome, could not make it the theme of verses on so extended a scale. The book of Job may seem an exception, and that of Ecclesiastes again, and Lamentations; but who would for a moment compare the profound emotions of these latter, inspiration apart, with the laboured "made-up" agonies of modern literature? The difference is the difference between high nature, and art in its lowest phase.

But this literature of despair and pale sentimentalism is, furthermore, unpractical in its tendency: it tendeth only to penury: it but makes the mourners less fit to live, less prepared to die: it is a game at shadows — a shadowy grief struggling in one of Ossian's mists with shadowy

bles. "For time hath functions awful and ime;" and he, that recognizes the awfulness of in its relation to death and eternity, will feel ed as by trumpet-tongue to be up and doing. ound of words, often prettily arranged, and in-roven with tender imagery and approved me-ions, but after all "signifying nothing" when equation is brought out—such is the manner he school of *ennui* and desperation.

"O time! O life! ye were not made
For languid dreaming in the shade."

can it be healthy to be ever dreaming by day ell as by night, regarding the stern realities work-day world with the eye of one living contracted ideal world of his own, unfitted eby for the toil and struggle demanded by the ditions of our actual state. An ambitious pea-, fevered in visions of the night by exciting ies of miraculous earthly prosperity, is all the ker in the morning for his daily work—enters t with less relish, the distracted mind telling the relaxed body. No, we may not make es for ourselves, crosses after our own hearts, ped and finished to suit our own supposed ngth, and to answer our own convenience: s are not crosses at all: we must take up cross which Christ assigns us, which divine dom has prepared for us to carry—a real bur-, and one calculated to try our spiritual vigour, eep humble, and to prove us. Truly we need other: "sufficient to the day is the evil reof;" and, if our affliction be the product of own sentimental vagaries, the noisy, egotistic, -inflicted penance of our own confessional, then e we no claim upon Christ's sympathy in the ow, for it is none of his—no proof that here-r it will "yield the peaceable fruit of righteous-s"; for it is not a chastening such as he imposes, evidence that we are treading the rough Gol-ha path once trodden by him, that we are pil-ns to Calvary, with our faces thitherward. We st strive by grace to derive real profit from real iction. Those whose grief is sentimental, and h as vents its woes in the "literature of de-ir," are rarely benefited by actual trouble, kick against the pricks, hard as it is to do so. ey are too self-seeking, too much taken up with ir own ideal, to bear with patience the buffet-gs that come from without, and contradict the oth tenour of their dream. "There are some," s said, "whom misery itself cannot teach, but y exasperate; who, far from parting with the ror of their vanity when it is trodden to pieces, her collect the hundred fragments of it, and, h more fondness and more bitterness than ever, old not one, but a hundred images of self rein: to these men pain is a pure evil, and, as ool-dunces, their hard pedagogue will only ip them to the end." Passive sensibility alone holly unqualified to cope with the assaults of : it is like a shipwrecked sailor cast on bleak an islet, without clothes, without food, without rgy or hope. A great philosophic teacher has l: "The nobler and better you are yourselves, more painfully will you feel the experience ich awaits you. Be not overcome by this pain, overcome it by action" (for it is God that rketh in the earnest, acting believer both to will l to do): "it does not exist without a purpose: it is a part of the plan of human improvement. To stand aloof and lament over the corruption of man, without stretching forth a hand to diminish it, is weak effeminacy. Act, act: it is to that end we are here".

THE LAST FIRST AND THE FIRST LAST:

A Sermon,

BY THE RIGHT REV. CONNOP THIRLWALL, D.D.,

Lord Bishop of St. David's.

MATT. xx. 16.

"So the last shall be first, and the first last; for many be called, but few chosen."

THESE are the words with which our Lord concludes the parable of the labourers in the vineyard; and they are in substance the same as those with which he had introduced it. For he had said immediately before: "Many that are first shall be last; and the last shall be first." And in our text he only adds the more emphatic warning: "Many be called, but few chosen."

Notwithstanding the hint which appears to be thus given as to the general purport of the parable, scarcely one has been more diversely interpreted. According to the opinion of some, it is one from which little could be gathered that is applicable to a Christian congregation at this day. For they understand it as relating to the divine economy in the admission of various portions of mankind, at successive periods, to the privileges of his chosen people, and especially to the final dispensation, by which the Gentiles were received into the household of faith on the easy terms of the gospel, and encouraged to hope for a share in the heavenly inheritance reserved for the spiritual seed of Abraham, while they were exempted from the burdensome observances and the galling yoke of the law.

Now, we know that our Lord's preaching was mainly designed to announce this dispensation, and to prepare the Jews to receive it. We know that no part of his doctrine hurt their pride and shocked their prejudices so much as this; that their reluctance to part with their supposed title to exclusive privileges as God's peculiar people was the main obstacle to their acceptance of the truth. And so they may be considered as represented by those labourers who were called first, and who murmured because they received no larger recompence than they who were sent into the vineyard at the eleventh hour. It is true this does not ex-

plain what is said of those who were called at successive hours of the day, between the first and the last. And it is hard to believe that our Lord was alluding to certain periods in the history of the Jewish church, when the Samaritans and other strangers were admitted to share the privileges of the Mosaic dispensation on easier terms than had been imposed on the original subjects of the legal covenant. But a still weightier objection to this interpretation is, that it fails to explain the connexion of the parable with the occasion out of which it arose, and with our Lord's preceding discourse. On looking back to that, we see that the parable was not addressed to persons who maintained the superiority of Jews over Gentiles; but was an answer to St. Peter's question, as to the reward which awaited the disciples who had forsaken all, and followed Christ. And this question had been suggested by our Lord's conversation with the young man who was anxious to learn the way to eternal life, but could not bear to part with his great possessions. It did not imply any Jewish prejudices, which led St. Peter to regard the Gentiles with disdain or ill-will, and so does not seem likely to have drawn forth a declaration of the equality which it had been God's good pleasure to establish between them and the Jews. It would seem, therefore, that the aim of the parable must have been something which concerned the disciples, not in their character of Jews, but in that of followers of Christ; something, therefore, which may no less concern us. And then nothing is more natural than to understand the successive hours at which the labourers are called, as representing the various stages of human life at which men may begin to devote themselves to the service of Christ.

But here we are met by a difficulty. For it looks as if the scope of the parable was to depreciate the advantage of early piety, and to intimate that repentance may be safely deferred to the latest period of life. It sounds almost as if a preference was given to those whose conversion has been delayed longest, and has therefore yielded least fruit. For, when it is declared that the "first shall be last, and the last first", if this is applied to the two extreme cases, it seems to follow that those who stand foremost in the judgment of men are least acceptable in the sight of God. And this is a doctrine so welcome to most men, that it is no wonder it should be inferred from the slightest and most doubtful hint. It would be well if we could show the true meaning of every portion of the parable as certainly as that this is not the meaning of any. But for our present purpose it will be sufficient if we can answer two practical questions which arise out of it, namely, first, What class of persons among us stands in need of the warning afforded by the example of the labourers who were hired at the beginning of the day? and, next, Who are they that may fitly derive encouragement from the case of those who were called at the eleventh hour?

And, first, as to the warning to be drawn from the example of those who were first called into the vineyard. These labourers began their work at the earliest hour, and continued it steadily to the end of the day. They are represented as honestly exerting their strength in their Master's service, and as fairly earning the stipulated wages of their toil. But at the time of payment an occasion arises which brings to light a disposition and character in them by which they incur a severe rebuke from their employer. He performs his part of the contract; and yet they murmur as if they had been ill-treated, because some of their fellow-labourers receive a benefit which appears to them out of proportion to the amount of the service for which it was bestowed. They would have been content if the others had not received so much, though they themselves would have gained nothing by the difference. They recollected with regret the hard work they had been doing, while the others were standing idle, and no doubt thought and gave their Master to understand that, if they had foreseen that the latest comers were to be paid at the same rate with themselves, they would not have put themselves in his way so early, but would have passed the sultry hours of the day, stretched at their ease in the shade, and would only have presented themselves in the evening to earn their full day's wages by a light hour's task.

Now, we see at once that this is a temper which would be considered not only as evil and hateful in itself, but as rendering a man unfit to be trusted, and likely to dispose him, if he could do so with safety to himself, to defraud his master of the labour so grudgingly performed. And we should have thought it quite natural if the householder, when he bade the man whom he reproved take that was his, and go his way, meant to dismiss him from his service, and to intimate his determination that such greedy, envious, and lazy hirelings should not be again admitted into his vineyard.

But how is this to be interpreted in a spiritual sense? We may say that the vineyard represents the church of Christ; and then, if it be asked who are the members of

that church answering to the labourers who were first called and who worked all the day, we must answer that they are such as, having been initiated betimes in the duties and privileges of the Christian covenant, have devoted themselves to their Master's service, and persevered in it constantly to their lives' end. And we are sure this is not an imaginary case—we hope not a very rare one. But then how can such persons be guilty of conduct like that of the murmuring labourers, and incur the disapprobation, perhaps the reprobation of their Lord? If there is any resemblance between the two cases, it seems clear that it must consist in this—that, notwithstanding the outward obedience, activity, and usefulness which such persons may exhibit in the work of their calling, there is something amiss in the state of their hearts, which may subject them to the divine displeasure; and, further, that the fault and the danger are in some way connected with the view they take of their own claims to reward. And this is not a danger peculiar to any one body of Christians, or merely the effect of a corrupt system of doctrine. No doubt it will be most frequent in a church which accustoms her children to consider their duties as merits by which they entitle themselves to a certain remuneration. But a kindred spirit may creep in, and deceive many to their hurt, under the soundest profession of faith. We are taught by our reformed church to consider every blessing we receive or expect, here or hereafter, as not of debt, but of grace—as a free gift, the unmerited exhibition of divine love, for which we can never sufficiently show our thankfulness by the best works we are able to perform: we are taught to own that, after all we can ever do, we are still no better than unprofitable servants. But yet we are not forbidden to speak of rewards bestowed upon the righteous, as well as of punishments inflicted upon the wicked. We are allowed to view everlasting happiness itself in the light of "a reward", that is, as the fulfilment of a promise, which God of his infinite goodness has been pleased to make to his creatures on certain conditions; thus as it were binding himself to them, and giving them a claim upon him. The inseparable connection between holiness and happiness is an article of our faith; and we are not only permitted, but exhorted, to keep in view the glorious prize of our Christian course, that we may pursue it the more cheerfully and vigorously. The church teaches us to pray: "Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found." So long as our hearts are thus fixed, so long as we know and feel that our true joys are to be found in obedience to the commandment, as well as in the attainment of the promise, our work is not the drudgery of the hireling. But, if it be otherwise—if we desire that which God promises, without loving that which he commands; if we submit to the commandment, not for its own sake, because it is "holy and just and good", but because it is the condition without which we cannot reach the object of our aim, then we are in that case to which the warning of the parable belongs. It is not, indeed, at all sure that those who act in such a spirit will imitate the patience and diligence of the labourers who bore the burden and heat of the day; for this is the spirit which commonly leads men either to delay as long as possible giving themselves up to the service of God, or to find pretexts for evading the discharge of acknowledged duties, or after a short trial to fall wholly away. These are the hearts in which the word is apt to be choked with the cares of the world, and the deceitfulness of riches, and to become unfruitful.

Supposing, however, the most favourable case, one in which there is no perceptible change in the outward conduct, but consistency is maintained to the last, in a practice apparently regulated by religious motives, the question still is, how such a work, when performed not in the spirit of power and of love and a sound mind, but either in the spirit of fear, or in the prospect of reward, without any real delight or interest in the work itself—how such a work will stand in the sight of God at the last account. He can set no value on it for its own sake. He needs nothing that we can do or suffer for him. If he is graciously pleased to employ us in his service, it is not because he has not instruments in abundance always at his command to accomplish his purposes without our aid. And in the case supposed, that which could alone render the work acceptable to him—the spirit of power and of love and of a sound and willing mind—is wanting; and, in its place, there is the spirit of the slave or the hireling. The hands, perhaps, are busied with their task; but the heart is not in it, but elsewhere—either regretting that which it has left behind, or longing for something to which it looks forward in the distance; not with God, but far from him. And yet it is the dedication of the heart which he requires above all things, and about which he is most jealous and inflexible in his claims; so that if this be withheld from him he will

reject whatever else may be offered, as an offence to his majesty.

And, again, the longer such a work as this may have been carried on, the farther will those who have been engaged in it be from earning his favour, and from attaining their own ends: the lower will be the place which divine justice must finally assign to them. And let it not be supposed that the difference implied in the expressions "the first" and "the last" is merely a distinction of rank and precedence. The context shows that much more than this is intimated by the words of the text: that it is the difference between those who are and those who are not chosen. And, indeed, what place can be allotted, in the heavenly kingdom, to those who, after the longest term of probation, the largest experience, the most favourable opportunities, have never learnt to take delight in doing their Lord's will, but from beginning to end have regarded it as an irksome task and a burdensome yoke, which they only tolerated for the sake of the gain they expect to reap from it, and would fain have been doing nothing, or any thing else? Must not they, who, having been so long tried, have been found so much wanting in the one thing needful, have cause to fear that at the final reckoning their Lord will both dismiss them from his service and banish them from his presence, and that their only earning will be the portion of those of whom he declared, "Verily I say unto you, they have their reward"?

And then as to the second question: who are they that may fitly derive encouragement from the case of the labourers called at the eleventh hour? One sense there is, in which the parable is full of comfort, which is heightened by each successive example it sets before us, and reaches the highest point in this, which is related last, as the most signal of all; for it represents God as never ceasing to call men to his service, so long as they are able to come. His love is unwearied, his compassions fail not: they are new every morning. It is also intimated that in his kingdom on earth there is room for all, and work for all who are willing to labour. It is a boundless field, in which every one may find full employment for all his time and faculties. And, again, we learn that in his kingdom in heaven there is a reward for every one. The riches of his goodness are inexhaustible, and he dispenses them without stint. "He giveth to all men liberally, and upbraideth not". "No good thing will he withhold from them that love him". And this is enough to leave those without excuse, who, whenever they receive his call, do not cheerfully accept his offers, dedicate themselves to his service, and strive to do his will to the utmost of their ability, whether the work assigned to them be much or little. But if the question is, Who are they, among the inhabitants of a Christian land, who answer to the labourers of the eleventh hour, having received no call to enter upon the work of a servant of Christ until the latest period of their lives? we must own that we know not where any such are to be found unless it be among those unhappy outcasts of society, who, through its sin and to its shame, are suffered to grow up to manhood, and perhaps to decline into old age, in a state of heathen ignorance and stupidity, without sense or knowledge of their duties toward God or man, or of any higher end of their being, or better prospects, than they have in common with the brute. To such as these, the gospel-message, the call to repentance, and the promise of mercy, may always be addressed with a well-grounded hope that, however late, it will not be delivered in vain.

But we know there is a widely-different case, which is too often supposed to come within the scope of this part of the parable—the case of persons who have been brought up in the light and under the sound of the gospel, who have been fully instructed in the truths of religion, and have been repeatedly urged to embrace them as the principles of their conduct, but have continued, until near the end of their lives, strangers to the power and even to the form of godliness. Now even as to such persons we would not say that it is ever too late to call upon them to forsake their evil way. Far be it from us to set any limits to the divine mercy, even toward the worst and most obstinate of sinners. We must never shrink from proclaiming that, so long as life lasts, it is never too late to repent; that is, so long repentance will never be unavailing. However long they may have wilfully shut their eyes and stopped their ears, still, if at last they will see with their eyes and understand with their hearts, and be converted, there is One who is able and willing to heal and save them. And when, in the anguish of an awakened conscience, they feel that the whole of their past lives has been wasted, and at the same time, in the strength of a new affection, become sensible that a day spent in God's service is better than years consumed in vanity and folly, their earnest endeavours to turn the remnant of their time to the best account will not be the less acceptable, because it is but little that remains to them. All this we willingly admit; but to believe in the possibility of

such a miracle is one thing: to expect it, so as to stake the prospects of eternity upon it, is quite another thing, and the grossest and most fearful of all delusions engendered by the deceitfulness of sin. And we say, further, that, so long as the sinner retains that disposition by which he is led to postpone repentance, in reliance upon God's long-suffering, it is absolutely impossible that he should repent.

At all events, there is nothing in the parable from which such persons are entitled to draw the smallest encouragement. We do not read that any of the labourers who were called at the eleventh hour had either previously received repeated invitations from the householder, but had rejected them, or had purposely kept out of his way until the evening, trusting to his known kindness and liberality, that they should yet at last be admitted into his vineyard on the same footing with the rest. On the contrary, we are expressly informed that they had remained so long idle, because no man had hired them. And how may this apply to those who have sold themselves to do evil, who have received their earnest of the wages of sin, and have bound themselves to its service by numberless ties, which they have neither the power nor the wish to break?

The eleventh hour represents not any particular stage of life, but the last opportunity of practical decision, the latest period in which room is left for the exertion of a renewed and rectified will. If it were known as such, it would commonly be valued according to its worth; but then it would interfere with the appointed order of human probation. And so it is not always marked by any outward change, as by a sensible decay of health or strength. The hand which points to the eleventh hour of the day shows the exact interval left until noon or midnight. But neither to eye nor ear does the lapse of time bring any sure notice that the last term of trial has arrived. It is never known to have come, until it is gone by. The past alone is clear and definite: for the future we have no measure but our hopes and fears. And thus we are satisfied with the consciousness of a power which we may still abuse; and each wasted opportunity, though it renders the next tenfold more precious, disposes us to set the less value on it.

To counteract this tendency is one use of all holy seasons; but, above all, in this through which we are now passing*, it is the express aim of the church to admonish and to teach us rightly to number our days, not by revealing any part of God's providential secrets, but by breaking the spell of habit, sense, and passion, which binds our reason; by leading us to measure the shortness of our time with the greatness of our work; by bringing the unseen realities of another world so near to our minds that the interval which parts us from eternity may vanish to our view, and the things which engross the largest share of our daily thoughts may shrink into their proper nothingness; and so we may be convinced that the time past of our lives may far more than suffice, whether for wilful disobedience or for a listless service, and that what remains, be it what it may, is all too little for "laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life."

* Lent.

PARTICULARS CONCERNING THE REMARKABLE DELIVERANCE OF SEVERAL PERSONS IN THE YEAR 1696.

SELECTED FROM A SCARCE OLD BOOK, PRINTED AT THE SIGN OF "THE BIBLE," IN GEORGE-YARD, LOMBARD-STREET, 1720,

By Mary Roberts.

No. V.

Notwithstanding the kind welcome given by the Spaniards, it soon became evident that they wished most of the travellers to proceed to the next sentinel's house, about a league further. To this Mr. Dickenson objected, and pleaded hard that the feeble and aged might remain, on account of the intense cold and their own great suffering, being full of pain, and trembling from head to foot. At length the Spaniards consented that the narrator, with his wife and Robert Barrow and John Smith, should remain under shelter; but to the others they would not grant that favour. One of the Spaniards, therefore, taking a firebrand in his hand, directed them to a neighbouring thicket, with directions to gather fuel and keep up good fires; but to this they could make no reply, for their hearts were full of grief; and those who saw the poor men thus turned out into the cold night, feared that they would hardly live till morning.

Morning dawned, but the cold was intense; and it was terrible to think of proceeding. When the men who passed the night out of doors came in, they complained of their intense sufferings; and such was their state that they could hardly set their feet to the ground, the skin being worn off, and themselves in a poor condition. Those within doors were in no better state, and all would gladly have gained a few days' rest; but this was impossible. The Spaniards gave orders that the whole company should proceed without delay; and thus has the narrator described their farther progress:—

"The order was grievous to us all, especially

to my wife, who could not raise herself when down; but go we must; and, though we entreated hard for my wife and Robert Barrow, we could not prevail for them to stay till we got a canoe. One of the Spaniards, however, kindly gave my wife a handful of parched corn, and lent her a blanket; but, as soon as she received it, he bade us be gone to the next sentinel's house, where, he said, there was victuals enough for all. By this time the sun was high; but we felt no warmth, on account of the north-wester; and, having deep sand to travel through for at least a league, our sufferings were great.

"At length we reached the sentinel's-house, and found all our company assembled, waiting to be carried over an inlet of the sea; but none were allowed to enter. We, therefore, kindled a fire under the lee of his house, and sat down till the canoe came, at which time my wife was obliged to give up her blanket; the negro, however, who brought over the canoe, kindly lent her one of his coats, which was most acceptable, and defended her from a sharp storm of hail. At the next sentinel's house we were most hospitably received, having such a mess of victuals as we had not had in a long time before, which was very pleasant to our hungry starved stomachs.

"The night was extremely cold, and little rest to be had; but when morning came we were desired to set off. Augusteen, to which place we were bound, was five or six leagues distant; and it seemed impossible to get there; we therefore begged hard to be allowed to go in a canoe; and, while we urged our request, in came a couple of Spaniards with the joyful intelligence that the governor had sent a canoe for us. This was a cause of great thankfulness; for, in all probability, we must otherwise have perished, for the wind blowed very fiercely, and we had such a continued shivering and pain in our bones, that we were in violent anguish.

"Our poor child was quiet, but so black with cold, and shaking, that it was admirable how it lived.

"We got to Augusteen about two hours before sunset; and when put on shore were directed to the governor's house. Being got thither, we were had up a pair of stairs, at the head whereof stood the governor, who ordered my wife to be conveyed to his wife's apartment.

"I and John Smith went into a room, where the governor asked us a few questions; but, seeing how extremely cold we were, he gave us a cup of Spanish wine, and sent us into his kitchen to warm ourselves by the fire. About an hour afterwards he again sent for us, and gave us a shirt and drawers and a pair of silk stockings each, telling us that he had no woollen clothes as yet, but would have some made. We thankfully put on the linen, being quite enclothed, and hastened back to the fire. Robert Barrow was quartered at another house.

"All our people presently came to see us: they were well clothed from head to foot; for the inhabitants of the place had not only taken them into their houses, but lent them the best they had. Each one began to tell us concerning his travels, and such are the most prominent:—

"JOSEPH KIRLE'S TRAVEL.

"Joseph Kirle, after leaving us at the bay, concluded that himself and his companions would never see again my wife and child and Robert Barrow, if indeed they did my kinsman and me. Thirty-six hours did they journey without ceasing, during which time three negroes, two men and one woman, perished, through sitting down to rest themselves: they soon became so benumbed that they could not go, nor was it possible to make a fire to save them, so that three were lost in that day's travel, and it was feared that negro Ben perished also.

"Joseph Kirle said that he thought some more of the people would have been lost in their sore travel from the last sentinel's house hither; they were greatly fatigued, and the cold extreme; having, moreover, to wade for many miles through much water, and over deep sands; and, when they came within sight of Augusteen, the waiting for boats occasioned great numbness in their limbs."

"SOLOMON CRESSON'S TRAVEL.

"Much rain fell, he said, and the way was long and lonesone, yet the Indians were very kind until he got to the town where the Dutchmen were killed; at which place he was discovered to be no Spaniard, upon which the Indians, although they said nothing to him thereof, were very dogged, giving him no food, and making him to lie on the ground among vermin.

"On the morrow he was to proceed with his former company of Indians, who were grown so extreme envious and bitter, that when they did but look upon him they were ready to smite him. The weather became bad, with wind, rain, and much cold, added to which the rage of the Indians was such that he expected to die. A fire was kindled, and he sat beside it in as much quietness as might be, when suddenly a boat with Spaniards put on shore; of which Solomon was glad. The next morning he was sent forward with two Indians, who yet seemed as if they had mischief in their hearts against him; however, they were constrained.

"We were then desirous to know how the Spaniards had knowledge of us, which it seems was thus: The report of our company quickly ran from one Indian town to another over all that wild country, till it reached the most northernmost town, where dwelt two Indians who had become Christians. These men forthwith went to the Spanish sentinel's house, giving an account that two ships had been cast away to the southward of Zere, one a Spanish, the other an English vessel: the Spaniards, having sent two vessels to Waoone to seek for supplies, feared it was those vessels. Whereupon the governor of Augusteen, hearing the report, sent off a large boat, with Spaniards, giving them full orders to take charge of the ship-wrecked people, of whatsoever nation they might be.

"Thus ends the account given by Joseph Kirle and Solomon Cresson. On hearing which we were much tendered in our minds, while thinking of the Lord's goodness to us in our great extremity.

"We had a plentiful supper, and fed like people starved; for we eat not knowing when we had enough, and found our palates so changed by eating berries, that we could not relish the taste of salt, nor indeed discover it. Few beds could be obtained, but much kindness was shown by the

residents; and some of our people said that they had been all over the town, and into many houses, where every one seemed glad to see them.

"At times our hearts were saddened by thinking of the poor things who had died by the road-side, as itt were. We were, however, somewhat cheered by the unexpected appearance of Joseph Kirle's Negro Ben, whom we gave up for lost. This is his account:—

"He said that, after we had sent him back, he having looked, and not finding my kinsman, went to seek for some place wherein to shelter himself from the cold. This he found, and, having creeped in, lay down, and remained all night; but by the morning he was so stiff that he could not walk, but hauled himself along the ground towards the bay. The Spaniard, our guide, from the first sentry-house, went about the same time along the bay to see if any of our people were living; but he found all dead except negro Ben, and, getting a fire of brush-wood made, negro Ben was recovered, and got the use of his limbs.

"This week my wife was taken ill with a fever and ague. The governor ordered his own doctor to attend her, and to administer all needful things. The kindness of the governor to us was indeed wonderful: he would daily inquire if we wanted any thing which he had; and we fared no worse than he did.

"The latter end of the week was talked of for our departure, and we were ordered to give an account of all that we should require. Provisions such as the country afforded, consisting mostly of Indian corn, peas, and stringed beef, were obtained; but clothing was not to be had, except so much stuff as made a suit for my wife and child, and a few skins and blankets. It was thought right to make some present to the Spaniards; and we accordingly asked permission of the governor to give captain Sebastian Lopez and his men an hundred pieces of eight for bringing us up from among the Indians. The governor was pleased with our offer, and said they should have it.

"When the time came for us to be gone, canoes being got ready, one captain Francisco de Roma, with six soldiers, was to go our conduct. The governor walked down to see us embark; and, taking our farewell, he embraced some of us, and wished us well, saying we should forget him when we got amongst our own nation, and also added that, if we forgot, God would not forget him: and thus we parted from the governor of Augusteen, whose kindness to us was exceeding great."

The principal difficulties were now passed over, inasmuch as the companions were delivered out of the hands of the Indians, and were cheered with the joyful hope of being restored to their native country. They had, however, much to suffer on account of the wilderness land through which they journeyed, and the roughness of the roads. On leaving the canoes they found a cart prepared to carry their provisions, and in this those who were unable to walk were allowed to ride. Much kindness was shown them by the Indians at different towns; and when arrived at a considerable settlement called St. Mary's, they were conducted to the ware-house, a large building appropriated for public uses, and especially to lodge and entertain strangers.

The town was considerable, and the Indians who resided there were comparatively civilized: they dwelt no longer in wigwams, but had neat houses; and their women clothed themselves in gowns and petticoats made with the moss of trees. Having been reclaimed from the wandering lives which their ancestors had led, and laid aside their own savage habits, all that was naturally beautiful in their character became developed.

But the travellers must away: they longed to see again their native land, and to return to the friends who had most probably given them up for lost. Availing themselves, therefore, of an opportunity which offered, of proceeding on their journey by sea, they occupied seven large canoes, being in all, with the addition of Smith's company, and the Indians and Spaniards, about sixty persons, and again committed themselves to the deep. Keeping along the shores for some time, and then landing at a convenient place, they prepared for the night. The country being cold and woodless, no kind of shelter could be obtained, except at a considerable distance: but the sailors set to work; and, while some cut down branches with which the Indians speedily made a kind of booth, others collected brush and fire wood, and a brave shelter was made before dark. Scarcely, however, had the travellers composed themselves to rest before the rain fell fast; and a strong north-west wind arose, which blew fiercely against the entrance of the booth, and soon aroused the company from sleep. Nothing however daunted, the men presently began to make a screen against the wind; and, having obtained a considerable quantity of underwood and grass, they formed with it a strong hedge against the bank of earth which had previously been cast up, and thus raised a considerable barrier. The next day was occupied in a similar manner, and when night came they were not again disturbed by the rain or wind, although the storms were severe and howling: that wild country, whereon the travellers encamped, brought vividly to their remembrance many a past scene of extreme suffering.

Several days were spent in this temporary encampment; for the wind being contrary, the Spanish captain did not think it advisable to put to sea. Meanwhile the cold was severe and the rain heavy, with sudden gusts of wind; but when the storm somewhat abated, and the sun gave a little warmth, Joseph Kirle borrowed a gun with powder and shot, in the hope of obtaining wild ducks; in this attempt he was, however, unsuccessful, although the Indians hunted and killed several deer, which abounded in the distant woods. At length the wind shifted, and the Spanish captain made all haste to leave that desolate region: the rowers rowed manfully till the afternoon, when having gained a great inlet of the sea, they feared to proceed, on account of certain indications which announced a coming storm; and the canoes were accordingly brought to land. At this point a densely wooded country, forested with pine and oak, extended wide and far, without a trace of human habitation or any clearing among the woods. It was, however, cheering to see both cliffs and trees, as they afforded shelter from the wind, which began to blow with great violence; and the Indians, having plentiful materials to their hands, speedily erected wigwams, which they thatched with palmetta-leaves. Next morning the voyagers

proceeded, with hard toil by day and little rest at night, till they came to a marshy kind of labyrinth, with creeks and inlets up the country, which so greatly perplexed them that the rowers went sometimes in a wrong direction, and had to retrace their way. About midnight the pilot expressed great anxiety, not knowing which way to go nor where to find dry land; but, as heretofore in many a great strait, the way of deliverance unexpectedly opened, and all got safe to a convenient resting-place.

Time would fail me to recount the days of toil that succeeded one the other, and the extreme sufferings endured by the travellers when rowing in open boats or exposed to the violence of storms on land. Suffice it to say that, through the goodness of the Lord, they got safe to Carolina; and with the following extract from the journal of Mr. Dickenson, closes this interesting narrative:—

"*January* 10.—This day I and my family and Robert Barrow embarked from Charlestown, Carolina, and had fourteen days passage to Philadelphia, where we landed at about eight in the evening. Divers of our friends, hearing of our arrival, came on board, in order to help our aged companion, who was very weak. He was carefully taken in a blanket to the house of Samuel Carpenter, where he declared the goodness of God to him, and expressed much thankfulness that his memory and understanding were good. On the same day some of his friends coming into the room, at the sight of them he seemed to rejoice, and, putting forth his hand, seemed ready to embrace them in much love, and in a very tender frame of mind, saying, 'The Lord hath been very good to me all along unto this very day, and this morning hath sweetly refreshed me. He hath answered all my desire; for I desired content, and that I might come to this place, and lay my bones among you.' He farther said, that the Lord was with him, that all was well, and that he had nothing to do but to die.

"*February* 4.—This day, in the evening, Robert Barrow departed this life, and was buried on the 8th. He had passed through great trials in much patience; and in all the time of our greatest troubles was ready to counsel us to patience, and to wait what the Lord our God would bring to pass. And he would often express that it was his belief that our lives would be spared, and not be lost in the wilderness-country, and among wild people, who would have made a prey of us. And so this good man, having finished his course with joy, laid down his body, and is with him who rewards the just.

"Now, having completed our hard passage hither, wherein God's great mercy and wonderful loving-kindness hath been very largely extended to us, in delivering and preserving us to this day and time, I hope that I, with all those of us that have been spared hitherto, shall never be forgetful nor unmindful of the low condition we were brought unto; but that we may double our diligence in serving the Lord God, is the breathing and earnest desire of my soul. Amen.

"JONATHAN DICKENSON."

Thus closes a narrative of wanderings by sea and land, in open boats and through a cold and woodless country, for at least five months, during which the sufferers were exposed to every kind of hardship, unclothed, and were often witho

Few narratives possess equal interest, or worthy of observation, as showing the the Lord in delivering those who trust

Nor was it only strong men who were en endure such great hardships, but a gentle accustomed to the elegancies of life in country, with her female servants, and friend, to whom privations had been hith known.

Poetry.

SCRIPTURAL LYRICS.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

No. XXXII.

HYMN FOR MONDAY MORNING.

(Heb. iv. 9).

THE weekly rest has pass'd away,
The time of weekly toil is here;
O may the sabbath precepts stay,
Our souls to guide, our hearts to cheer

We would not quite forgetful prove
Of what we yesterday were taught;
We pray that holy faith and love
May stamp the course of daily though

The slightest actions then will glow
Bright in the beams of heavenly light
And we the blessedness shall know
Of walking in our Saviour's sight.

From day to day, from week to week,
The sabbath-lamp of light we'd tend,
And higher power and blessing seek
Till dawns the rest which ne'er shall e

THE TWO ARCH ENEMIES OF CHRI HIS CHURCH*.

(For the Church of England Magazine)

O KNIT us, Lord, to thy dear word,
And stay the pope's and foeman's sword
For they would smite thine only Son,
And hurl him from thy glorious throne.

Shew forth, O Christ, thy sovereign migh
O Lord of lords, be thou our Light;
Come, and thy suffering church defend,
That it may praise thee without end.

And thou, eternal Spirit, bind
All people in one faith and mind;
Be with us in our latest strife,
And guide us, dying, into life.

* From the hymn "Die zwei Ergfeinde Christi Kirche;" by Martin Luther. 1543.

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 823.—MAY 11, 1850.

(Egyptian Potter.)

THE POTTER'S WHEEL.

We find occasional mention in scripture of the art of the potter, and of the potter's wheel, on which the vessels he made were fashioned. Thus, for example, in Ps. ii. there is a judgment denounced, which Messiah was to execute upon his enemies: "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."

The prophet Jeremiah also was taught a lesson by means of the potter. He was told to go down to his house, and there he should hear God's words: "Then I went down to the potter's house, and, behold, he wrought a work upon the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it" (Jer. xviii. 3, 4). From this, God's absolute sovereignty was to be inferred—as the clay in the potter's hand, so the people were in his hand.

We may easily understand what kind of a wheel was in us ein the prophet's time by the Egyptian paintings which exhibit its form, little, if at all, differing from that still generally found in the same country.

It consists of a horizontal wheel fixed in the top of a stake, the lower part of which falls into a pit, in which the potter is stationed, who gives with his feet the necessary motion to the wheel, while he works the clay with his hands. The apocryphal writer of Ecclesiasticus describes the process very minutely: "So doth the potter, sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number: he fashioneth the clay with his arm, and boweth down his strength before his feet: he applieth himself to lead it over; and is diligent to make clean the furnace" (Ecclus. xxxix. 29, 30).

MISSIONARY RECORDS.

No. LVIII.

"Charity loves not the perishing body, but the undying soul. Here is indeed real love; because it looks to eternity."—Rev. H. J. Rose.

"Charity is the love of God for himself, and the love of man for the love of God; and it is manifested by helping him forward in the way of his salvation."—Elench. Mater. Theologia.

HOME MISSIONS.

The Factory Children. — Never was a greater truth pronounced on a great public question, than whenthe late William Cobbett, alluding to the conflict between the advocates of infantile and human degradation in the factory and the contenders for the "Ten Hours' Bill," exclaimed in parliament, "Disencumbering the question of the maze of language, sometimes literal and sometimes figurative, in which it has been wrapped, it amounts to this—Mammon, or mercy!" And it is most justly observed, in a recent quarterly journal: "To any one who makes inquiry into the early condition of factory labour, and the unfortunate labourers, it will appear surprising that, at the very time while such enormities as have been imperfectly described by us were in course of perpetration, great efforts had been made for the liberation of the slaves in our West Indian colonies, which proved completely successful in 1837. Yet no comparison can be instituted between the cruelties of slavery and the horrors of the factory system: the latter so immensely exceed the former. In the West Indies there was no night-working: children were not employed in any difficult and laborious service, and due regard was paid to the health of the adult slaves, the purchase of their owners' money. Moreover, in the very act which abolished slavery, provision was made that no negro should be worked more than forty-five hours in the week—that is, seven hours and a half in the day. Yet it was not until ten years later that the Ten Hours' Act was obtained for the factory operatives; and even that is now evaded. We can only explain these inconsistent facts, the anxiety shewn by parliament to put a period to the sufferings of the slaves in our West Indian islands, and the indifference of parliament to the cruelties and atrocities perpetrated in our own isle, by supposing that the imaginations of men are powerfully influenced by names, more powerfully than by realities, or by reference to a faulty inclination to which men are subject in present as well as in past times—a disposition to forget the evils near their own doors, but at the same time to rectify distant evils, much smaller in degree. An auxiliary cause of this latter feeling is, that distant evils are not so much disguised and diminished by being viewed in the mirror of self-interest; but undoubtedly the main reason of it is to be found in our proneness to animadvert upon others, and our unwillingness to amend ourselves. Extreme as were the abominations of the factory, unusual delay and the most factious opposition were encountered in the attempt to remedy them." But it is to be hoped our fellow-countrymen are become less fearful of self-examination and self-condemnation in the present day, and that they will arise as one man to make amends for their blindness and apathy, by declaring that the hour is past when "mercy" shall be sacrificed on the altar of "Mammon," and that the nation will not endure that sordid cupidity shall continue to set at nought the legislative benevolence and true Christian charity which gave to the manufacturing population the shield of the Ten Hours Bill. We abolished the traffic in human flesh on the soil of our own colonies, and are seeking—nobly seeking, as the children of the very God of love—that it should be blotted out from the face of every nation upon earth; but where is the spirit of love and of Christ, if we permit the traffic in the same flesh—a traffic stained with infanticide and dereliction of every social and moral duty on the part both of employers and parents, to cry for extinction at our very thresholds and among our own fellow-subjects and fellow-countrymen, and cry in vain? O it is a sin for which, if not cast out from amongst us, their Lord and our Lord will visit us with the avenging sword of his displeasure. One tale of the fruit of this traffic in human flesh will suffice. "Passing a cottage-door," says Mr. Oastler, "within two or three miles of my own house, I saw sit there something in the form of a woman, suckling a child. She no sooner saw me than she recognised me as the factory-child's friend. She rose up, and fixing upon me the most malignant glare of anger that I ever saw, she said in such tones as I never before heard: 'Dost thou think that thou wilt hinder this child from earning gin for me? I earned my mother her gin at the factory; and this child shall earn me mine.' She then took the child by its little legs, and she loudly cursed me as I left. .... Was she to blame for this? No: it was the system under which she had been bred, which prevented her receiving any instruction. She was born of a factory mother, had been a factory girl herself, and knew nothing but working, drinking, sleeping, and swearing."

Ragged Schools.—To the eighty schools which were in operation last May, twelve to fifteen have been added during the year. This would not seem to shew a rapid progress, although it is certainly a fair proportion, and sufficient to indicate increasing prosperity. But the extension of ragged-schools does not depend entirely upon an increase of numbers; for they possess a peculiarly expansive quality, unusual in most institutions of a kindred nature. The ragged-school of last year may still be at work in its own neighbourhood, yet differ very widely in the extent of its operations. The original little room may have "enlarged its borders," by the addition of two or three others in the same building; or another may have been taken in the same neighbourhood, treble in size to the former one. "Out of many instances of this nature, we select the Field Lane ragged-school. It was a sabbath afternoon; and, after passing several drunken mobs in the narrow lanes of Clerkenwell, we managed to arrive in safety at a private house in West-street. In two rooms on the first floor of this house, we found assembled about one hundred and fifty children and youths of both sexes. With this number the rooms were crowded to excess; and the conduct of the scholars very strongly implied that they were more accustomed to crowds and riotous

meetings than the privileges of a well-managed school. Twenty voices speaking at once, some reading, others laughing, or turning their fellows over the forms, manifested a state of things which left much room for improvement. The teachers had a most unenviable task, and, so far as we could see, were 'spending their strength for nought.' On the 5th of January last we made a short visit to the same school; but the scene was wonderfully changed. It is now a large and beautiful room—one of the best in London: we beheld a scene of unusual interest. All was activity, but no bustle. About 550 children were busily engaged in devouring three hundred-weight of bread and butter, and in drinking seventy gallons of good wholesome tea! It was the 'annual treat,' and the teachers had become the willing servants of the ragged company. .... The clean faces and tidy hair showed that the joyous guests had not come unprepared. Poor things! they had for once (if not for ever) forgotten their misery and their wickedness; for their hearts were big with gratitude and joy. .... Never was British or city school in more complete and willing order—a striking contrast to the West-street company already mentioned. The teachers, too, were in a more enviable position; for around them were many hopeful spirits, for whom they had not vainly laboured. .... Every ragged-school in London is capable of a similar expansion; and this would be done, were it possible to enlist the regular assistance of those who are often found to admire such a work, and sometimes lament over its necessity. Would that their sympathies extended beyond the impulse of their own hearts, and that they would place themselves, with their ever-present Lord, in the presence of these their frail fellow-sinners, saying unto them: 'Suffer the little children to come unto me; and forbid them not.'"

THE HOMILIES.—A scripture-reader having somewhat delayed sending in his report of his appropriation of copies of the homilies entrusted to his care, assigned, as the reason for his delay, that he desired to see some result before he made his report. "Allow me then to say that every homily is out, save some six or seven I brought in with me a few days ago, when I returned from changing the tracts, which we lend periodically: even the bound book of homilies, and the two volumes of Jewel's 'Apology' and Nowell's catechism are nearly always out. One of the Sunday-school teachers said, after reading them, he should ever have cause to thank the Prayer-book and Homily Society for putting before him the valuable records of the gospel history of the church of Christ in those volumes.' Similar instances I have met with among the people. One said, 'These old sermons are capital things. They hold out what Mr. —— preaches—no merits of our own, but Christ's, for salvation.' Another said: 'These blue tracts are valuable books. I should like to read them all through. I've heard speak of them all my life; but I could not understand what was meant by homilies, and I never thought of seeing them.' In accordance with this, there are several reading them through; and thus, unknown to themselves, are church principles being widely spread." He adds that the prayer-books he circulates and sells are highly valued wherever they are known, and prays that the society may "go on in the same spirit, and prosper."

IRELAND.—Our venerated protestant, because apostolical, church is rousing herself to a sense of too long neglected responsibilities towards the Romanist population; and, the Lord be praised, his strength in her is not put forth in vain. In corroboration of our remark, the following may be quoted from an "Address to the Roman-catholics of the diocese of Waterford and Lismore," by the bishop and clergy of that diocese: "Dear brethren, as ministers of the gospel of Christ, who have been called to labour in this part of his vineyard, we are extremely anxious for the welfare of your souls. .... From many passages of holy scripture we learn that, in the course of time, there should be a grievous departure from the purity and simplicity of the religion of Christ. Whilst in all ages there should be a goodly company of those who believe upon the Lord Jesus, to the saving of their souls, very many, we are told, should turn away their ears from the truth, and be turned unto fables; many, who profess and call themselves Chirstians, should have a form of godliness, denying the power thereof, should bring in dangerous heresies and doctrines, not merely at variance with, but subversive of, the gospel, bringing down upon themselves and on their system the wrath of God. It is a very awful consideration that the word of God should prepare us to expect all this, and that there should be a large number of persons, professing to be followers of Christ, but having really departed from him; boasting to be his church and people, though really under the leadership of his adversary; having set up other saviours, relying upon other mediators, making void the word of God by their traditions, teaching for doctrine the commandments of men; deceiving, and being deceived. That such a state of things is produced will be easily proved." The address then draws its proofs from 1 Tim. i. 5; 2 Thess. xi. 3, 7, 9, 11, as given in the Douay version; and then adds: "To these and such passages (in which for this purpose we have been content to follow your own translation of the bible) we invite your most serious attention; and we beseech you to ask yourselves whether you cannot perceive in your own church some of the marks of this great departure from the faith of Christ. .... The church of Rome, of which it is your boast that you are members, was once a pure church, established in the truth of God. We know, from St. Paul's epistle to that church, the doctrines which he taught, which they received, and in which they stood. The doctrines of your church at this day are not such as the apostles taught. The mystery of iniquity, which even in his time had begun to work, is now plainly developed: your church has introduced one false doctrine after another; and, as we believe, we have before us the leading features of the picture which St. Paul drew of the great apostacy of the faith. To a few of those features we invite your attention." (We regret that we have not space to insert the striking enumeration of the corruptions, both in faith and rites, which characterize the papal apostacy.) The address next shows that the traditions of Rome have supplanted the records of the gospel, and shut its

followers out from the bible, which can instruct unto salvation, and left them without a guide. Then follow certain questions respecting celibacy, fastings, and priestly absolution, the answers to which exhibit the contempt of Rome for the precepts of the divinely-inspired volume. The address next exhorts the Irish Romanists to read the word of God for themselves. "Search," it says, "your own translation of the scriptures, and examine whether these things be so or no. .... The doom of this system is also foretold by scripture. Numbers cannot uphold or save it. It is the great antagonist of God's truth. He that is with the one is against the other. We beseech you to come out from it, that ye partake not of the plague, and be consumed in the overthrow." In conclusion, these true friends of the Irish papists observe: "In setting before you these important subjects we are influenced by the kindest feelings: we desire to avoid all harsh language: we can truly say that our heart's desire and prayer for you is that you may come to the knowledge of the truth as it is in Jesus, and with us be partakers of his great salvation." The document bears the signature of the bishop, his archdeacons, and more than fifty of his other clergy.

MISSIONS TO OTHER LANDS.

WESTERN AFRICA.—"In the year 1824 the Church Missionary Society entered into a formal engagement with the secretary of state for the colonies, the earl Bathurst, to supply religious instruction and pastoral oversight to the large negro population liberated by the cruising squadron, and located in the colony of Sierra Leone; and it has so faithfully performed its engagements, that, at the present time, when the population amounts to about 45,000, the society not only maintains a resident clergyman in each of the thirteen parishes of the colony, but has a staff of twenty European clergymen and teachers, together with sixty-four native teachers, of whom three are in full orders of the united church of England and Ireland; that it possesses twenty-six places of worship and school-houses in the numerous villages of the colony, forty-three schools with between 5,000 and 6,000 scholars, and, in Free Town, a grammar-school containing fifty pupils, imparting a general and liberal education, and a female school, as well as a theological college for the training of native teachers. Upon the maintenance of these establishments, the society expends nearly £10,000 annually. * * The large expenditure and liberal educational establishments thus formed and cherished in Sierra Leone were not undertaken merely for the benefit of that small locality, but in order to make that colony a seed-plot for the whole western coast of Africa, and in order that the liberated Africans brought in from time to time by the cruizing squadron from various points of the west coast of Africa, and comprising natives speaking above forty different languages, might be well trained in human and divine knowledge, and prepared in due time to return to their father-lands, carrying with them the arts of civilization, the Christian religion, and gratitude indelibly stamped upon their hearts towards the British nation; and thus introducing among their fellow-countrymen such improved habits, feelings, and employments, as might tend to counteract the African slave-trade at its sources, to carry the Christian religion into the interior, and to open out to England the vast resources of western Africa as a cotton-growing country, and for the supply of various other productions of a tropical climate. This expectation has been already fulfilled in a very signal manner by the return of considerable numbers of the Yuruba tribe, ten years ago, to their native country in the Bight of Benin, 1,300 miles east of Sierra Leone, which movement originated entirely with themselves, in reliance upon the protection of the British cruizers. These returned natives have retained their Christian knowledge and Christian worship in their heathen country. The society has supplied them with native teachers trained in Sierra Leone (one having been ordained by the bishop of London): there is now a native Christian community in a large town, called Abbeokuta, 60 miles in the interior, and containing above 50,000 souls. Portions of the bible and prayer-book have been printed for their use; and a manifest influence is exercised upon the heathen population, tending to the counteraction of the slave-trade, and to beget a desire for lawful commerce, and the acts and comforts of civilised life. One of the chiefs has sent his son for education to Sierra Leone; and the chiefs of the tribe lately sent a letter to her majesty, expressing their desire to give up the slave-trade, and to receive the protection of England. The society relying upon the protecting influence of the squadron, are promoting other migrations from Sierra Leone, to carry with them to other parts of Africa the same elements of civilization and the benefits of Christian knowledge" (From the Church Missionary Society's petition, by their committee, to the house of commons, March, 1850).

MODERN JUDAISM.—"The Israelites of the dispersion have for the last two generations presented an entirely new phase of existence in Germany. And what does the Christian think, how does he feel, when he contemplates this novel and complete change in the destiny of Israel? The Christian attached to the gospel of Christ, who believes alike in the judgments and promises of God with respect to the descendants of Abraham, cannot but experience a mixed feeling. He will certainly be interested in all that in Israel is characteristic of the dawning of regeneration; but at the same time how shall he not be moved with grief whenever he beholds the talents and the efforts of the Israelite of the present day employed to attack and to undermine religion and social order—employed in the destruction at once of Judaism and Christianity; in the service, to sum up all, of infidelity and rebellion? But yet he will not pause at these first and transient results. Beyond all the horror of these phenomena he sees the advent of a period when these same renewed efforts and these same talents will be consecrated to the service of the gospel, which was formerly to them a 'stumbling-block,' and which is now to them more than ever 'foolishness;' but which, nevertheless, in our day, has become unto several of them 'the power of God unto salvation.' In this way the heart of the Christian may rejoice in hope at all these different movements, giving proof of life and progress, considering them to be the 'shaking of the bones,' which, according to the prophet Ezekiel (xxxvii.) should 'precede the re-

surrection of Israel.' Here it may be noted that the author had previously remarked, "Great was the progress made by them, during the last thirty years in Germany, in the paths of science and literature. In medicine, astronomy, and mathematics they equalled, and, in proportion to the progress of science during so many centuries, surpassed the great models of their nation in Spain during the middle ages. Doctors and professors, who are by descent, by birth, and by actual profession, Israelites, have, during the last thirty years, excelled in every branch of knowledge" (Du Costa's "Israel and the Gentiles:" Nisbett and Co., 1850).

PITCAIRN'S ISLAND.—It appears that the Christian Knowledge Society sent the rev. W. Armstrong, at Valparaiso, a selection of books for the use of the inhabitants of this island. In acknowledging this useful grant, on the 18th of October last, he says: "You will be glad to hear that they are all well educated, the young men being instructed in navigation and some of the lower branches of the mathematics, and that they live together in the greatest harmony and in the strictest observance of religious duties, public, family, and private, with every appearance of freedom from all crime, and bearing the stamp of extreme innocence and simplicity. A new regulation has been recently made for the distribution of all their books among the families, they having been before kept as public property; as it was believed they would be more read and valued in that way. For this purpose shelves have been put up in all their houses, which are very neat and comfortable, though more like ships' cabins than dwelling-houses. The reason they give for the arrangement is, that they are in the habit of walking into each other's houses with the same freedom as into their own, and, taking up a book, will sit down, and read it aloud or not, as they feel disposed. The society's books went to them in good time, some of them particularly suited, in there being several copies of the same work, such as the 'homilies,' and others."

H. S.

MEMOIR OF CHRYSOSTOM*.

BY THE REV. FRANCIS JACOX, B.A.

CHAP. I.

"We find many brave persons, in the first and middle ages of the church, with great resolution refusing episcopacy. I will not speak of those who for fear of martyrdom declined it, but those who for fear of damnation did refuse. St. Bernard was by three rich cities severally called to be their bishop, and by two to be their archbishop, and he refused them; St. Dominicus refused four successively; St. Thomas Aquinas refused the archbishopric of Naples. .... *Electus episcopus ambulat in disco, recusans volvitur in aredi*, said the hermit, in St. Jerome ('The bishop walks upon round and trundling stones; but he that refuses it stands upon a floor'). But I shall say no more of it; because I suppose you have read it, and considered it, in Chrysostom's six books, 'De Sacerdotio,' &c."—BP. JEREMY TAYLOR.

"AND the disciples were called Christians first in Antioch": in which imperial city (πόλις βασιλισσα) was born that John whom men call *Chrysostomos*, "Golden-mouth," in memory of the treasures of his eloquence as a father of the church. A citizen of no mean city; for Strabo reckons this Antioch (of Syria) as well-nigh on a level with gorgeous Seleucia and overflowing Alexandria*; while Josephus makes it the third city in the whole Roman world for grandeur and luxury and wealth; "intending, I suppose," says Cave, "by the other two, Rome and Alexandria"†. Long was it the most potent of the cities of the east. Existing medals prove the honour attached to it as a Roman colony, an asylum, and a metropolis. Geographers tell us of fourteen other cities of the same name, the best known of which is that Antioch in Pisidia (Acts xiii. 14), where Jewish agitators raised a sedition against Paul and Barnabas; from which fourteen the great Syrian capital was distinguished by the title *Antiochia apud Daphnen*, or *Epidaphne*, in reference to a neighbouring village, wherein stood a temple of Daphne, and a delicious recess called by Milton‡

> "That sweet grove
> Of Daphne, by Orontes",

the reported scene of Daphne's metamorphosis when pursued by Apollo, and eventually notorious for the vilest sensuality and deeds of darkness; whence the by-word *Daphnici mores* (Daphne morals). The name Antioch was given to the city, according to a modern authority, "by Seleucus Nicanor, the first king of Syria after Alexander the Great, in memory of his father Antiochus. In the flourishing times of the Roman empire it was the ordinary residence of the prefect or governor of the eastern provinces, and was also honoured with the residence of many of the Roman emperors, especially of Verus and Valens, who spent here the greatest part of their time. .... It is also famous among us Christians for being the birth-place of St. Luke the evangelist, and of Theophilus, hence surnamed *Antiochenus*, and for its celebrated bishop, Ignatius the Martyr. Indeed in such reputation has this place been had in the earlier times of Christianity, that its bishop has been honoured with the title of patriarch"§. "It was famous," says Calmet, "among the Jews for the *jus civitatis*, or right of citizenship, which Seleucus had given to them in common with the Greeks and Macedonians, and which Josephus informs us they retained. These privileges, no doubt, contributed to render Antioch so desirable to the Christians, who were everywhere considered as a sect of the Jews; since here they could perform their worship in their own way, without molestation or interruption. This may also contribute to account for the importance attached by the apostles to the introduction of the gospel into Antioch, and for the interest taken by them in its promotion and extension, in a city so distant from Jerusalem".

"Antioch was almost square, had many gates, was adorned with splendid fountains, and possessed great fertility of soil and opulence of commerce. The emperors—Vespasian, Titus, and others—granted considerable privileges to Antioch; but it has been exposed to great calamities

* A brief notice of Chrysostom appeared in the fourth volume of this magazine; but this more extended memoir will not on that account be less acceptable to our readers.—ED.

* Calmet's "Dictionary of the Bible."
† Cave's "Lives of the Fathers."
‡ Paradise Lost, IV.
§ Wells' "Geography of the New Testament."

and revolutions"*. Among these may be mentioned the frequent earthquakes that have in successive centuries wrecked its pillared glories; its repeated captures by the royal Persian Cosrhoes, by the Saracens, and by the crusaders. Its last calamity was in the year A.D. 1822, when a tremendous earthquake once more demolished those doomed walls†.

In this city of renown, observed of all observers at that epoch,

> "Peopled by thronging hordes of great and gay,
> The bright resort of pleasurable souls,
> Honour'd abode of academic lore"—

in this Daphne-loving metropolis the subject of this memoir first saw the light. The actual year of his birth is made a *quæstio vexata*, "a debated article"; but ecclesiologists are generally agreed in assigning it to the middle of the fourth century. The names by which his parents respectively are known are Secundus and Secunda. The former did not long survive the nativity of this star of the east: he is said to have held the important office of commander-in-chief over the Syrian forces. The latter is notable as a pious woman, a devoted mother, a "widow indeed," whose influence in forming and developing the mind of the boy Johannes reminds us of that exercised by Monica upon Augustine. That text, "Train up a child in the way wherein he should go," with its appended promise, is finely illustrated in the biography of these two luminaries of the eastern and western church. A foreign writer‡ exclaims, "Unhappy is that woman who, having children, ever feels *ennui*"—an aphorism worth meditation by all to whom is entrusted ("pleasing, dreadful thought") the nurture of immortal souls, of children that shall one day be men, with eternity before them—an illimitable ocean, which has its frantic billows as well as its quiet havens. Monica and Secunda—mothers of Augustine of Hippo, and of Chrysostom of Constantinople—should be revered names in the annals of education, and deserve a consecrated remembrance in such books as "Levana." In their history we recognize a fulfilment of the words of king Lemuel, the prophecy that his mother taught him, where he says of the virtuous woman, "Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed" (Prov. xxxi. 25-28). Our chief poet of the lakes thus questions and answers:

> "What then wants the child to temper,
> In his breast, unruly fire,
> To control the forward impulse,
> And restrain the vague desire?
>
> Easily a pious training,
> And a stedfast outward power,
> Would supplant the weeds, and cherish,
> In their stead, each opening flower"§.

"How," asks Mr. Carlyle, "how can religion be divorced from education? An irreverent knowledge is no knowledge. A knowledge that ends in barren self-worship, comparative indifference, or contempt for all God's universe except one insignificant item thereof, what is it?"* What is it? The blotted chronicles of world-history, of life-history, of home-history make mournful and significant response.

John gave early indications of those intellectual parts by which he ultimately became so illustrious; especially an aptness for fluent speech, afterwards developed into consummate, and perhaps unrivalled, powers of eloquence. In order to train aright, and to give kindly scope to this promising faculty, his mother placed him under teachers of the highest repute. On the other hand, he exhibited certain moral infirmities—according to the ecclesiastic historian Socrates—such as obstinacy of will, irritability of temper, and a somewhat overbold zeal. "These qualities," says Dr. Eadie, "may have been the effects of his natural temperament; but we are apt to regard them as dispositions naturally formed in an only son, caressed and spoiled by a widowed mother. .... But these deficiencies created injury principally to himself, and were never displayed in the prosecution of any selfish enterprize. The objects he sought were pure and lofty, though he might appear rash and intractable in their pursuit; and the calm submission with which, in the last scenes of his life, he bore the insults and afflictions which his heroism or temerity hastened and augmented, atone for the weaknesses of his temper, and the infirmities of an emaciated and bilious frame"†. His talents and character seem, at all events, to have won him golden opinions from his teachers, as they have won him a golden name from his followers. Libanius, that renowned professor of rhetoric, in whom the dying spirit of effete paganism shone afresh with attractive lustre, took especial delight in the abilities of this young Christian scholar, and would fain have allured him from the profession of the cross to the ranks of his own expiring creed. Already had Libanius succeeded in overthrowing the faith of some. But maternal care and diligence had forestalled the subtle master in this instance. Secunda had translated into practice the theory, "Forewarned, forearmed". Accordingly her boy was unshaken by the ingenious philosophy of the lecturer, and could afford to be calm while the disappointed man vented satirical sentences, and indulged in epigrammatic pasquinades on the busy interference of mothers. Sozomen relates that so highly did Libanius think of this rising pupil, that, when asked on his deathbed who should succeed him in his school, he answered, "John, if the Christians had not stolen him from us." Similar traditionary reports are to be found in ecclesiastical records, corroborative of the singular repute attached to this yet youthful name.

The purpose of John's attendance at the school of Libanius was to equip himself for forensic practice. He was destined for the courts of civil law; and his present aim was to become versed in all the legitimate arts of an accomplished advocate. It is said, though on doubtful authority, that he resorted to Athens itself; and loquacious rumour asserts that he bore the bell even there, and actually signalized himself by convincing and converting some of his foremost pagan adversaries

* Calmet's "Dictionary."
† Horne's "Introduction," vol. iii.
‡ Jean Paul F. Richter.
§ Wordsworth ("The Westmoreland Girl").

* Carlyle on Chartism, p. 102.
† Kitto's "Journal of Sacred Literature," vol. i., p. 196.

at that scholarly abode. His native Antioch, however, seems to have been the chief sphere of his education, and of his early appearance as a pleader. He practised at the forum for a short period; delivering orations, discussing technicalities; now anatomizing a quibble in order to annihilate it, now creating one on his own professional behoof. All this was little pleasing to the practical, enthusiastic nature of the future patriarch. But there was more than this which disgusted him with his vocation in the courts. There was corruption in acts as well as special pleading in words; and from both was his generous spirit averse. He relinquished the profession, and turned his eyes elsewhere, towards a more congenial calling, wherein he could work with all his soul as well as with all his mind, with all his heart as well as all his strength.

An old schoolfellow, Evagrius by name, had for some time applied himself to the study of the scriptures, and had found that, as in keeping, so in reading of them, "there is great reward". By him was John earnestly plied with solicitations to pursue the same illumined pathway, that he too might stand by the like faith, and become heir of the same grace. We can imagine the arguments by which the Christian student would appeal to the polished advocate:

"Whence, and what are we? to what end ordain'd?
What means the drama by the world sustain'd?
Business or vain amusement, care or mirth,
Divide the frail inhabitants of earth.
Is duty a mere sport, or an employ?
Life an intrusted talent, or a toy?
Is there, as reason, conscience, scripture, say,
Cause to provide for a great future day,
When, earth's assign'd duration at an end,
Man shall be summon'd, and the dead attend?
The trumpet—will it sound, the curtain rise,
And show the august tribunal of the skies;
Where no prevarication shall avail,
Where eloquence and artifice shall fail,
The pride of arrogant distinctions fall,
And conscience and our conduct judge us all?"*

The bent of John's mind was favourable to the counsels of his friend: accordingly, he devoted himself to the same course of study—to those holy scriptures which are able to make wise unto salvation through faith in Christ Jesus. In those sacred records, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness", this "man of God" now sought to become "perfect, throughly furnished unto all good works". He sought to meditate on these things, and to give himself wholly to them; and thus prepared himself for dark and drying times, when Providence summoned him to "endure afflictions, to do the work of an evangelist, and to make full proof of his ministry". He resorted to one of those many neighbouring retreats "where monks abode in cloistered privacy," which Wordsworth apologetically calls "the quiet fortresses where piety, as men believe, obtains from heaven a general blessing, timely rains or needful sunshine, prosperous enterprize, justice, and peace"†. One of the prefects of his monastery, Diodorus, is mentioned by Cave as the author of several commentaries on the scriptures, which are free from that spirit of extravagant allegory and mystical exegesis then so popular among expositors. "And from him, no doubt," says Cave, "Chrysostom derived his excellent vein (so peculiar to him above most of the ancient fathers) of explaining scripture in the literal and historical way"*. The change from the forum to the study was grateful to such a disposition as his; eager as it was to acquaint itself with God, and be at peace. He could now turn his assiduity to account. His labour was now a labour of love; for he felt that he was not spending his strength for nought, but treading the wine-press of a sure and plenteous vintage. With the ardour natural to those in his position, he was anxious to lead others to this goodly employment, this pleasant heritage. So operates that energizing influence, the law of love: Evagrius exhorts Chrysostom to join in his search for hidden treasure; and Chrysostom repeats the call to more, saying, "Come with us, and we will do you good." Several among his associates at the school of Libanius responded to the call: two† of them became bishops in course of time. His most intimate friend was Basil—supposed by some to be identical with the celebrated bishop of Cæsarea. Ties of profound affection united the twain: they had read the same books together, attended the same masters, pursued the same studies, delighted in the same contemplations, acquired the same habits; and whereto they had already attained, they walked by the same rule, and were intent on the same thing. Both were in the spring of life. The world was all before them, where to choose their place of rest or action. Any one familiar with the history of those times will know instinctively to what object two such minds were, in the fourth century, likely to be drawn. The monastery or the hermitage fascinated every fervent and contemplative soul. Christianity was designed to be, in the words of Dr. Neander, "the world-subjecting principle;" but a one-sided ascetic tendency easily introduced itself into the primitive development of the Christian life, and more especially in the instance of those who embraced Christianity with their whole souls. Wherever this religion awakened in the first place disgust at worldly pursuits which had previously swallowed up the life, and enkindled a holy flame of love for the divine, of aspiration after eternal life, its first movement would readily assume an ascetic shape‡. "But the best way of honouring God is to keep the path of duty among our fellow-men; for it is not good to be alone. St. Jerome has pointed out some of the dangers of a solitary life; and especially that it is unfavourable to self-knowledge. Pride soon steals on a man in solitude (he says): if he has practised fasting for a short time, and has seen nobody, he begins to think that he is a person of consequence, and forgets himself, who he is, and whence he comes, and whither he is going"§. We must transport ourselves in spirit to the times in question, and look on the world as it then appeared, with the eyes of a churchman as he then felt and reasoned, or the mania for anchoretic existence will be a riddle to us. For earnest devotees like

* Cowper's "Retirement."
† Wordsworth's "Ecclesiastical Sonnets."

* "Lives of the Fathers," vol. iii.
† Maximus, bishop of Seleucia; and Theodorus, bishop of Mopsuestia.
‡ See Neander's "General Church History," § 8.
§ See Churton's "Early English Church," chap. th

Basil and Chrysostom there was an unspeakable charm in the cloistral shade and the hermit's cell:

> "To barren heath, bleak moor, and quaking fen,
> Or depth of labyrinthine glen,
> Or into trackless forest, set
> With trees whose lofty umbrage met,
> World-wearied men withdrew of yore
> (Penance their trust, and prayer their store),
> And in the wilderness were bound
> To such apartments as they found,
> Or, with a new ambition raised,
> That God might suitably be praised"*.

To the monastic life, then, did the two friends seriously incline. Basil, who, says Cave, "had little to stake him down to the world, quickly conquered all difficulties; but Chrysostom had an estate, and external affairs had taken some hold of him, and he could not easily and of a sudden break loose. And in this perplexed and wavering condition he continued, till Basil, by his daily arguments and solicitations, had baffled all objections, and fixed his resolutions; and now it was concluded that they should quit their present stations, and immediately retire to spend their lives together in some solitary place"†. But as yet this was not to be.

The impediment arose from the remonstrances of Chrysostom's mother. He gives at length her affecting appeal, in his famous treatise "On the Priesthood." Grieved at the apprehension of losing that son in whom her heart's treasure was enshrined, she took him one day by the hand, led him into her own chamber, set him down on the couch whereon she had given him birth, and with many tears opened out her sorrowing, beseeching soul to him she loved o well. She recalled the troubles and desolations of her early widowhood, which none but those who have struggled through them know; the rude necessity she had undergone in that forlorn estate, of withstanding the misconduct and irregularity of domestics, the selfish intrigues and designing endeavours of relatives, the noisy threats and harsh dealings of public officers and collectors; the sacrifices she had so willingly incurred for the son of her love; for whose sake, she said, "I have been content to be tossed on the storm and tempest, and, being assisted by a power from above, have not declined the hardships of this iron furnace; it not being the least support to me, amidst all these sufferings, that I could daily behold your face, and thereby had continually before my eyes the lively image, the perfect resemblance of your deceased father." She reminded him that she had left untouched his paternal inheritance, and had given him an expensive education at her own cost. The only requital she now asked was that her John—over whose orphan head she had breathed so many sighs, prayers, aspirations, longings, in the days of his "cherubic infancy" and speeding boyhood—would not renew her widowed sorrows, by leaving her when her strength failed her, and so revive the solemn afflictions of that dark bygone time. "Wait," she cried, with all the emphasis of a mother's yearning; "wait but till I am dead—perhaps you need not tarry long for that" and with such appeals she urged and entreated him, sorrowing most of all for the words he had spoken to Basil, lest, in fulfilling them, she should behold his face no more.

This obstacle caused real perplexity to the young men, who proceeded to discuss it together, and to consider how far duty was concerned in the present conflict. Basil argued that the divine service was to be followed at all hazards, and father and mother and all to be forsaken for the cross of Christ. Opposition only increased his sense of resolution, and augmented the urgency of his counsels to his embarrassed friend. Again and again they met and debated a point which, in other aspects indeed, remains a question of Christian casuistry to this day. Basil plied John with fresh and reiterated persuasions to relinquish natural ties for the sake of his proposed vocation: the latter writhed in suspense between two duties, which the spirit of the age had unhappily made conflicting forces.

Meanwhile, a strange rumour was floating about Antioch—viz., that Basil and Chrysostom were both to be called to the episcopate. A topic so exciting gave a new direction to their mutual conferences. Basil was anxious that, as they had hitherto been so fondly associated in the varied pursuits of life, so in the present contingency they might together decline or together accept the weighty office assigned to them, prospectively, by the report of the people. Chrysostom was fully determined in his own mind to reject, and that absolutely, any proposal of the kind, from a deep consciousness of his unfitness for so grave a burden; but his admiration for his companion, and a zealous desire that the church might have the advantage of such a spiritual pastor and master, induced him to indulge in a course of dissimulation, now characterized among pious frauds. He told Basil there was time enough to consult, hinting, however, that, if the proposal were actually made, he would participate in the resolve of his friend. The day of consecration comes, whereon the priestly office is to be conferred on them; and Basil attends at the church, looking round for his brother in holy bonds, by whose side he is to kneel, while a prayer so sweetly to their mind

> "Is wafted from the white-robed choir,
> Ere yet the pure high-breathèd lay,
> 'Come, Holy Ghost, our souls inspire,'
> Rise floating on its dove-like way"*.

But Chrysostom comes not. And now the service begins—proceeds—is far advanced; still Chrysostom comes not. Consecrating hands are laid on Basil's brow: God's oath is on his head to lead on earth an angel's life (ἀγγελος), to be instant in season and out of season,

> "Till when the shadows thickest fall,
> He hears his Master's midnight call"†.

The service is over: Basil is ordained, and Chry-

* Wordsworth.
† "Lives of the Fathers" (Chrysostom).

* "Christian Year."
† Ibid.

sostom not. The soul of the newly-made *sacerdos* was deeply moved at the conduct of his bosom-friend; and his first employment, at the conclusion of the solemnity, was to find and reproach him for this breach of confidence. He sat down by the side of Chrysostom; but, from mingled sorrow and indignation, was bereft of words, and could only by inarticulate gesticulations express the storm within. But Chrysostom was not conscious of any thing wrong. His book "De Sacerdotio" calmly justifies what was really an act of deceit. "And I find Chrysostom," says Milner, "in his exposition of the second chapter of the epistle to the Galatians, supposes that both Paul and Peter were laudably engaged in fraud, because their views were charitable and pious"*. That Chrysostom should endeavour to avoid the awful responsibilities of the office he thus shunned is quite intelligible and consonant with the spirit of earnest piety to a great extent; and we know, from such instances as that of Ambrose, bishop of Milan, and of that Athanasian refugee at Rome, who cut off an ear that he might become disqualified for the priesthood, that a very strong feeling was current in those days, the full play of which would have left the gospel vineyard absolutely void of labourers, and the ministry of the grace of God a name, not a reality—a phantom reminiscence, not a living fact. But that Chrysostom should beguile his dearest friend by a systematic course of deception is suggestive of painful reflections to all who are interested in saintly biography and in early church history. One observation must be kept in mind, that he is by no means singular in the principle of his behaviour on this occasion; and, in fact, that he gained respect from the worthies of that and succeeding ages, for duplicity which, in its essential features, is allied to the doctrines of Loyola and Molina.

Chrysostom gazed kindly and smilingly on the face of his silent visitor, and taking, his hand, "offered to kiss it, thanking God that he had so successfully accomplished his desires." He rejoiced at the issue of his wary stratagems; nor did he associate the idea of shame with the prosecution of their covert design. Basil protested, when his emotions subsided and allowed him utterance, against the dissimulation involved in this transaction, declaring that not only were the laws of friendship infringed, but that Chrysostom had furthermore sullied his own Christian reputation, and exposed himself to the rebukes of worldly society. This seems a sensible and truthful statement of the case; but Chrysostom "was not at all ashamed." He answered that he had done nothing but what was justifiable: he had deceived him, it is true, but for his own advantage, and much more for the good of the church; and in such cases he showed, to his own satisfaction, from several instances, that it was not unlawful by little arts to over-reach another. Pascal's "Lettres écrites à un Provincial" had not yet been penned.

The famous tractate "On the Priesthood," which Chrysostom composed in subsequent retirement among the mountains, is founded on the correspondence of the disputants upon the above circumstance. A recent critic observes that this work is characterized, like the other productions of the same author, by a "florid copiousness of diction, boundless exuberance of illustration, and a spirit of lofty enthusiasm. Not only are the creations of his fancy, but his intellectual conceptions and spiritual longings are dipped in the colours of the rainbow. At the same time, we are gratified with a minute fidelity of delineation, with a graphic portraiture of the manners and peculiarities of the age, and with exalted views of the honours and responsibilities of the pastoral office, followed up by a fearless exposure of clerical vice and degeneracy"*. The treatise is divided into six books, involving a comprehensive view of the priestly life and requirements: the original of such books as Bishop Burnett's "Pastoral Care," Richard Baxter's "Reformed Pastor," and Charles Bridges' "Christian Ministry." It presents an ideal, to which the life of Chrysostom himself, in the pressure of episcopal duties, exhibits a noble approximation: "Stern self-denial round him spread, with shade that might be deemed forbidding, did not these all generous feelings flourish and rejoice—forbearance, charity in deed and thought.

> "He appears
> A labourer, with moral virtue girt,
> With spiritual graces, like a moral glory, crowned"†

* Milner's "Church Hist.," cent. v. chap. i.

* Kitto's "Journal of Sacred Literature," vol. i. p. 197.
† Wordsworth's "Excursion," book vii.

WATCHFULNESS:

A Sermon,

By the Rev. John Cambage Thompson,

Curate of Easby, Yorkshire.

Mark xiii. 37.

"And what I say unto you I say unto all, Watch."

The uncertainty of life and the certainty of death are facts which constantly force themselves upon our attention, and which none can be found so bold as to deny. We do not merely suppose that we shall die, or simply think such an event may happen; but we are fully persuaded in our minds that we shall surely die, but where and when and how we cannot tell: this is only known to him who knoweth all things, and who worketh all things after the counsel of his own will. "It is appointed unto all men once to die, and after death the judgment." But, because death is common among us, and we are all sensible we must share the common lot of all men, yet it is not less necessary to have our attention drawn to a subject so solemn, and which so deeply concerns every one of us. We are apt to overlook or to think little of that which is of every-day occurrence. The sun, which cheers us with light and warms us with heat, is no less wonderful and

worthy of our admiration because we commonly enjoy his gladdening beams. Some may imagine that it is unnecessary to press upon our attention that which we know so well, and the certainty of which we are all ready to allow; but experience proves to us how necessary it is to be reminded of what we know, and to consider seriously and solemnly over that momentous period with which we all must have to do. We are quite aware, too, that this is an unpleasant subject to some; yet we are bound to keep back nothing of the whole counsel of God; and it becomes our duty, by every means, to warn sinners of their danger, to invite those sensible of sin to come to the Lord Jesus Christ for salvation, and to build up those who truly believe in their most holy faith. Looking, then, to our heavenly Father, through Jesus Christ, for wisdom to instruct us, and to the Holy Spirit for light to guide us, we will endeavour to derive some benefit from the consideration of,

I. The duty of watchfulness.

II. Inquire who are called to this duty.

And may every step we take in this subject seriously impress us, and every sentence we hear be so fastened on our attention, that we may determine, by the help of God's grace, from this time to watch and wait and prepare for the coming of the great God and our Saviour Jesus Christ; and may the words of the text be written upon all our minds: "What I say unto you I say unto all, Watch."

I. We are to speak of the duty of watchfulness.

When our Saviour uttered the words of the text, he had just before been speaking to his disciples concerning the last days, and by parables showing them the necessity of being always ready and on the watch; and, after comparing himself to a man leaving home, having given directions to his servants to do certain work before his return, and telling them his return was uncertain, and that he might come suddenly and unexpectedly, he then forewarned them, in the words before us: "What I say unto you I say unto all, Watch." The duty of watchfulness must of necessity appear evident to all of us. Death is every day compelling us to acknowledge what is our duty: whether it is slowly stealing away the strength of the young or old, or whether it is suddenly snatching away him who is in the prime of life, or her grown grey with age, surely does this last enemy lay hold of all, and show us how fleeting are our moments, and prove to us that our life is but a vapour, which appeareth for a little time, and then vanisheth away. We speak and hear of the death of others indifferently; yet how seldom do we think we too must die! But, besides the uncertainty of life, other most important truths teach us the duty of watchfulness. The information we have given us of our state by nature, that as sinners we deserve to be cast into hell with all the people that forget God; that we must all appear before the judgment-seat of Christ; that we have to contend with a wicked world, a sinful heart, and a powerful adversary, that old serpent the devil; all, all impress us, or ought to impress us, with our duty. Yet, while we speak of the enemies of our souls, and acknowledge that they are mighty, we rejoice to know "stronger is he that is for us than all they that are against us": they are mighty; but our Redeemer is almighty. He has overcome death, vanquished the grave, and conquered Satan; and we may fight under his banner; and, strengthened with his might, we shall come off victorious; for this is the victory that overcometh the world, even our faith. Seeing, then, the uncertainty of life, the corrupt nature of our own evil hearts as sinners, the temptations of a world lying in wickedness, and the unceasing and untiring efforts the devil is making to draw souls down to everlasting perdition, surely we must see what need there is for us to watch, and to "work while it is called to-day, ere the night cometh, when no man can work".

But, in connection with this duty, we may properly speak of one no less important—we mean prayer. We are commanded, in another part of scripture, to "watch and pray, lest we enter into temptation". It is presumption to watch without praying; and it is unwise to think we can pray properly without watching. To watch signifies to wait, to be on the look-out, to be diligent, to be at our post, to be always ready; and we cannot do these things without faith, without hope, without strength, without light, without wisdom, without guidance, without Christ. How needful then, while we see it to be our duty to watch, we should also see it to be our privilege to pray to our Father in heaven to grant to us, through Jesus Christ, to be "strengthened with might by his Spirit in the inner man"; that, when temptations assail us, or sin would overwhelm us, we may, by true and living faith, be able to say, "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, and who ever liveth to make intercession for us." So shall we find that what has been pressed upon us as a duty will be numbered among our privileges; and we shall experience the comfort and happiness of communion with God, and the misery we have escaped by watching against those adversaries of our souls which are con-

stantly endeavouring to rob us of our peace, to deprive us of our joys, to darken our path and prospects, and to wring from our grasp that blessed hope of everlasting life, which we have in Christ Jesus our Lord.

II. Let us now, secondly, consider who are called to this duty.

"What I say unto you I say unto all." You and I—indeed all are called upon to watch. You, as hearers of the word of God, are accountable. You have been told that you are sinners, and that, "except a man be born again, he cannot see the kingdom of heaven": you have been spoken to concerning the miseries of the lost, who are cast into the lake of fire and brimstone, where there is weeping and wailing and gnashing of teeth: you have heard of the blessedness of those who inherit glory, who surround the throne of God, and whose robes have been "washed and made white in the blood of the Lamb": you have again and again been invited to come to Jesus Christ for salvation; to believe in him, to trust in him, to behold him as "the Lamb of God which taketh away the sins of the world": you have been assured, and now once more are you assured, that Jesus is able and willing to "save to the uttermost all that come unto God by him". Is there not need, then, that you should watch, and take heed, lest all these golden opportunities should prove to you not only useless, but swift witnesses to accuse of carelessness and neglect? And we who preach have need to be watchful; for we watch for souls as they that must give an account! Awful and solemn thought! Have we not need to tremble? Can you be surprised if we seem in earnest? Should you not bear with us if we speak strongly against sin, and beseech you to lay aside every hindrance to your progress in your way to heaven? We do not call you to a gloomy, melancholy state, and wish you to think that those who are religious are therefore strict, unbending, and would put an end to everything called cheerful: we do not wish to frighten you by the fear of death or punishment of hell: no; we tell you of a nobler source and nobler motives. Love, which ought to influence us as watchmen, ought to influence you also as they that watch. O let the love of Christ once touch your hearts, and you will see the only persons who have a right to be cheerful and to be happy are those who have found in Christ an all-sufficient Saviour, who love him because he has first loved them; who have perceived his love in laying down his life for them, and who feel assured that "he that spared not his own Son, but freely delivered him up for us all, will with him also freely give us all things." How important, too, that we should take heed what we preach!

If the trumpet give an uncertain sound, who shall prepare himself for the battle? Woe be unto us, if we preach not the gospel: we must not, we dare not, keep any thing back. Do not think us your enemies because we tell you the truth. Consider us not harsh when we say, "He that believeth shall be saved; and he that believeth not shall be damned." No: whatever the world may think or say, we must, by solemn vows, we are bound to preach Christ crucified, who though to some a stumbling-block, and to others foolishness, to them who believe "is Christ the wisdom of God and the power of God". It is a solemn and soul-stirring truth that the same words prove to some a savour of life unto life, and to others a savour of death unto death. This gospel message, which you now hear, is another call to you to watch. We must declare the truth, and we are clear. We cannot, if even we should wish, we cannot say we did not warn you. Believe me, it will be a solemn and an awful meeting when minister and people are arranged before the great white throne, and when every one must give account of the things done in the body, whether they be good or bad. What we say to the unconverted we say also to those converted; what we say to unbelievers we say also to believers; "what we say to you we say to all, Watch." You, who continue in known and wilful sin, have need to watch: you know not what a day or an hour may bring forth. This night your souls may be required of you. Sickness may soon take hold of you. Youth and health are no security. Soon, you know not how soon, you may be laid upon a bed of sickness, and have to look the king of terrors in the face; or soon, you know not how soon, some sudden death may hurry you to an unexpected end and an awful eternity. To those who believe in Christ we also say, Watch: you need to watch and pray that you may be kept by the power of God, through faith unto salvation. As long as you are in the world you are in an enemy's country: be on your guard, put on the whole armour of God, and stand up and fight the good fight of faith: so shall you lay hold of eternal life.

Finally, let us not dismiss this subject from our thoughts when we are dismissed from this assembly; but may the Holy Spirit not only speak forcibly to us now, but when we are alone may we be stirred up to a due sense of the shortness of time, and the certainty of death, judgment, and eternity! "I beseech you, brethren, by the mercies of God, that

ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And may we all arise at once from the service of sin, and come to Jesus, and find in him an all-sufficient Saviour; and may the words of Christ be now stamped upon our hearts, and constantly be pressed on our attention, as addressed to dying mortals, to ministers and people, to the wicked and to the righteous, to the young and to the old, to the sick and to the whole, to the rich and to the poor: "What I say unto you I say unto all, Watch."

THE PILLAR IN THE TEMPLE OF GOD*.

THE person described is a conqueror. "Him that overcometh" are the words; and the three magnificent promises are:

1. I will make him a pillar in the temple of my God.
2. He shall go out no more.
3. He, as a pillar, shall receive three inscriptions.

1. All this imagery, taken from the structure of a temple, was familiar to the Philadelphians. They were surrounded by the most finished and glorious specimens of this kind of architecture in the world. On their continent of Asia Minor, at Ephesus and Miletus, at Halicarnassus, Ialissus, and the Ionian Didyma, and in the adjacent islands of Samos, Cos, and Rhodes, there were beautiful temples, the pride of the inhabitants, and the admiration and common talk of all Asia and Greece. These temples being for the most part peristyle—the most perfect form of a temple—had their outer pillars visible afar off, from whichever quarter the spectator approached. They were seen from sea as well as land. So costly and elaborate was the work, that a single pillar was often the gift of a king, or of a city. What honour may belong to single pillars we may learn from the temple at Jerusalem. Solomon built, indeed, the whole temple; but it is expressly recorded that he set up and gave names to the two pillars which supported the porch of the temple: to the one, Jachin, signifying stability; to the other, Boaz, signifying strength. And, as a temple is a consecrated building, every pillar has a part of its holiness. The pillar, therefore, in my text being a pillar in the temple of God, in the new Jerusalem, signified that it was holy to the Lord, and a part of the beauty of the temple. Now, this is a wonderful similitude. Behold the children of God, here at best but unprofitable servants, and often reeds shaken with the wind, exalted into solid ornaments of the realms of light! They who were ready here to hide their blushing faces in the least of the hopes of heaven, who scarce deemed themselves worthy of the name of Christians, behold, in the world to come they shine forth as the stars for ever and ever! But such is the grace of God, my brethren, to us through Jesus Christ. Yes, they, who could scarcely adventure to denominate themselves lively stones in the edifice of Christ's church below, are made pillars in the temple above, and pillars of excelling beauty.

2. They shall go out no more. They shall never more be separated from the presence and favour of God and of the Lamb, nor from the society of the blessed, but still remain in the courts of the Lord's house for ever and ever.

Ye who know the deep, the mysterious happiness of true and heartfelt union, can alone appreciate the soul's pain when the parting hour comes. If it be the parting only for a few months or years, it is a sickness and a heaviness of the heart that is felt. It will break the sleep and damp the spirits: it will darken the pleasant places of life with a cloud. And, even if joy comes again, the joy is not full: it cannot be full when it is solitary. But, if the parting be the separation of death, those who have passed through that depth of affliction know both the gush and tide of the first anguish, and then its subsidings into aching sorrow and inexpressible yearnings of heart. But he that is translated into the temple of God shall never more be visited with such anguish, or the fear of it. "He shall go out no more".

But, far above the society of the dearest friend, far above the fellowship of the most intimate relationship, is our communion with God and with Christ, if we only know how to appreciate it, and are privileged to say, "Truly our fellowship is with the Father, and with his Son Jesus Christ". But alas! in this life how often, through our negligence or our guilt, is this blessed intercourse interrupted! Our backslidings are many. Our sins have caused the Holy One of Israel to depart from us. And yet it is not he who departs from us; but we who depart from him. For a miserable trifle, for the cares and business of life, for a little self-indulgence, for the waywardness of unbridled temper, for a slothful hour or two, for literary dreamings, for secular amusements, we lose the voice, the eye, the smile, the presence of our celestial visitant. So Martha lost the best part of Christ's visit when his visits were rare, and knew not that she was to blame. The psalms of David are full of confessions and expostulations which relate to the hidings of God's countenance. But he, who is found worthy of a place in the temple above, shall no more be subject to these sad and guilty vicissitudes. He shall go out no more. No more will he mourn in his prayer, and be vexed. No more will he cry, "Why standest thou afar off, O Lord? How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me?" It is the promise of Christ to the redeemed that all such complaints shall cease, all such distance shall vanish away: "They that be planted in the house of the Lord shall flourish in the courts of our God." They shall be as little liable to lose the glorious presence of God as a pillar to leave the temple of which it is a part. "He shall go out no more."

3. This pillar is to have three inscriptions. When a king or a city presented a pillar to a temple they had their names engraven on it. Sometimes privileges or immunities, granted to the city in which the temple was erected, were inscribed, to preserve and publish the knowledge

* From "Two Sermons, preached at All Souls', Brighton, on the occasion of the death of the wife of the rev. R. S. Smith;" by rev. J. Vaughan, M.A., and rev. H. V. Elliott, M.A. London: Hamilton and Co. Brighton: Johnson. 1850.

of them. And, in all cases, the inscription added honour and value to the pillar.

The pillars in the temple of God have these three inscriptions:

1. The name of God the Father. "I will write on him the name of my God;" that God who so loved the world that he sent his only-begotten Son to save it. In the economy of divine grace the scriptures ascribe to the first Person of the blessed Trinity the authority of sending the Son; and upon this mission is founded the highest testimony of the love of the Father towards us. 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The name, therefore, of God the Father is on these pillars, that all may see to whom they belong, who placed them there, and to whose glory they are erected where they stand.

2. A second inscription is on the pillar, recording the name of the new Jerusalem coming down from heaven. "Ye are come unto Mount Zion," writes an apostle, to the Hebrew Christians, "and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant": "Ye are come unto Mount Sion." The saints of God come within sight of that glorious city and that illustrious society while they yet sojourn on earth; such is the telescopic power of faith. But yet a little while, and they shall enter into it, and form a part of it. Then it shall be infallibly known who they are, and to what company they belong. The mutual connection and relationship of the blessed, in the mansions prepared for them, shall be as clearly visible as the Author of their splendid inheritance. There shall be no hypocrites there, and no self-deceived intruders. Their citizenship in heaven will be immediately known and read by every one of their number, and by all the holy angels. Each glorious inhabitant will carry about with him an unequivocal and conspicuous mark that he is a denizen of the new Jerusalem. And then that article of our creed shall be fully comprehended—the communion of saints. How impossible is it, brethren, in the light of such promises, to doubt for one moment whether we shall know one another in the kingdom of God!

3. But there is a third name inscribed on the pillar: the new name of Christ. I will write on him (or it) my new name. Now, this new name is variously conjectured; but all agree that it must be a name acquired by the Lord Jesus in his great work of man's redemption. Some suppose that it is the name named by the angel at his birth: 'Thou shalt call his name Jesus." Some, "Saviour;" some, "King of kings and Lord of lords;" some, "The Lord our Righteousness," the name mentioned in Jeremiah's prophecy, in connection with the new Jerusalem. "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness." But, whatever be the new name of Christ inscribed on the pillar, it will divulge to all the admiring intelligences of heaven that all that the redeemed are (and they are glorious), and all that they have (and what have they not, seeing they are co-heirs with Christ?), they owe altogether to his unmerited and immeasurable grace. To him they will owe their noble freedom, to him their royal dignity, to him their unfading pleasures, to him their blessed society, to him their admission to the presence of the Father, to him the full and perfect forgiveness of all the sins they ever committed on earth; all washed out by his cleansing blood, and no more remembered against them, although remembered by them. And the remembrance of them (wonderful to conceive) shall no more bring grief and remorse—for grief and remorse cannot enter heaven—but only gratitude and inexpressible love; love at last corresponding to mercy received, and striving to give utterance to unutterable feelings in such words as these: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The pillar would want its most appropriate inscription, if it had not the new name of Christ engraven on it; and there will be a new song which will well befit the new name: "I will write on him (or it) my new name."

LIBERATION OF DR. ACHILLI*.

DR. ACHILLI TO SIR CULLING EARDLEY.

Paris, Feb. 3, 1850.

MY DEAR SIR CULLING,

As you are anxious to know the particulars of my leaving prison, and of the manner in which I escaped from Rome (I mean the Rome of the priests, not my dearly-loved country), I will tell you frankly the whole circumstances.

I shall make my story more connected, by relating some of the events of the last days of my imprisonment, to enable you to know the state of things in general, and also my personal condition at that time.

My kind friend, Mr. Meyrueis, on quitting Rome, left me a few lines of encouragement, telling me how much cause I had for hope both from God and man. He assured me of the good dispositions of General Baraguay d'Hilliers, who had made him repeated promises of using every intercession with the pope; beyond which point, at that time, the instructions of his government did not extend. The affair was to be treated with "*des bons offices.*" "This may be quite right," I said to myself; "but with nothing but good offices I shall remain in prison to the end of the chapter." And this I said with good reason; for none knew better than myself the evil dispositions of the priests, who would far rather pardon Mazzini and

* From "The Imprisonment and Deliverance of Dr. G. Achilli." By sir C. E. Eardley, bart. London: Partridge and Oakey. Dr. Achilli's history is interesting and instructive, and it is clear that the conduct pursued towards him by the Romanists was unjustifiable in the highest degree. He is, we understand, now in England, and is naturally anxious to tell his own story; but we trust we may be permitted to hint, in all friendliness, that it is not desirable he should be made a show of, at public meetings.—ED.

Garibaldi than me, and let any one rather than me escape from Rome. Consequently my hope in men was almost at an end; but my confidence in God daily augmented—so much so, that, from my increasing faith in the protection of him who can do every thing independently of men, I began to reckon on my liberation as an approaching event; and I remember writing a letter to my dear wife, in which I spoke of it as certain.

On the morning of December 24—a day usually consecrated in Rome to the congratulations and good wishes of friends—my good gaoler came to me to say that an order had come from the French general, to allow me to have free communication with a certain Dr. Bambozzi and another person with him, whenever they might come to see me. The good gaoler, not knowing, as I did, who the parties were who had such ample permission, denied in every other case, to converse with me, endeavoured to persuade me that they were really two of my friends, who had, by great exertions, succeeded in obtaining what had been granted to no one else. But I was not deceived; the more so when I knew the next day that the adjutant of the fort, a devoted friend of the priests, had asked and obtained from the cardinals a confirmation of the order. I said to myself, "Either this is an agreement and understanding between the cardinals and the French general, or the cardinals have performed one of their common manœuvres to engage and compromise the French authorities in a matter altogether in their interest." My fellow-prisoners, to whom I communicated my doubts, fully agreed with me. Eight days elapsed, and Dr. Bambozzi, announced with so great interest, had not yet appeared. This made my fellow-prisoners and myself constantly laugh at the name of my visitor and at his expected visit. On December 31, I was asked for by two persons, who announced themselves as "visitors." The door opened, and in came a priest, in fact a *monsignore*, whom I recognised from his purple tippet, and another person, both strangers to me. They received me with great gravity; and, after having looked at me from head to foot, made me a signal to sit down. I then discovered that they were two judges, and knew the quarter that they came from. (I afterwards ascertained that the priest was monsignor Bambozzi, the fiscal of the inquisition, and the other the advocate De Dominicis, chancellor of the inquisition). After we were seated all three round a table, the priest made a sign to the other to write, and began to dictate to him in Latin. "A certain man (*homo quidam*) appeared before me, who declares his name to be Giacinto Achilli, son of ...., born at ...., aged about ...., dressed (here follows the description of my dress from head to foot), committed to this prison, &c., who, being interrogated whether he knew why he was imprisoned, replied, 'I have been here for six months, and I do not yet know why I was arrested.' Interrogated if he knew by what tribunal he was now arraigned and examined, he replied, 'I wish to be informed.' And being told that he was arraigned and examined by the magistrates of the holy inquisition, he replied, 'I am very glad of it.' Admonished to tell the truth, and to recognize in this fact the justice of God and not the vengeance of man, he replied to the first part, 'I promise to tell the truth:' on the second he was silent."

At this point he produced a quire of paper, covered with writing, and began to read the first page; from which I perceived that it was the minute taken down the second day of my imprisonment, by a judge of the cardinal-vicar, consisting of a general interrogatory on the whole of my life; that is to say, my education, my studies, my public functions, my occupations, my journeys, and especially that to the Ionian Islands, Malta, England, &c., till my return to Rome; what I had done during the Roman republic; and finishing with my imprisonment. All this, confronted anew with numerous questions, formed the subject of my first interview with monsignor Bambozzi and his companion. In a moment, the whole castle of St. Angelo was full of the news, that the judges of the inquisition, with special permission of the French authorities, had come to take possession of me. You can imagine the indignation felt, and the severe expressions employed against the priests and the French. I alone smiled in the midst of the universal excitement. Four days afterwards, the two magistrates of the inquisition were again announced. Thereupon, a new and very long interrogatory (still in Latin), why I had abandoned the order of Dominicans, from which, up to the last day, I had received so many testimonies of esteem and goodwill, so as even to be promoted in my youth to the highest and most important posts, with difficulty granted to the aged? Why I had afterwards abandoned the ministry of the Roman church, my theological functions, the mass and other religious duties, showing myself thankless and ungrateful for my education, and for the interest taken in me at Rome? What complaint I had to make of the trifling correction received on my appearance before the inquisition in 1842, the sole object of which was to recall me to the right path? Lastly, why I had left Rome and gone out of Italy to take refuge in protestant countries, and made myself the subject of so much conversation, to the scandal of my best friends and to the fearful injury of my soul? This is the substance of the second examination; to which I calmly replied, with a few words to each question, that motives of conscience had induced me to leave the Dominicans, to whom I still felt grateful for their kindness; that I had done so with full licence from pope Gregory XVI.; that motives of conscience had also led me to leave the ministry of the Roman church; and, far from being displeased with the Inquisition, I had tranquilly resigned to it all the charges of the ministry, and thereby declared, sufficiently for whoever chose to understand me, that thenceforward I did not intend to belong to that church, any longer or in any manner, not regarding myself, in matters of faith, bound to any one but to God; lastly, my leaving Rome and going out of Italy had been a consequence of the foregoing antecedents: it did not signify whether I went to the English or Spanish dominions; wherever I was I had led an upright life; in other respects, I did not consider it my duty to render an account to any man. This was the purport of my replies, intending to speak at greater length whenever monsignor Bambozzi entered upon questions of faith. But

no questions of that sort were put to me; indeed, when I tried to turn the conversation that way, he diverted it by some new question. The second interrogatory closed with personal civilities. He ordered the gaoler to let me take the air a little every day, for about a quarter of an hour, on the terrace of the castle, saying that he was perfectly satisfied with me, and that we were perfectly agreed! I do not know with what truth he could say so; for my whole answers were nothing whatever but a rebuff to his questions, and my spirit showed itself throughout diametrically opposed to his. But the Inquisition has always been about as anxious for truth as Pontius Pilate before our Lord. At taking leave this second time, both my judges shook hands with me, saying that they would return shortly. Eight days elapsed, when I was again asked for. "Here is Bambozzi!" cried my fellow-prisoners; and I went down stairs laughing; when, in his place, I beheld a "priest of the oratory," alone, who was full of civility in receiving me. I perceived at once, by his accent, that he was not an Italian. I inquired his name and the object of his coming. He replied that he was come to pay me a visit, and showed me his name on the title-page of a book: "Dr. Augustine Theiner, of Prussian Silesia, Professor of Ecclesiastical History in the College of the Propaganda in Rome." He said that he was grieved at my present situation; but that all would be for the best if I would only be teachable towards God, and towards the holy mother the Roman-catholic church. This at once brought us to the question, whether the Roman church alone had a right to be called catholic. I maintained that the Roman was a church, but not *the* church, and by logical consequence could not be called universal, for the simple reason that Rome is not the whole world, that the pope was bishop of the Roman church alone, and not of the catholic church; the proof being, that many hundreds of bishops exist in the church, some dependent and others independent of Rome, without reckoning all those Christian churches which pride themselves on having no other bishop than the one mentioned by Peter, 1st epistle ii. 23. He asked me, smiling, what my church was? I told him it was that of which St. Paul speaks, "the general assembly and church," &c. (Heb. xii. 23). To a few other questions I replied to the same purport. He exhorted me to read that book of his, printed by the Propaganda, on which he had shown me his name; and thereupon we took leave. The book is a "History of the Reformation in Sweden," written, it would appear, on purpose to blacken the fame of those reformers, the good king Gustavus and the excellent Oloff Peterson, and to have the opportunity of using every description of epithets the most offensive against Luther. This work, as the author told me, has had the honour of being translated into French by Mr. Montalembert, and into English by Dr. Newman, who is also become "a priest of the oratory." A second and third visit from Dr. Theiner, who came to me with other books of his own writing, which he eagerly requested me to read, were occupied with continual questions on the Roman church, resting upon certain passages of the holy fathers, to prove that it is the catholic church; and with my observations from the fathers themselves, asserting that what they called catholic was the Roman church together with all others, those only excepted which deviated from the teaching of the holy scriptures and from the faith of Christ; the Roman church being very different in the time of the fathers from what it is in our days, especially since the council of Trent; that the holy fathers, if they were now living, would be the first to protest against the Roman church, and to separate from it; that a reformation was needed before the present Roman church could be called Christian, the Jewish and the pagan elements having so prevailed in the doctrine and worship that there hardly remains a shade of primitive Christianity; that, let but the pope undertake this reformation, we would be with him, otherwise we must remain separated; nor should his threats terrify us, nor his Inquisition rob the Christians of Italy of their faith or their union; that I had shown an example to the brethren how to propagate in this country the pure and simple doctrine of Christ; that the bible, and the bible alone, was sufficient to destroy the whole edifice of the pope; and that the day when I saw reprinted in Rome the New Testament in Italian, and moreover beheld the avidity with which the Romans received it, I exclaimed, "It is all over with the papacy!"

These and similar things I said to the good padre Theiner with even greater frankness than I tell yourself. My heart almost leaped out of my breast with joy at having been able, in the prisons of the Roman Inquisition, to render this testimony to the truth and to the religion of Jesus Christ. "I am as happy as possible now," I said to several of those good friends who were with me in prison, and who asked me every time how I had got on with the papal theologian. "I am only afraid that, perhaps, feeling how firm I am, he may discontinue his visits, and tell the cardinals and the pope that every attempt to bring me back to the Roman church is useless." He had in fact, at his second visit, shown me a letter of the cardinal-vicar, in which he appointed him, by the pope's desire, to come to me under the guise of a visitor, to hold conferences with me, and to discover some way of recovering me to their faith.

At the end of each visit, however, I requested him to report all that I had said to him, adding that I was more and more firm in my purpose, and that, if it pleased God that I should quit my prison, I should, with the grace of God, continue my mission with all the more vigour, from perceiving that it was acceptable to him who had conferred on me the grace to suffer six months of very severe imprisonment for his name's sake. This, however, I said, "Let the pope and cardinals remember that a scandalous persecution of this sort cannot and will not be excused, even in the eyes of Roman catholics who, like ourselves, abhor religious persecution. My imprisonment (I said) must, if it does nothing more, at least bear the fruit of the perpetual abolition of the Roman Inquisition."

I was in the middle of the third visit of the padre Theiner, in the full fervour of our controversies, when the captain of the castle came to inform me that two chasseurs de Vincennes were arrived to take me to the French council of war, to give evidence in the cause of signor Cernuschi,

deputy of the people under the republic. I was not more surprised than my theologian, who was even more unable than myself to comprehend how I, separated from the rest of the world by virtue of the laws of the Inquisition, could be summoned before a military tribunal by a foreign authority. The captain added, that there was the permission of the cardinal-vicar. "Let us go in the name of the Lord," was my thought. The padre Theiner accompanied me to the carriage, in which two soldiers, armed with carbines, sat by my side. The tribunal is held at the Ecclesiastical Academy*, in the Piazza di Minerva. The *capitaine rapporteur* was alone. He put a few questions to me about the person of Cernuschi, and said some other things to me. .... He then remanded me to the castle.

The next day, the 19th January, my theologian visited me again, and plied me with vehement arguments, which I answered with arguments still more vehement. Our subject was the bishopric of St. Peter at Rome, and the privilege of succession bequeathed to the popes; Dr. Theiner all intent on demonstrating, and I on confuting, it. In the midst of the discussion, which had lasted some time (it now being nearly dark), my gaoler came to tell me that the two chasseurs were come back again, to take me to the military commission. "Farewell, padre Theiner. Offer my respects to the cardinal-vicar, and thank him in my name for your visits, which have given me real pleasure: I hope that both of us may derive profit from them, to confirm us more and more in the word of God!" Having said this, I pressed his hand, and got into the carriage between the two soldiers. This time the carriage was an open one, and, traversing the long street from the castle to the Minerva, I saw and was seen by many persons. A novel sight indeed! A prisoner of the Inquisition held in custody by the arms of the French republic! The *capitaine rapporteur* was very obliging, and I am sure felt personal sympathy with me. I will not repeat the conversations which I had with him. .... I will only say that I was greatly cheered, and I could not help feeling as if I were free and my own master. I determined to try if it were so. .... In an ante-chamber were several sets of military accoutrements. In a moment I had dressed myself *cap-à-pie* as a French soldier. The doors on to the landing were open, and the egress not guarded by a single individual. It was half-past five in the evening. I did what any one else would have done, and I did it with a smile. I descended into the Piazza di Minerva, passed through the Strada piè di Marmo, the Piazza del collegio Romano, and walked through the Corso, disguised as I was. I changed my dress at ——, where money was prepared for me. A carriage with post-horses was speedily ready, and a passport. At seven P.M. I passed the walls of Rome, blessing the Lord, and committing to him my country, my brethren, and that infant church which will one day be an example to all the churches, so that it may again be said of the Romans that "their faith is spoken of throughout the whole world." In six hours I arrived at Civita Vecchia; rested till daylight; presented several letters; and embarked on board a steamer of war. The whole of that day (20th) I passed in the port, engaged in thanking my God, and in praying to him to provide for me in all respects. I wrote a farewell letter to the brethren in Rome, which I got a person to post. The next day we sailed for Toulon, and from thence I went to Marseilles, where I was unable to remain. I stopped, however, a day at Lyons, to embrace our excellent friend Mr. Fisch, and the other brethren, who felt as if they could not bless and thank the Lord enough for my unexpected liberation. O what enjoyments has the Christian life, even on this earth! In my case, what I suffered is now sweet and delightful to me. It is to my body like a dream, but a reality to my spirit. What a true interest we have in serving the Lord! I need not tell you the exultation of our beloved brethren in Paris. Already we have held many prayer-meetings to thank my first and true Deliverer. But I hope never to forget the gratitude which, under God, I owe to the dear brethren of the Evangelical Alliance, who have indeed set an example the most edifying of Christian charity. The Lord bless you all, my beloved friends, and recompense you through his grace in the great day of account! I had no claim whatever upon you: it was the charity of religion, the love of the brethren, which led you to exert yourselves in my behalf. Of such kindness, faith was the motive principle; that faith which justifies us before God, unto whom alone be glory and honour and blessing, through Jesus Christ our Lord.

I am, my dear sir Culling,
Yours affectionately,
GIACINTO ACHILLI.

* This is the great institution of the Dominicans. The Dominicans were the founders of the Inquisition.

Miscellaneous.

THE CHRISTIAN TRAVELLER.—A black cloud makes the traveller mend his pace, and mind his home; whereas a fair day, and a pleasant way, wastes his time, and that stealeth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds do interpose my sun, and many times some troubles do eclipse my comforts; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's house and my heritage.

LOVE OF THE FATHER AND THE SON.—Do we contemplate the love of Jesus, labouring, suffering, dying? We see the Father's love in equal vastness, strength, and intensity. He, that hath thus seen the Son, hath seen the Father also. Learn, then, to combine the Father in the affection that clusters around the Son. Associate his love, who gave, with every hallowed remembrance of his love who was given. How worthy of such an infinite Fountain of love and grace is "his unspeakable gift!"—*Winslow.*

CHRISTIAN CHARITY.—When a scar cannot be taken away, the most kind office is to hide it. Love is never so blind as when it is to spy faults.—*South.*

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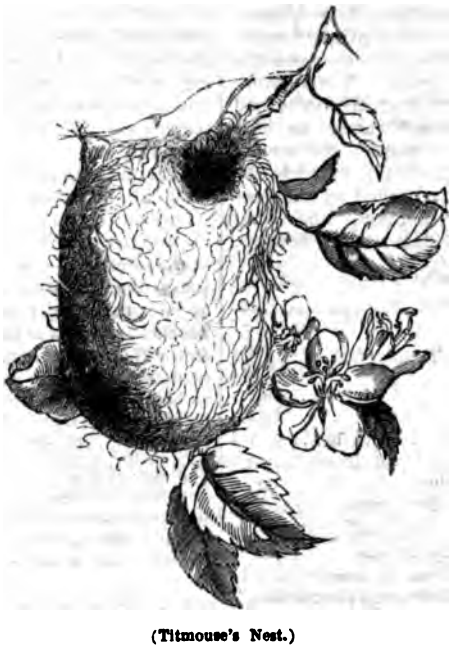
UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 824.—MAY 18, 1850.



(Titmouse's Nest.)

SKETCHES FROM NATURAL HISTORY.

No. XCIII.

THE TITMOUSE'S NEST.

nus, the titmouse, is a genus of birds of the er *passeres*. The generic character is, bill very ire, narrow, sub-compressed, strong, hard, nted, and covered at the base with bristles: the gue is truncate, bristly at the end: the toes divided to the origin, the hind one large and ng. These birds are found in almost every part of the world. They are highly prolific, laying eighteen or twenty eggs, which they place in a nest built with particular neatness and skill, frequently on the extremity of some branch suspended over water, by which they secure it from the attacks of various animals to which it might otherwise fall a prey.

The titmouse is very active in its search for insects, on which it principally subsists, under the bark and in the crevices of trees, which are thus cleared of multitudes of the caterpillars which cover them in the spring, and which would otherwise almost entirely destroy the vegetation. It must not, however, be denied that sometimes the

titmouse itself does injury to trees by picking off the tender buds.

There are a great many species of this bird; and the nests which are formed by different individuals considerably differ.

Thus, while the great titmouse (*P. major*) makes its nest of moss lined with hair in the hole of a wall or a tree, the long-tailed titmouse (*P. caudatus*) makes its nest in an oval shape of lichens firmly woven together with wool, and having only a small hole in the side, which it places in the fork of some bush or branch of a tree. The Cape titmouse again (*P. capensis*) constructs a luxuriant nest of the down of a species of asclepias: near the upper end projects a small tube, about an inch in length, with an orifice about three-fourths of an inch in diameter. Immediately under the tube is a small hole in the side, that has no communication with the interior of the nest. In this hole the male sits at night, and thus both male and female are screened from the weather.

The penduline titmouse (*P. pendulinus*) uses the light down found on the buds of the willows, poplars, thistles, or dandelions. With its bill it entwines these filamentous substances, and forms a thick, close, web-like cloth. This it fortifies externally with fibres and small roots, lining the inside with the same down, but not woven. It shuts the nest above, and suspends it with hemp or nettles from the cleft of a small pliant branch over some stream. This nest sometimes resembles a bag, and sometimes a short purse. The aperture is made in the side, and is almost always turned towards the water: it is nearly round, an inch and a half in diameter, and frequently surrounded by a brim. These nests, which are found in the fens of Germany, &c., are regarded by the peasants with superstitious veneration, one being usually suspended near the door of each cottage, as a charm against lightning.

MEMOIR OF CHRYSOSTOM.

No. II.

By the Rev. Francis Jacox, B.A.

"Where is Rome?
She lives but in the tale of other times:
Her proud pavilions are the hermit's home;
And her long colonnades, her public walks,
Now faintly echo to the pilgrim's feet,
Who comes to muse in solitude, and trace,
Through the rank moss revealed, her honoured dust."
H. Kirke White.

Some confusion exists in the current biographies of Chrysostom as to the order of events which followed the consecration of Basil. Though prevented, by the remonstrances of his mother, from devoting himself forthwith to the life of an eremite, "his morbid spirit," says Dr. Eadie, "checked in its full resolution, took a cherished compensation in practising such austerities as fasting, silence, and prolonged solitary meditation. At length some years after, perhaps subsequently to his mother's decease, he joined the monks at Antioch, when he was about the age of twenty-seven, and continued with them for six years, till the physical weaknesses entailed upon his system by the absurd rigours of monasticism forced him back again to society"*. About the commencement of the year A.D. 381, he was ordained deacon at Antioch, by Meletius, bishop of that see, who had previously taken pains in instructing him, and had admitted him to the sacrament of baptism.

The office of the diaconate held a more prominent place in the records of the early church than in later times. "The bishop cannot be without his deacons," is an oft-recurring phrase. In the "Apostolical Constitutions" we read, "Let the deacon be the bishop's ear and eye, his mouth, his heart, and his soul." Certain ecclesiastical canons tend to show that the deacons now and then presumed upon this relation to the *episcopos*, and declined giving their services to the intermediate order of priests, *presbyteroi*. As the episcopal dignity increased, the allied order of the diaconate, like satellites clinging to the major orb, also shone more brightly; and more particularly the archdeacons, whom the bishops not unfrequently employed in counterbalancing the influence of the presbyters†. It may be interesting to mention here some of the leading duties of the *diaconos*. Justin Martyr describes "those who with us are called deacons" as engaged in assisting the bishop or presbyter in the administration of the eucharist. In the "Apostolical Constitutions", the bishop is said to distribute the bread, and the deacon the cup. According to Cyprian and Jerome, the deacons took down the names of the communicants, and called them over‡. They also received the Easter offerings, and gave them to the subordinate ministers and assistants to keep and distribute: they took care of the sacred vessels and furniture employed in the service: they read the scriptures in the congregation (until an especial order of *anagnostæ*—readers—was instituted): they pronounced the common formularies of exhortation, &c., such as "let us pray"; *sursum corda*, "lift up your hearts"; *flectamus genua*, "let us kneel"; &c., &c. They occasionally preached; but this was rare and somewhat irregular, the permission to do so being granted only in cases of peculiar diaconal ability—Chrysostom himself being one of the few instances on record: they catechized, administered baptism, superintended the inferior church officers, and sometimes attended at ecclesiastical synods as representatives of their bishops.

Chrysostom had not been deacon above a few months, when his kind patron and counsellor,

* Kitto's Journal, No. II.

† "One circumstance which favoured the growth of the influence of the deacons was, that their numbers were not suffered to extend; and this was in consequence of a persuasion which existed, that the institution of the seven deacons at Jerusalem was designed as a pattern for the whole church. We learn from Eusebius (Hist. Eccl. vi. 43), that in the third century there were only seven deacons in Rome, where at the same time the presbyters amounted to forty-six. Such also was the case, according to Sozomen, in his time (Hist. Eccl. vii. 19); but he adds that "the number varied in other places." According to Justinian (Novell. iii. c. 1; cxiii. c. 13), deacons were at that time very numerous in Constantinople. At an earlier period, the church found itself restricted by the 15th canon of the council of Neocæsarea, which allowed of only seven deacons in large cities. Hence the remark of Augustine and Jerome, that the paucity of numbers gave weight to the office of deacon" (Riddle's Christian Antiquities, p. 397).

‡ See Riddle, p. 289, 2nd edit.

bishop Miletius, departed this life*. The church of Antioch was shortly afterwards harassed by the conflict of two rivals to the vacant episcopate. During this time of trouble and rebuke and calumny, Chrysostom maintained a prudent and peace-making neutrality, and spent his time in biblical studies and in the composition of some of his theological works. After a diaconate of five years' duration, he was ordained presbyter, "not without great reluctance on his part," by bishop Flavianus.

The vigorous Theodosius—"name of fear" to Arian and pagan—was at this time invested with the imperial purple. Under him that Roman empire—now creaking at its foundations—which had been divided by Valentinian was re-united. He had ascended the throne of the Cæsars in A.D. 379, and was now (A.D. 388) preparing to celebrate the *decennalia*, or tenth anniversary of that event. Want of money, however, was nothing unusual even in those "good old times;" and the emperor's plans of gala festivities were crossed by the fact of a drained exchequer. But as he was bent on celebrating his imperial decade, he resolved to levy an extraordinary tax, by which to insure a special fund for the darling object in question. When Antioch received notice of the assessment it gloomily discussed the propriety of such a rate; and turbulent spirits vented their discontent in refractory utterances. Notwithstanding this show of opposition, the tax might have been collected without further difficulty, had not the manner of collecting it been, unhappily, marked by excessive severity and summary violence. Those who objected to pay were hurried to prison: some were subjected to the horrors of torture, others were put to death. Antioch, never very patient under wrongs, was speedily in a ferment of agitation and revolt. Excitement begat supernatural visions in the heated minds of the populace: "old men and beldams in the streets lid prophesy upon it dangerously:" the imperial act

> "Is common in their mouths;
> And, when they talk of it, they shake their heads,
> And whisper one another in the ear;
> And he that speaks doth gripe the hearer's wrist;
> While he that hears makes fearful action,
> With wrinkled brow, with nods, with rolling eyes"—

a boding *spectrum* is seen, they say, hovering about the city—a female form, of prodigious size, dark and dreadful as the Erinnyes that pursued Orestes, which overshadows the terrified metropolis with her baleful presence, and lashes the air with a scourge, of which the reverberating strokes "rattled the welkin's ear, and mocked the deep-mouth'd thunder." Crowds gather in revolutionary masses; men of civic repute, surrounded by that "ragged scum of the profligate population of great capitals, which commotions throw up, and cause to float for a few days on the surface, until it subsides again into its natural channels"†. A few fierce natures of this type suffice to inflame myriads, like the foxes, fire-brand bearers, sent by Sampson into the region of the Philistines, to burn up their shocks and standing corn, with the vineyards and olives. The people vented their rage against the royal family by attacking the palace of the prefect, and casting down the brazen statues of Theodosius and his deceased empress Flaccilla, and of the two heirs to the throne, Arcadius and Honorius, all of which they dragged by ropes, with every mark of contumely and coarse ribaldry, through the crowded highways and byways of Antioch, treating them, says Dr. Cave, "with that insolent rudeness and those bitter sarcasms and reflections that are incident to all popular commotions, but more peculiar to the genius and temper of that city." The authorities of Antioch were too feeble to cope with the unbridled passion of the mob; but a company of archers at length succeeded in quelling the insurrection.

Bad news travels fast. Constantinople and Theodosius soon heard of the angry *émeute*. Cæsar stormed at the intelligence, and vowed a full and desolating revenge, and cherished a determined mood, wherein enduring wrath should stop up the access and passage to remorse, lest the compunctious visitings of nature should stir his fell purpose. He declared his intention to deprive the city of "Daphne by Orontes" of its charters and privileges, and to make the neighbouring Laodicea metropolis in its stead; nay, further, he would burn up the town that had done him and his this foul dishonour, and, by a comprehensive judicial slaughter, would silence once for aye that common cry of curs. He despatched his master of the horse and chamberlain, with a strong body of military, to investigate the matter, and to execute his fateful commission on the heads of the citizens.

Antioch was now in dismay. It felt that it was to be called in question for that day's uproar; and the contagious passion, which then rioted in the plethora of its strength, had now subsided into the reaction of depression and trembling foreboding. Many precipitately fled: many were seized by the imperial commission: the streets were silent, save when the tramp of Roman guards broke ominously on the ear of the pent-up Syrians. Men spoke in whispers of what took place day by day—of this one's apprehension, and that one's execution: each brow seemed like a title-leaf that foretells the nature of a tragic volume—so faint, so spiritless, so dull, so dead in look, so woe-begone. Suspense multiplied distractions; and we know that "rumour is a pipe blown by surmises, jealousies, conjectures, and of so easy and so plain a stop, that the blunt monster with uncounted heads, the still-discordant wavering multitude, can play upon it." The inquest had begun, and a reign of terror made many desolate. Antioch, like Rachel, must weep for her children, and wail forth its "dead man's chant." The commissioners sternly proceeded with their task: they disfranchised the city; they shut up the exchanges, the theatres, the baths, the places of public resort; they stationed the soldiery of Rome in the deserted squares and corners of the town: they affixed to the pillars and gates lists of proscribed names, and decrees of systematic revenge. "No mercy was shown to the ring-leaders. Blood was shed without remorse. The lictor's axe and fasces were no empty symbols. Torture was resorted to, in order to criminate the suspected. A fearful retri-

* Cave's Lives of the Fathers.
† Lamartine.

bution was exacted of the rioters. No rank was exempted from degradation: no age or station was spared. The eastern queen, who reposed in the shadow of her own pride and beauty, now clothed herself in sackcloth and sat in ashes, wept over the slaughter of her noblest sons, and the premature widowhood of her loveliest daughters; for Antioch, 'dear to God and men,' had been already decimated, and was still threatened with ultimate captivity and ruin"*. But, when divine judgments are in the land, the inhabitants, it is said, "shall learn righteousness". And the aspect of Antioch gave fair promise of verifying the sacred text. Many, we are told, who had never been within the church doors, but spent their whole time at the threatre, now fled to the church as a common sanctuary, and there stayed from morning till night†. The elders ceased from the gate, and the young men from their music. The dance was turned into lamentation, and all faces gathered blackness. The songs in the night were merged in midnight liturgies: wild orgies and bacchanal carousals had given place to the impassioned litany cry of sanctuary choirs.

It was Lent. Chrysostom preached daily to the thronging concourse in the old church. The course of sermons which he delivered at this crisis; consisted of the celebrated "Homilies on the Statues," so named in reference to the statues which the mob had thrown down, the cause of the present strait and perplexity. In illustration of their tone we may cite the following incident, recorded in one of these stirring discourses. He was walking one day, in melancholy mood, through the streets of Antioch, an observer of the results of the recent tumult. He passed the courts of justice, and was touched at beholding little groups of the once sprightly citizens sadly keeping silence, even from good words, though their heart was hot within them: each face "sicklied o'er with the pale cast of thought;" gone, utterly gone their gibes, their gambols, their songs, their flashes of merriment; their only gestures "dumb signs of devotion, that God would assist the afflicted, and dispose the judges to clemency and favour." He passed into the court: it was filled with armed men, whose glancing swords and lances kept back the eager crowd of suppliants, women and children, intent on mercy for husbands and fathers, upon whom even now the decree was going forth, being executed in some instances, already executed in others. These suppliants, wives and little ones, with wailings and intercessions such as visions of widowhood and orphanhood might well evoke, cast themselves on the ground, and implored that mercy which droppeth as the gentle rain from heaven upon the place beneath; that mercy which blesseth him that gives, and him that takes; which becomes the throned monarch better than his crown. But they cried to rude, martial natures; to veterans scorched in eastern battles and frozen by northern winters; to soldiers fit only to cope with such things as treasons, stratagems, and spoils; the motions of their spirits dull as night, and their affections dark as Erebus. And the appeals of womanly anguish were hurled back, like waves beating frantically but hopelessly against the "unimpressionable granite." Chrysostom groaned inwardly, and was moved, deeply moved; and, as he wended homewards his solitary way, he was led to think of that great day of judgment, when other and more appellants shall, before a higher tribunal, make the like fruitless entreaty. "What," he mused, "will be the terror of that day, if human judgment-seats be so inexorable that not a mother, a sister, a father, though themselves innocent, can prevail for the pardon of their nearest relatives? Who shall be able to stand by us before the judgment-seat of Christ? Who shall plead for us at that bar?" "Reflections like these thrilled the throbbing heart of Antioch, when uttered as Chrysostom knew how to utter them, from the pulpit to which every ear was now undissemblingly turned.

The venerable bishop, Flavian, was urged to undertake a pilgrimage to Constantinople in order to intercede with Theodosius, in behalf of the city. Flavian was well-stricken in years, and the infirmities of age had clustered thickly round his worn-out frame: the way was long, Easter was drawing on, and his only sister lay a-dying. But Flavian loved his people, and accepted the mission. About half way on his journey he met the judges sent by the emperor; and their tidings but whetted his sorrow and gave wings to his speed. Libanius, too, had been deputed (with another) to represent part of the city, in pleading before Cæsar*. But it was the Christian advocate to whom royalty lent its ear. Arriving at Constantinople Flavian "came into the presence" says Cave, "but kept himself at a distance, and stood with a dejected look, and tears in his eyes, as if ashamed to be seen or taken notice of: whom Theodosius espying in this mournful posture, came towards him, and, without any transports of passion, began calmly to expostulate with him about the ingratitude of the city of Antioch, upon which, throughout the whole course of his reign, he had heaped so many graces and benefits; at the mention of each of which he added, 'And must I be thus requited for all my kindness?'"

I must not relate at length the procedure of this interview. Suffice it to say that Theodosius dwelt bitterly on the disgrace put by Antioch upon his deceased empress, and its ingratitude for his peculiar favours towards it; and that Flavian, with many tears, humbled himself in the name of his people, in terms of unqualified shame and contrition, but prayed the prince who sat in Constantine's seat

* Kitto, vol. i., p. 200. † Cave.

* Libanius, if we may rely on the often *ex parte* statements of ecclesiastic historians, seems to have been an honourable exception from the generality of heathen philosophers at this juncture, in thus undertaking an active mediation between sovereign and subjects. Chrysostom, in the Statue Homilies, draws an effective contrast between the philosophers who fled out of Antioch to hide in holes and corners, and the monks who left their cells, and came crowding into the troubled city, interceding with the commissioners, solacing the bereaved, and preparing the doomed. One Macedonius is named—"a little old man in tattered raiment, of no learning, but of incomparable strictness and sanctity of life,"—who seized one of the commissioners by the cloak as they rode through Antioch, commanded them to alight, and warned them against augering the divine Artist of creation by defacing and destroying man, his image: for one statue of brass, he said, it was easy to replace a thousand; but not all the power of emperor and empire could create a single hair of the human head, which they sought to deface.

to imitate the clemency of Constantine, who, when "some about him persuaded him to be revenged on those that had abused his statue, saying, they had miserably battered his face, felt with his hand about his face, and said, smiling, I do not at all find myself bruised or broken, but that head and face are both sound and whole." The broken statues, Flavian urged, may be restored; but to pardon such crimes is the way to erect a better, a nobler, a more lasting representation of Cæsar's clemency (monumentum ære perennius) in the minds of men, and to set up as many several images of his great goodness as there are, or ever shall be, persons in the world. The voice of the New Testament, the echo of the sermon on the Mount, gave Flavian his best plea of all. And after a-while Theodosius wisely said, "What great matter is it to pardon those who have affronted us, when the great Lord of heaven and earth prayed for the pardon of his very crucifiers?" Flavian returned with joy to Antioch, being even hurried by the emperor, who hoped that, when its people saw again their pilot, they would forget the present storm and tempest, and the memory of all past calamity. He was as eager as the good bishop in the work of reconciliation. How true it is that mercy is twice blessed, is mightiest in the mightiest!

Flavian reached home before Easter; and a triumphal procession welcomed his prosperous entry. "All tongues speak of him; and the bleared sights are spectacled to see him." The forum is crowned with garlands, and blazes with artificial fires: flowers and branches deck the doors and windows: the appearance of the kind old man makes many eyes flow with joy, hearts dance with comforts—

> "Ne'er through an arch so hurried the blown tide
> As the recomforted through the gates."

Chrysostom delivered a congratulatory oration, in memorial of this happy issue of the struggle. Such is the history of an event upon which are founded the Statue Homilies, which have been called the "most famous and peculiar of his orations at Antioch. .... Mind, heart, and tongue, thought, feeling and elocution, rose to meet the emergency. Chrysostom for several days appeared, like Aaron of old, between the living and the dead." His popularity as a preacher had already become great; and it was now magnified. According to his own computation there were a hundred thousand Christians at Antioch, having but "one principal church or cathedral, furnished with a bishop and a few presbyters." Here he preached, generally speaking, twice in each week, exclusively of the chief feast-days. "These numerous appearances did not compel him to employ monotonous repetition. A pleasing variety of matter was afforded by his wise method of expositions, of delivering lectures or homilies on the various paragraphs of an inspired book, in succession. His sermons were generally suited to the situation of his audience; and his best illustrations were borrowed from passing events. Many of his discourses were carefully composed; and others, noted down by the short-hand writers, seem to have been extemporaneous effusions. Often, indeed, the commencement of the homily appears to have been unpremeditated, being an allusion to something that caught his attention in the sanctuary, or on the way to it; while the body of the discourse bears evident marks of careful preparation"*.

But the time was at hand for the great preacher to leave Antioch, for a larger, more exciting, and far more burdensome post. The presbyter was to become a bishop. The Syrian priest was to assume the mitre and pastoral-staff and pallium† of the patriarch of Constantinople.

Nectarius, who filled the latter office, died in the autumn of A.D. 397. Great was the stress of competition among place-hunters; loud was the hum of expectation; busy the arts of surmise. "Many candidates appeared," says Cave; "and, as in such cases too often happens, the unworthiest persons, who had nothing else to recommend them, sought by bribes and ill arts of information to oblige the great men at court; the people, in the meantime, earnestly petitioning the emperor, that they might have a worthy prelate placed over them." An apostolic spirit must have bled inwardly to see the ambitious graspings of unhallowed though consecrated hands after the splendid prize. The self-seeking were irresistibly fascinated, by a station which rivalled the imperial throne itself, in the power which it conferred on its tenant, the wealth wherewith it stored his coffers, and the celebrity, the honour, the *prestige*, which it affixed to his name. Proud men humbled themselves before the lowly, for the sake of their interest and petty influence. Bribes circulated freely, to procure a function which is no-ways purchasable by silver and gold. Scandalous charges were preferred by one candidate against another, and retorted with all the acrimony of a vulgar contested election. "The canvass at this time," it has been observed, "was fierce and protracted: every artifice of malignant and jealous competition was resorted to. The candidates did not condescend to a pugilistic encounter; but they were very often on the verge of it." The man who disposed of the gift was Eutropius, chamberlain of the palace, who had resided for some time in the east, and there became acquainted with Chrysostom, and struck with admiration for his imposing character. Eutropius persuaded the emperor (Arcadius, who had now succeeded his father Theodosius) to appoint a man of such singular qualifications; and the appointment was forthwith made. It was by a *ruse* that Chrysostom was drawn from Antioch: he was induced by the imperial agent, Asterius by name, to accompany him in a chariot to the *martyria* in the suburbs, and was thence hurried to Constantinople. Some affirm that this plan was adopted in order to prevent the probable opposition of unruly Antioch, where the popularity of the bishop-designate was so high: others refer it to the conjectured refusal and resistance of Chrysostom himself. However that may be, a convention of leading prelates consecrated the emperor's elect, on the 26th of February, A.D. 398, after a forward but fruitless opposition on the part of Theophilus of Alexandria‡.

* Kitto, vol. i. p. 199.

† Pall, worn at first by all bishops, afterwards only by archbishops, metropolitans, and patriarchs.

‡ This bishop seems to have dreaded a man of Chrysostom's resolute principle and indomitable courage, in such a

Chrysostom soon appeared in the character of a reformer, and, of consequence, raised a hornet's nest about him, to the buzzing and stings of which he was sternly indifferent, opposing his face to them as a flint, with the stedfast equanimity of a *mens conscia recti*. He may have erred in the vehemence of his crusade against abuses; but at least his error was in the right direction. Bishops who had been sunning themselves in the Byzantine capital, lounging through life, and adopting a standard of manners quite alien from that of early episcopal tentmakers and fishermen, were despatched to their several provinces, with all convenient speed, by the new patriarch. He would have bees, and no drones in his hive; for drones he had an *exeant* ready, which they must incontinently obey. There was no dallying with John Chrysostom: a man of his word was he; a man with whom words meant things, and not the images of things; a man who regarded episcopacy as an actual overseeing, and not an overlooking; an office requiring personal attention, actual presence, and all available time; impossible to square with the ease and polish and affabilities and drawing-room existence of a sojourn in the luxurious metropolis. It was the same with the inferior clergy: they also were admonished, and in unmistakeable tones, to be up and doing, to fulfil their ministry at all hazards. The monasteries were startled from lethargy by the voice of one crying in the wilderness, bidding them remember from whence they were fallen, and repent, and do the first works, and be watchful, and strengthen the things which remained, that were ready to die. Whoso had an ear was summoned, as by the alarum of the thunder-cloud, to hear what the Spirit, by this reformer, said unto the churches. The poor were cared for in the spirit embodied in the Acts of the Apostles: widows and orphans were visited in their afflictions, and ministered unto in their necessity, and commended to the sympathy of the "communion of saints:" funds which had been misappropriated, or mismanaged, or prodigally disbursed, were applied judiciously and systematically to their proper object: the lavish habits of luxury among clergy and people were discountenanced, and an example of simple economy and narrow expenditure set by the patriarch himself; the proceeds of such economy being devoted to hospitals and charitable institutions. Episcopal visitations were instituted, for the purpose of strict supervision and enforcement of discipline: during one of them (at Ephesus), Chrysostom deposed thirteen bishops (in Asia Minor) for proven acts of simony and other abuses. One might engrave on his monument at Rome the epitaph of a northern warrior: "Here lies one who never feared the face of man."

The predecessor of Nectarius, in the see of Constantinople, had been the celebrated Gregory Nazianzen, a spiritual, earnest, charitable man —called, like St. John, "the divine" and reputed the ripest scholar of his age: the period during which he directed the affairs of his see was too short to insure that beneficial result which his commanding influence was otherwise calculated to establish. Nectarius, who seems to have been patriarch for seventeen years or more, has been characterized as "indolent and dilatory." We may well conceive, therefore, that in such a post, under such circumstances, Chrysostom would find work enough and to spare. His strokes of reformation were dealt too stoutly and too continuously not to elicit murmurs of pain and recriminatory outcries. The body of the clergy had, to a considerable extent, become a sickly body, of which the muscles were relaxed, the nerves unstrung. If not the whole head, a large portion of it, was sick: if not the entire heart, a chief division of it was faint: if not from the crown of the head to the sole of the foot, yet over a broad surface of the corporate system, there were wounds and bruises and putrifying sores. Chrysostom loved the glory of God more than the praise of men, and therefore flinched not from the sterner remedies of spiritual chirurgery—prepared for and undaunted by the remonstrances of the patient, who winced under the probing-knife. The admirers of the bishop allow, nevertheless, that his zeal was somewhat immoderate. Thus Dr. Cave says that it "transported him to too quick and violent remedies, considering the condition wherein he found things at his first coming to the episcopal throne;" the consequence being that "the clergy, thus suddenly alarmed and powerfully enraged, combined against him, and all their corrupt interests flowed into one common channel. They openly traduced and misrepresented him to the people; and where there was but any umbrage of suspicion, they improved it into a formal charge and calumny." It is pleasing to find that the people were too well satisfied with him to give a ready or complacent ear to the busy foes of his fair name. As an unrivalled preacher, and as an indomitable reformer, he had secured the suffrages of the masses, who evinced the usual sympathy with a crusade against the clerical order. The time was coming when the crusader should lose caste by including laics as the objects of his militant career; but as yet his blows rang on the armour of consecrated chieftains, and each stalwart stroke the people applauded to the echo.

A sermon by Chrysostom was, like a new play at the theatre, or a costly specacle at the hippodrome, "a great attraction." Men and women crowded then, as they do now, to listen and criticize, to be excited and amused, to be on a par with the gossips of Byzantine fashion, whose small-talk included the æsthetics of pulpit eloquence as well as the charms of the circus and the stage. We are informed* that the behaviour of both sexes in church was most disgraceful. Assignations were made within the sacred edifice: merchants and tradesmen discussed, during divine service, the topics of their several callings: "during a dull sermon, and at any rate during the prayers, the people sat and chatted; and sharp and witty repartees were circulated with success." "Here," says Chrysostom, "the women show neither awe nor reverence: here they laugh always!" If the favourite orator was

post as Constantinople, and was desirous of putting a favourite presbyter (Isidore) into the see. He was only silenced by the threat of Eutropius "to exhibit to the synod a charge of many crimes and enormities committed by him." He is reported to have cherished an undying hostility to the "golden mouth."

* See Quarterly Review, No. clvi.

absent, or if another ascended the pulpit in his stead, the congregation openly testified their chagrin and displeasure by marks as unequivocal as they were indecent. One day, for example, he called on a bishop from Galatia to occupy his place, and preach to the assembly; but the latter was at once met with a volley of screams, and forced to descend*. No marvel that pickpockets and lost characters resorted to the house of prayer, threatening to make it a den of thieves. Even among those of good repute there was a lamentable depth of worldliness, a confirmed habit of frivolity. Women appeared at church decked out in the most extravagant attire, the hair studded with gems, the dress stiff with golden embroidery. As it is pointedly said, "Chrysostom might thunder through both the ears of a Thracian *belle;* but how could she attend while they were weighed down by pendants falling to her neck?"† The cathedral was, to the people at large, one of the shows for the sight-seekers; and they were not a few at New Rome, where effeminacy and luxurious indulgence were fast sapping the strength of the eastern empire. In the language of another reviewer, "the citizens walked into the church in stately procession, to be regaled with the music of its orchestra, or the eloquence of its rostrum; and the admiring crowds at length dispersed, and forgot all but the pleasant excitement of the hour they had spent in the sanctuary"‡. Such was the people over whom Chrysostom had been made overseer, and for whose salvation his earnest spirit yearned with holy intensity and ceaseless effort. He was on fire to animate them with love for the truth, the sanctifying and redeeming truth of Christ's gospel. Familiar himself with spiritual contemplation, conversant with the grand theme of eternity, he sought to imbue a generation of triflers with a kindred interest in the imperishable. "Vanity of vanities," said this Christian "preacher," "all is vanity!" "And, moreover, because the preacher was wise, he still taught the people knowledge": the preacher sought to find out acceptable words, even words of truth—casting his bread of life upon the blue waters of the Bosphorus, hoping to find it after many days. The clapping of hands, wherewith his auditory loved to greet stirring passages in his homilies, vexed him when thoroughly intent on the seriousness of his appeals: "Did ye give praise?" he asks. "Nay, I do not wish tumultuous and noisy applause. One thing I earnestly desire, that ye listen in quietness and with intelligence, and do what is said. This is the applause, this the panegyric for me. Here is no dramatic spectacle, but a spiritual school"§. His eye had travelled over the horizon of things seen and temporal, and its gaze was fixed on worlds unseen except to faith. Hence his superiority to the allurements of popularity and the blandishments of flattering admirers. To be strong in their good graces he counted a light matter: his aim was to be strong in the grace which is in Christ Jesus. He was a warrior; and, as such, he would not entangle himself with the affairs of this life.

We shall see how Chrysostom was summoned to endure hardness as a good soldier of Jesus Christ, and to suffer trouble, as an evil-doer, even unto bonds, for his sake. Trouble came upon him for his undaunted obedience to the apostolic precept: "Them that sin rebuke before all, that others also may fear."

* See Quarterly Review, No. clvi.

† Ibid.

‡ Kitto, vol. i. p. 208.

§ Chrysost. Op. Par. 1718-38. In Matt. Hom. xvii. Tom. vii. p. 232.

ON THE FULFILMENT OF THE SCRIPTURE.

"And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—MATT. ii. 23.

GALILEE was an ancient (Josh. xx. 7) and the northernmost division in the land of Palestine, and was divided into upper and lower Galilee. In the lower division was the city of Nazareth. Galilee was held in disesteem for several reasons: "its was a provincial dialect, lying remote from the capital; its inhabitants spoke a strange tongue, which was rough, harsh, and uncouth, having peculiar combinations of words, and words also peculiar to themselves; its population was impure, being made up not only of provincial Jews, but also of heathens of several sorts, Egyptians, Arabians, and Phœnicians." So strong was this feeling with the chief priests and scribes that they denied the possibility of a prophet coming out of Galilee (John vii. 52). As Galilee was a despised part of Palestine, so was Nazareth a despised part of Galilee, being a small, obscure, if not mean, place. Its name signifies a little shoot or branch, indicating, as it is thought, its littleness (Hengstenberg's "Christology," v. ii. p. 4). "Its situation is very retired; and it is said that on account of this seclusion the worthless characters of Galilee resorted thither, till at length the town became a proverb for wickedness" (Narrative of a mission from the church of Scotland, 1839). "Its inhabitants were held in little consideration by other Galileans, and of course by those Jews who dwelt in Judæa. Hence the name Nazarene came to bear with it a bad odour, and was nearly synonymous with a low, ignorant, and uncultivated, if not un-Jewish, person. It became, accordingly, a contemptuous designation and term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament" (Kitto's "Bib. Cyclop.," art. 'Nazarene').

Now, in referring to the testimony of the prophets, that Jesus should be called a Nazarene, St. Matthew did not intend that they foretold Jesus should dwell at Nazareth; for this city is not mentioned in the Old Testament; nor that he should be subject to the Jewish law of the Nazarite; for Jesus did not observe this law. Neither is reference made to those prophecies which designate the appearance of Jesus as a "branch"—expressive of his lowliness—(the name of the city having this signification), or a definite prophetic passage would have been quoted (see Olshausen on Matt. ii. 23). By the words, "He shall be called a Nazarene" the evangelist intended that the prophets had testified the Jews would despise and reject Jesus, saying he was a Nazarene, a deceiver of the people (see John vii. 12, and Matt. xxvii. 63), and not the Christ who should come

out of Bethlehem (John vii. 42); a mover of sedition, setting up a kingdom in opposition to the Roman government (Luke xxiii. 1-6). No words could more fully comprehend the testimony of the prophets to the treatment Jesus would receive from the Jews; nor can any be found to express more strongly what this treatment was; for, in saying the Jews called Jesus a Nazarene, it is at once understood that they esteemed him an impostor, and accordingly despised and rejected him. And that this is the correct explanation of the words, "he shall be called a Nazarene," may be collected from the followers of Jesus, after his ascension, being called a sect of Nazarenes, movers of sedition, who did, "contrary to the decrees of Cæsar, saying there was another king, one Jesus" (Acts xxiv. 5, xvii. 7).

The reference made by St. Matthew is not only to Isaiah and the writer of the prophetical psalms, but to all the prophets. All of them either by word, or in their lives, testified of the sufferings of Jesus (Acts iii. 18; Heb. xi. 31-34); and in the above description the whole of such sufferings are included.

Since, then, the words, "he shall be called a Nazarene," express the testimony of all the prophets to the rejection of Jesus by the Jews, and their cruel and reproachful treatment of him, how did they receive their fulfilment in his going to and dwelling at Nazareth? The explanation is, that the Jews made the fact of Jesus being brought up at Nazareth an occasion for calling him a Nazarene, and for despising and rejecting him. Their conduct proceeded from the position that he was of Nazareth; hence his going and dwelling there fulfilled the prophecies that testified of his sufferings. But this explanation requires that the history be added, that it may be seen if this representation of their conduct be correct.

From the gospel, then, we learn that Jesus was as "a worm, and no man, a reproach of men, and despised of the people;" that the Jews called him a gluttonous man, and a wine-bibber, a sinner, a friend of publicans and sinners, and a deceiver of the people; that they charged him with breaking the sabbath, with having a devil, and being mad, with lying and blasphemy; that they hated, and tempted, and, under the accusation that he stirred up the people, and made himself a king against Cæsar, that they reviled, buffeted, spit upon, mocked, and crucified him. These "things which God beforehand showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled" (Acts iii. 18).

It may be useful to remark that the conduct of the Jews towards Jesus is to be traced to a wilful ignorance of facts, and to prejudices arising from an ignorance of the scriptures. They might have known that Jesus was born at Bethlehem; and only brought up, and not born, at Nazareth. The time and place of his birth were known to the Sanhedrim (Matt. ii. 1, 6); they were inserted in the public registers, and must have been generally communicated when Jesus was presented at the temple. Besides, his mother was alive, and inquiry could have been made of her. But they were willingly ignorant of the fact, their minds being prejudiced against Jesus through ignorance of the scriptures. They expected the Messiah would come with a sign from heaven; that he would miraculously support them; and that the kingdoms of this world, and the glory of them, would be given to him. Hence the Jews "desired of him to show them a sign from heaven;" they inquired of him, "What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven;" and they thought "the kingdom of God," a kingdom of this world, "would immediately appear" (Luke xix. 11). But the scriptures revealed that, so far from the Messiah coming with a sign from heaven, Jonas, who was three days and three nights in the whale's belly, was the sign of him; that, instead of his providing the meat that perisheth, he came to give everlasting life; and that, instead of a kingdom from hence, his was a kingdom from heaven. Under such ignorance of the scriptures the claims of Jesus to be the Messiah could not receive from the Jews an impartial inquiry. They were prejudiced against him; hence their understandings became darkened, and their hearts hardened; till, under feelings of the most bitter hatred of him, they rejected him, crying out, "Crucify him," "Crucify him:" "his blood be on us and our children." The same blindness and hardness remain with Israel to the present day. Jesus with them is still called a Nazarene. May the Lord have mercy upon them, and "take from them all ignorance, hardness of heart, and contempt of his word"; that they may speedily be brought to the confession that Jesus is the Christ, the Son of the living God.

Having now explained how the prophecies quoted by St. Matthew in the first and second chapters of his gospel were fulfilled in the events he has referred to, I propose to add to the present article the inference necessarily deducible from such events being the fulfilment of these prophecies.

St. Matthew wrote his gospel at Jerusalem, to confirm the believing Jews in the truth that Jesus was the Christ (i. 17). The first and second chapters form a separate and complete portion of it. The proof he adduces is, that the prophecies concerning the Messiah received their accomplishment in Jesus.

The prophecies of the person and birth of the Messiah foretold that the Messiah would be the seed of Abraham in the line of David, born of a virgin; and that Bethlehem Ephratah would be the place of his birth. These prophecies the evangelist quotes separately, and then refers to the known events respecting Jesus and his birth; namely, his descent from Abraham through David, his miraculous conception, and his being born of the virgin Mary at Bethlehem in Judea, as the fulfilment of them.

In the seventh chapter of Isaiah the Messiah is foretold as the seed promised to David, in whom his kingdom would become universal and everlasting, because of the righteousness of the king: this prophecy the evangelist also quotes and states its fulfilment in the birth of Jesus, he being Emanuel, God with us. Other prophecies foretold the humiliation of the Messiah, even unto death, and the Lord's deliverance of him from all his enemies because he loved him, the destruction of his enemies, and his being despised and rejected of his own people. These prophecies received their full accomplishment in the history of Jesus, as it

. the subsequent part of this gospel. But
rere, nevertheless, during his infancy cer-
ents, such as his being called out of Egypt,
ughter of the children of Bethlehem, and
ng brought up at Nazareth, that contained
ne truths as were foretold in these pro-
. St. Matthew, therefore, likewise quotes
rophecies separately, and mentions these
as the fulfilment of them. What, then, is
nferred from all these prophecies receiving
complishment in the person and birth and
the infancy of Jesus? or, rather, what
e inferred? The necessary inference is,
is same Jesus is the Christ, the promised
h. J. E. W.

OF THE SPIRIT FROM CHRIST TO HIS CHURCH:

A Sermon

(For Whit-Sunday),

By the Rev. John Ayre, M.A.,

r of St. John's Chapel, Downshire-hill, Hampstead.

Isa. xi. 2.

Spirit of the Lord shall rest upon him, the
of wisdom and understanding, the spirit of
el and might, the spirit of knowledge and
e fear of the Lord."

lispensation of the gospel is peculiarly
pensation of the Spirit. The ancient
ets, when they looked forward to the
of Messiah, predicted that the Lord
then pour forth of his Spirit upon all
And Christ declared that this was the
gift which, on his bodily departure,
be given to his disciples; and for this
parture was expedient and necessary.
ulfilment of these predictions and pro-
began especially to take place in the
pentecost, when miraculously the apos-
ere endued with power from on high,
unicating both supernatural gifts, and
rdinary graces. The bestowal of the
has ever since continued: it was not
r a transient manifestation; but he (it
rticularly declared) should abide with
hurch for ever. Miraculous powers
were not always needed, and there-
ey have ceased; but the illumination of
ind, the renewing of the heart, these
have effect in all who are to enter the
om of heaven.

giving of the Spirit was peculiarly the
of Christ. For this end he himself
ed the Spirit without measure. And
ust clearly be understood of him as
tor; for, as God, he was always one
he Father in the unity of the Holy Ghost. It was, therefore, as Head of his church that the Spirit was shed forth upon him, and from him descends upon his members. If we would, then, know what are the blessings and graces we are to expect of this kind, we must inquire what our Lord received. We shall then be acquainted with the gifts which are to be bestowed on us. And a consideration of this will, I think, be appropriate to this feast, when we celebrate the descent of the Holy Ghost upon the first disciples.

My text predicts very minutely and emphatically the graces of the Spirit with which our Saviour was to be endued: "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." I will,

I. Call your attention to the particulars described of spiritual influence on Christ; and,

II. Show how these are derived from him to us.

I earnestly pray that the divine Spirit, which fell on the apostles at pentecost, may descend into all our hearts, that we may be filled with every precious grace that is necessary for us.

I. I am first to speak of the gifts of the Spirit upon Christ, fitting him for his mediatorial office. I need not enter into a critical disquisition on the particular force of every several word employed in the enumeration of my text. It will be sufficient to observe that three several branches of grace seem intended: wisdom, might, intelligent devotion to God's word.

1. Christ had the spirit of wisdom and understanding. For "in him dwelt the fulness of the Godhead bodily." He was thus endued with knowledge how best to deliver the message he was entrusted with, and to perform his great work of atoning for the sins of the world. He established with the utmost wisdom the basis of his church, and provided with consummate skill for the due administration of it. So that we find even his enemies compelled to marvel at the judgment he evinced. He penetrated into their thoughts, and rebuked the evil devices they were cogitating against him. He acted with such circumspection that, except by suborning false witnesses, even the chief priests could not accuse him. He repelled, by an admirable adaptation of the scriptures, the suggestions of Satan, and thus extorted from every class of being the concurrent testimony, "Never

man spake like this man." And hence we have an argument, which ought not to be lost sight of, to the truth of Christianity. So wisely were the foundations of the gospel laid, so prudently was its promulgation devised and ordered, that it increased and spread, till, as we see at present, the most powerful kingdoms of the earth—at least nominally—are beneath its sway. Whence did a Jewish peasant, destitute of human learning, derive this wisdom? Truly, infidelity will little know how to furnish a satisfactory reply save that of the humble believer: "This man was the Son of God."

2. Further: Christ had the spirit of counsel and might. He was thus empowered to overcome the foes of his dominion, and to carry his teaching to the mind and conscience of those he addressed. He could slay the enmity which exists in the natural heart, opposing the divine word: he could bring every thought into subjection to his obedience. These powers he evinced by the strong hand which he laid upon the evil spirits, forcing them to quit their prey; by the control he exercised over the elements, by the effectual influence he gained over his disciples, who, from timid, ignorant fishermen, became mighty in word and deed to endure all things in his cause, and to convince the gainsayer. Many of the wonderful works which Christ performed had never previously been supposed possible; and though, in their despair of finding any other explanation of them, the Jews declared them effected by means of Beelzebub, yet Christ sufficiently showed that his was the finger of God, and therefore that the kingdom of God was come among them.

3. Christ had also the spirit of the knowledge of the Lord, and of the fear of him. He was to show forth an entire submission to his Father's will—acting as his messenger, seeking his glory, and anxious, at the sacrifice of his life, to accomplish his work. For this work of redemption was not something performed by the Son independently of the Father: the counsel of peace was to be between them both. The Father devised, the Son fulfilled, and the Holy Ghost applied the propitiation for the sins of the world; by virtue of which transgressors might be rescued from the thrall of Satan, and brought into God's kingdom. In all that he did, therefore, Christ had reference to his Father. "He sought not," we are especially told, "his own glory, but the glory of him that sent him." He let not his human will, which naturally shrank from suffering, reject the cup which his Father had given him, but meekly bowed to his Father's pleasure: "Not as I will, but as thou wilt."

These, then, which I have briefly described, were the gifts of the Spirit, poured forth on Christ to fit him for his glorious office. They were carried, in him, to the highest pitch: the wisdom, the might, the dutiful devotedness of his soul were infinite. And the especial blessing that these qualifications must be to his church and people may be seen in another passage of the same prophet, near akin to that I have selected as my text: "The Spirit of the Lord God is upon me," Messiah is introduced as saying, "because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he may be glorified" (Isa. lxi. 1-3). But this benefit to the church will be the better seen, if I proceed,

II. To show how the graces of spiritual influence flow from Christ to his people.

1. They first descended upon the apostles when, as on this day, assembled at Jerusalem, they waited for the promise of the Father. The account of that miraculous descent you have heard; and I need not repeat it to you. But I beg you to observe what a remarkable change was thereby made in them. If you turn to the narrative of their conversations with Christ, and their questionings with each other, you will see how dark their minds continued even while listening to a divine Teacher. They could not understand the spiritual nature of his kingdom; they could not comprehend how he was soon to depart from them, and go back to his Father; they could not tell what he meant by speaking of the eating of his flesh and the drinking of his blood. And then, again, how weak they were! The very miracles they were specially ordered to perform, they, through want of faith, failed in. Their fears were aroused on every occasion, as when a storm arose, and their Master was asleep in the vessel; and, when they came to the last trial, whether they would confess his name, they all treacherously forsook him and fled. And then, as to their zeal for God, to be sure they loved, as they well might love, with a natural affection, one who had so kindly treated them; and therefore they entertained an affectionate regard for Christ's

person; but yet that was so mixed and alloyed by a feeling of self-interest, that we hardly know rightly how to characterize it. For, as I have just said, when danger was apparent, they forsook him; and, besides, they were from time to time disputing for pre-eminence in the temporal sovereignty their Master was, as they thought, preparing to establish. And yet these were selected from the mass of the nation; and in their hearts, in some degree, all the while, with his first faint motions the Holy Spirit was working. But now contemplate the same men after the day of pentecost, after the full effusion of this gift. I speak not of supernatural qualifications, which placed them above other men; but look at their wisdom and understanding of God's truth; look at the triumphant power with which they beat back the enemy's assaults; look at the patient devotedness with which they yielded up their lives unto the death for their beloved Lord. What could so change these cowards into champions for the truth? What could so wonderfully teach these unlettered men? Why, he that wrought in them the self-same thing was God. The Spirit of the Lord had rested upon them, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord". This Spirit was shed forth by the ascended Saviour: the gifts which he possessed in infinite fulness were, in large measure, extended to them. And the result, the blessed change which was wrought in them may be read in living letters through their subsequent history. To be sure, as there was in them the root of corruption, which could have no place in the divine Saviour, there was still to be discovered somewhat of imperfection; but yet, as to the broad lines of their character—in thought and principle and affection, in knowledge and strength and devoted zeal, they were new men—they were conformed to the image of him, on whom the Spirit was poured without measure.

2. And these gifts were not, it is to be next observed, confined to the apostles. Multitudes, through their preaching, were turned from the idolatry of the Gentiles or the superstition of the Jews to serve the living God; and on them, too, the Spirit was bestowed. So that those, who had heretofore been foolish enough to worship the work of their own hands, now knew God as their Father in his dear Son; and those, that had been the most debased of sinners, now were "washed, were sanctified, were justified by the name of the Lord Jesus and by the Spirit of our God". The gospel came to them "not in word only, but in demonstration and power of the Holy Ghost". There was speedily to be seen the spectacle of men, who had been devoted to unlawful acts, bringing their books together, and burning the guilty pile, at a cost of fifty thousand pieces of silver. There were to be seen idols thrown down, and the Lord alone exalted. Instead of the cruel rites of demon-worship, the hallelujahs of heaven resounded from their temples: instead of the miserable conscience of the wicked perpetually tormenting them, there was joy and peace in believing. This was the operation of the Spirit descending on the church from Christ.

3. Neither, I must observe next, are these rich streams exhausted. The Saviour still bestows with liberal hand the spiritual influences we need, still sends through all his members the blessed graces that flow up, as from a fountain, in himself. And here is the greatest encouragement to be taken by ourselves that this invaluable gift he will not refuse us. For, if he was anointed for this purpose—if he gave to his immediate followers, and to succeeding generations of his people, why should the current of salvation now be stopped? No: it is not stopped: it shall never fail; and therefore every waiting soul may humbly expect, from his Redeemer's love, this early and this latter rain. The miraculous accompaniments, as I have said, are not at present required; but the wisdom, the might, the fear of the Lord are still wrought in many a grateful heart. So that you will perceive here the remedy for your ignorance, which oft-times, my Christian brethren, perplexes you. The Spirit can teach you all that it is necessary for you to know: he can take of the things of Jesus, and reveal them to you: he can give you a clear view of the evil nature of sin, and the extremity of the curse it has inflicted: he can show you the full suitableness of Christ as a Saviour, and enable you to perceive, to your endless comfort, the Lamb of God bearing the sins of the world. And this is a precious knowledge: it is like the cheerful light of day breaking brightly over the mountains, upon a night of darkness and storm. This is the wisdom that is above rubies; to know savingly Jesus Christ, and him crucified; to feel the virtue of his blood, to experience the power of his mediation, to find him actually made unto us, "wisdom and righteousness and sanctification and redemption". And the Spirit will strengthen you with all needful might. When the enemy cometh in like a flood, it is he that raises up a standard against him; when some inbred lust appears too firmly seated in the soul to be eradicated, it is the Spirit, strengthening you in the inner man,

that helps you to mortify it; when some trial besets you too heavy for flesh and blood to bear up against, or some exertion in Christ's cause is to be made beyond the stretch of your natural faculties, it is he that shall work in you mightily both to will and to do; when the petition falters on your lips, and you find your feeble voice incapable of rising to the mercy-seat, it is the Spirit that then helps your infirmities, and makes intercession for you with groanings that cannot be uttered. Surely we owe the warmest gratitude to the Lord Jesus Christ for thus by his Spirit "to them that have no might renewing strength". And further: this Spirit will purify your hearts, and implant there a ruling love and fear of God's name; so that, when you are pressed with considerations of worldly interests, or incited to act for temporal advantage, he will minister to you holy motives of action, taken from the sense of what God has done for you, and the love which the Saviour has evinced, and the promises which he has fulfilled; and thus it will be that, imperfectly, to be sure, in this imperfect state of being, but yet habitually, whether you eat or drink, you will seek to do all to the glory of Christ's name. And this is a high and glorious attainment: this is a principle worthy those who are redeemed with his blood, tended by his care, and trained in his hand for the inheritance of his eternal kingdom. Seek then, I urge on you, seek these excellent influences from the Lord Jesus Christ; and, whatever knowledge, whatever might, whatever fear of the Lord you may attain, ascribe this grace in you to the powerful operation of that "Spirit who divideth to every man severally as he will". They spring from no earthly origin: they are flowers which bloom not in the unkindly climate of this world, but in the pure atmosphere of paradise. And, therefore, "he that glorieth, let him glory in the Lord". To lie low in deep humiliation at Christ's cross, faithfully acknowledging that these are his free gifts, is the surest way to obtain a yet larger supply of them. You may thus "draw water with joy from the wells of salvation".

And now I would make a more particular application of this subject, and would argue from it that, "if any man have not the Spirit of Christ, he is none of his". We know by the characteristics of a branch, by its leaves, by its blossoms, by its fruit, of what tree it springs; and so we may easily discern, by the kind of spirit that rules in us, if we belong to Christ. When, therefore, we see an ignorance of a man's lost state by nature and practice; when we see him persisting that his good deeds shall save him, or persuading himself that God will not be extreme to mark what he has done amiss, or denying that sin is the evil and abominable thing that the scriptures declare, and Christ in his death felt it was, or incapable of perceiving that the vanities and pleasures of the the world are inconsistent with the love and service of God; when we see, I say, all this ignorance, the eyes so closed, the mind so darkened, can we think that he has the spirit of wisdom and understanding? He is therefore not in Christ. Or, when we behold any one falling under the assaults of temptation, the slave of evil tempers, fettered by the power of Satan, unable to perform the service which he had once pledged himself to pay the Lord for ever; when we see this infirmity paralyzing every spiritual affection, and leaving only the powers of evil strong in him, can we think that he has the spirit of counsel and might? He is therefore not truly joined to Christ. Or, when we perceive any person acting for his own interest, swayed by selfish calculation, heaping together his treasure here, instead of seeking to lay up treasure in heaven, and, like the rich fool in the gospel, saying to himself, "Soul, take thine ease, eat, drink, and be merry," can we imagine that he has the spirit of the knowledge and the fear of the Lord? Why, he lives in a practical atheism. God is not in all his thoughts: he is therefore not in Christ. For "he that is in Christ is a new creature: old things are passed away, all things are become new": old ignorance, lusts, weakness, selfishness, are gone; and new principles, desires, determinations are engendered. Let me press on you the inquiry, my brethren, how it is with you? whether the streams of the Spirit which I have described are flowing into your souls?

And I call upon those of you, in whom they are not, to instant application for them. I do not wish to shut you up in despair. For, though your case is lamentable; though, if you die in your present state, where Christ is you cannot come, yet those streams are flowing near you and whosoever will, I am authorized to tell you, may take of the waters of life freely. Yes, freely. Urge not, then, that you cannot come: nothing hinders you from drinking of those living waves: nothing hinders you from laying hold on the Lord Jesus Christ, in whom you may have righteousness and strength. He is knocking; and all his excellent gifts are with him in his hand at the door of your hearts. I pray you, for your own sakes, open to him; and be convinced that nothing but a close and vital union with the Saviour will insure the blessings of the eternal covenant. A limb, amputated from

dy, will putrefy; and so, if you be not rist by the living tie of faith, you will

t to those in whom the Spirit is work- owever feebly as yet, I offer my con- ations. I thank God for you. Only, en, seek to abound more and more. are rich streams of wisdom and under- ng, of counsel and might, of knowledge f the fear of the Lord, ready to descend you. Be careful, then, you never the Spirit. Be *filled* with the Holy . So shall you be sealed to the day of l redemption.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

er of Trinity Church, Gough-square, Fleet-street.

No. VIII.

MENENIUS AGRIPPA OF THE PULPIT.

erate the man whose heart is warm,
e hands are pure, whose doctrine and whose life
ident exhibit lucid proof
he is honest in the sacred cause."

COWPER.

e are some individuals formed by nature to spokesmen of their race. They possess ments of mind and person which mark ut from the rest of their kind as orators. for instance, at one or two of the most cele- speakers of our own day. Take, as an tion, the splendid rhetorician of the first rcial city of the kingdom. He would have leading public speaker had his lot been any age or in any country. Or take, as r example, that most naturally eloquent s of all living orators, whose name is iden- vith our next great emporium—that rapid, copious, fiery speaker; such an orator as ght conceive Mirabeau would have been, heart been converted by the grace of God. uld have been a "chief speaker" had his n cast amongst the children of the desert or prairie, instead of where it is; and his im- ed bursts of oratory would have fired the warlike tribes of the Western world, now do Christian assemblies at home. A remark applies to him whom I would ore particularly describe. He would have speaker, whatever had been his country clime. Although cast in a widely different from either of those I have named, yet is the less one of nature's own spokesmen. et with eminent men of modern times, who, to their peculiar personal qualities, forcibly mind certain characters of classic antiquity. an think of the first of those speakers I alluded to, without the feeling that the ns of ancient Rome, whose eloquence sh to silence the thousands in the Forum, mething such another man; and that it was tones so soft and winning, and yet so thrill- ing and authoritative, which wrought such wonders amongst the spell-bound thousands! Not less vividly does he, of whom I now write, recall the memory of another of the boasted names of old Rome, who was a widely different orator in- deed from a Gracchus, nevertheless an orator too, in his way, and a bold and a successful one; I mean the good, honest, quaint, old Menenius Agrippa. The conception that I form to myself of that plain and homely, but powerful speaker, irresistibly associates itself with the pulpit orator that I have now in view. I fancy to myself the same bland paternal look, the same solemnity, with the dash of grave humour. I fancy to myself the same rich, manly, solemn tones of voice, the same quaintness, the same love of apophthegm and of anecdote, the same plain, vehement, unstudied eloquence. I perceive in him, in short, those attributes of look, voice, language, manner, which could calm the rising passions of a tumultuous assemblage, which could turn aside the tide of popular clamour by a stroke of grave irony, or by a sly insinuation, or a well-pointed apophthegm. Indeed, the great secret of his power as a speaker lies in his eloquence exciting an interest in his hearers similar to that which would be produced by the spontaneous, unaffected, unpremeditated remarks of an interesting friend in company, whose conversation was at once rich and humor- ous and instructive. You no more think of associating the idea of effort and premeditation with the speaker's effusions in the one case than in the other. It is a style of eloquence that almost disarms criticism. You listen not to cavil or judge, but in order to be pleased, to be interested, and instructed. This is the peculiar quality of the rhetoric of the well-known preacher (one that has grown grey in the service of a church that has not well requited his labours), whom I have ventured to term the "Menenius Agrippa of the pulpit." You feel at once, in listening to him, that all you hear is the genuine, unstudied effusion of the mind and the heart of the speaker. It all bears impressed upon it the stamp of individuality. You listen not to one that merely raises your admiration and wonder and awe, but who at the same time keeps you at an unapproachable distance from him. Rather you are listening to the friend that, when he has finished his discourse, you feel an eager desire to go up to, and accost him, even as we may imagine his hearers would have accosted the old consul when he had spoken one of his apologues.

It is heart-cheering in these days, when it is becoming fashionable to exclude the feelings from forming any part in devotional exercises (as though religion addresses itself to the under- standing alone, and was merely a matter of cold scientific investigation), to witness the outburst of manly, genuine feeling from one who is superior to the fastidious temper of the times. 'Tis cheer- ing to see one who is not fettered by this false delicacy, this fastidious refinement, but who has the courage and honesty to yield to the genuine, warm impulses of his heart. 'Tis pleasant to see one break through the ice of rigid formality and stately decorum, and pour forth the promptings of his heart, unrestrained by the fear of an over- fastidious criticism. Yes: I like thy bursts of

natural feeling; thy fervour, thy melting tones, thy impassioned appeals: nor do I find fault with thy quaintness and thy touches of grave irony, or even with thy pointed and individual allusions. These may not be stately enough to please some hearers of morbidly refined taste; but I do not quarrel with them. They sit well upon thee: they are an integral part of thyself: they are inwoven in the texture of thy own nature. I feel that, wert thou other than thou art, thou wouldst be constrained and artificial; and I know that, whatever might be thy situation or whatever thy fortunes, they would find thee just the same that I have seen thee. Natures are differently moulded and stamped; but I love every stamp when I know it to be the same that heaven has impressed upon it.

Yes: thou art no mean defender of the truth. Thine is an arrow that flies straight to the mark. Thou mayest not indeed be the subtle sophister, skilful to unravel the tangled web of false reasoning; but thine is the bold and vigorous blow that can cut the knot. Thine is the understanding which grasps the truth with a firm hold; a mind not to be blinded or seduced by the subtle arts of sophistry and the refinements and distinctions of philosophy, falsely so called. Thou art not the preacher to be "carried about by every wind of doctrine." In days like the present we want minds of an order like thine—simple, honest, single, sagacious. We have had enough of the unstable and unsettled, and of those who entangled themselves in the webs of their own sophistry.

Yet the great secret of thy strength, after all, is thy personal piety. I know thee to be sincere. It is "out of the abundance of the heart that the mouth speaketh." It is personal experience of the vivid power of the doctrines which thou preachest which makes thee warm and fervent and earnest and commanding as thou art. I know thee to be "honest in the sacred cause." I know that thou hast thyself made trial of the grand specific which thou dost commend to others. Thy doctrinal views and opinions are not adopted from others: they have been thought out for thyself. They are associated with all thy dearest hopes and consolations and brightest anticipations. It is this which makes thee so free and so unfettered in delivering "the message of life." This makes thee speak like one who is familiar with and at home in the mighty theme; for there is the living faith and the devoted heart and the single eye to God's glory, and a deep solicitude for the salvation of perishing sinners. None can listen to thee long without either yielding to the force of thy public ministrations, or finding them too much for them to bear. The scoffer, the sceptic, the Pharisee, the cold formalist, will not long sit patiently under thy searching, honest appeals. Thou art too blunt and plain spoken for them; for thou art a disciple of that good old school of divines, which is still in repute, despite of the efforts of some unfledged theologians to bring it into contempt. I class thee with the Cecils and Romaines and Newtons and Venns of our church, men whose memory is still cherished by thousands, the just boast of that apostolic reformed church whose scriptural doctrines they so faithfully and conscientiously preached, and to whose discipline they so willingly and scrupulously conformed.

HINTS AND SUGGESTIONS ON THE FORMATION AND THE MANAGEMENT OF THE HUMAN VOICE.

It is no uncommon thing to meet with clergymen who suffer severely in the chest and throat, from the effects of their public duties. As this in many cases arises from mismanagement of the vocal apparatus, and from ignorance of the mode of formation of the sounds which constitute the human voice, a few remarks upon the subject may, perhaps, not be out of season, and may be both interesting and profitable to many of the clergy.

In speaking, two things are to be considered, viz. (1) the material, which is the air, and (2) the tool, which is the voice; the former being closely connected with the latter. Thus, it is easier to speak in a cold air than in a heated air (which is denser); and hence it is much easier to speak in frosty weather than in warm or in damp weather. Indeed, if divine service were commenced during a frost, which was succeeded by a sudden thaw or a drizzling rain, there would be a perceptible difference to the officiating minister*. Hence, we may perceive that a cold, empty church, in frosty weather, will afford no criterion whereby to judge of its capacity for conveying sound when heated and filled with people. With respect to the voice, it is important to remember that it is formed by means of the air acting upon certain muscles within the larynx, called the *chordæ vocales*, just as the wind causes a sound by its acting upon the strings of an Æolian harp†. Hence it is manifestly essential to keep the lungs well inflated, in order to have sufficient power to send a proper current of air upon the *chordæ vocales*, by which to form the voice. If this be neglected, the lungs will suffer from the straining and the violent effort of attempting to form (or rather to force) a voice unnaturally, and will be liable to inflammation, collapse, &c. Besides which, the voice formed under such circumstances will constantly fail and drop; for, if there be not a proper inflation of the lungs to supply a sufficient quantity of air for the *chordæ vocales*, the voice must necessarily fail and drop, just as does the sound of an Æolian harp whenever the wind may fail or die away. Again, it must also be observed that, if the voice be violently forced in order to be loud, the sound will be harsh and discordant, just as in the case of a violent wind acting upon the strings of an Æolian harp. To produce an harmonious tone or sound, a moderate supply of air is required, both in the case of the Æolian harp and in that of the human voice. And hence it is, that a steady and regular inflation of the lungs, a proper system and a continuous method of breathing, are required. But this regular inflation of the lungs ought to be unseen; and any sudden catching of short breath ought to be

* This may be illustrated by the fact that, in sir W. E. Parry's arctic expedition, it was found that, during a frost, persons as much as a mile apart, could hold conversation together, which conversation was on one occasion abruptly terminated by the occurrence of a sudden thaw.

† On the top of the larynx is the "glottis," which is covered by the "epiglottis," a covering which descends every time we swallow (or, if it fails to do so, causes the thing swallowed to "go the wrong way"), but which, if suffered to do so at the time of speaking, causes a stammer.

avoided, as it tends to injure the lungs. Hence it is desirable to breathe—to draw in the breath—through the nose (in part at least), especially in cold weather, as it thus acts as a kind of respirator; in short, to breathe naturally, just as when asleep. Hence it is desirable to take in breath (not at the stops only, but) whenever and wherever the sense of the matter read will admit of it—which is often once, or even twice, within the compass of two commas*—and to fill up any little interval (which should not take up more time than a slow beat of the pulse) occasioned thereby, by a natural and graceful action, such as looking at some part of the congregation, or arranging the book†, &c. It is also desirable to stand with the chest well expanded, so as to receive all possible air (a thing to be also observed in sitting to read or write, since the keeping the chest well open helps to strengthen it); and always, before beginning to read, to inhale a good supply of breath, either at the mouth or at the nose. In large churches or buildings it is a mistake to force or to strain the voice, in order to make it audible. The right way is to take in a proper supply of breath, and to send the voice well forward: this will make even the softest sounds to be audible. For, just as a deficient charge of gunpowder will cause a pistol-bullet to fall short of the mark, while a few more grains would send it to its destination without any louder report to the ears of those near it, so does a proper supply of breath send forward the voice to the extremity of the building, without appearing louder to those who are near the speaker, and without any need of violent exertion on his part. Moreover, the speaking in a higher key will often assist the voice under such circumstances‡; and also in the case of any sudden noise, such as coughing, the clatter of pattens and footsteps, the noise of a carriage passing, &c. And, even in ordinary circumstances, it relieves and rests the voice sometimes to change the key by occasionally raising it; and also by lowering it during a sentence or more, according to the sense of the matter read. It is also necessary to read rather slowly§, not only for the sake of taking breath with more facility, but also because sound travels as it were, in a zigzag line, and therefore rapid words always tumble (so to speak) into each other, and cause a confused and indistinct effect, which may be illustrated by "the roll" of the drum, and by the effect produced by a stick drawn rapidly along a set of iron rails: in both these cases the noise produced, though really made up of a succession of single sounds, yet appears to be one continuous sound. With respect to the time of taking breath, it may be remarked that breath should always be taken between the "narrative" and the "dialogue," or quotations, and *vice versâ*, whenever they may occur in the matter read: this, of itself, will convey a difference in the tone of the voice, which will render the sense more plain. It will also be observed that the voice should always rise at a semicolon. To express pathos it will be found best to open well the vowel-sounds, especially double-vowels (such as "saw," "door," "room," "tears," "weeping"), and to let the voice rest longer than usual upon them. To conclude: it will be only remarked that peppermint-lozenges will be found a valuable stimulant to the voice; and that, when the throat is suffering from relaxation, it is unwise to strain the muscles, but rather care should be taken to make up for the want of loudness in the voice by the length and clearness of the vowel-sounds.

These few remarks, suggestive of a method of breathing and of managing the voice, from which the writer has himself derived the greatest comfort, will, it is hoped, direct the attention of others to the subject, and enable them to share in the same benefits*.

D.

* For example: "And although we ought | at all times | humbly to acknowledge our sins | before God." The following may be found a suitable exercise: "1, 2, 3 | 4, 5, 6 | 7, 8 | "—the mark ' being the acute accent for raising the voice, the mark ` the grave accent for lowering it.

† It is desirable, at the close of each sentence, to look up at some part of the congregation in order to arrest their attention. And, in turning to look at the various parts of a church or other building, the whole body (legs and feet included) should be moved, and not the upper half alone.

‡ The effect of thus raising the key may be illustrated by the fact that a fishwoman, in saying "Any fish to-day, ma'am?" first to the servants below, and then to parties on the first and second floor, would simply raise the key of her voice without speaking louder, in addressing the more distant parties. So, again, in speaking to our servant across a yard, "Thomas, get my horse ready," we should naturally speak in a higher key than in saying the same to him while standing in our room.

§ Care should be taken to well articulate the last letters in words; as the "s" in "yes" and "was", and the "ve" in "save" and "forgive."

SUNDAY TRADING†.

And have we not a word to say in behalf of the poor waterman? Is there no stumbling-block in his way? Verily there is one great stumbling-block, one gigantic barrier in his way heavenward: I mean the system of Sunday-trading. Very many of the men have told me that their hardest day's work is performed on the Sunday; on that sacred day "in which" God himself commands "thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant" (fourth commandment); and almost with tears have they entreated me to try to put a stop to it. Often on a Saturday evening, when I have caught them entering the Severn from the basin, have they regretted to me their inability to remain and attend divine service in their chapel on the Sunday. "Ah! sir, we should be glad to stop and hear you to-morrow; but we have to work!" Time after time

* It is only common justice to state that the writer is indebted for this method, and for this information, to a "course of (ten) lectures," or "readings," with that successful teacher of elocution, Richard Jones, Esq., of 14, Chapel-street, Belgrave-square, London. Having suffered much from relaxation of the uvula, and from a strain upon the chest in officiating, he was induced to go to Mr. Jones, in hope of finding relief. Nor has he been disappointed; for he is now enabled (under God's blessing) to perform two services with as little (if not less) fatigue than he formerly felt from one service, before his reading with Mr. Jones. He would therefore suggest to his brethren that, in many cases of suffering from these causes, an improved method of managing the voice is really needed more than medicine or medical advice.

† From "No man cared for my soul:" the first anniversary sermon, preached in the Mariners' chapel, Gloucester, by the rev. James Hollins, chaplain. London: Rivingtons. Gloucester: Davies and Jew."

has that lamentation sounded in my ears; yea, and has it not entered into the ears of the Lord of Sabaoth? and will it, think you, be disregarded there? God has commanded, in the decalogue, that even the brute creation shall have sabbatical rest: this the poor waterman, though a fellow-creature, does not himself enjoy. "If we rest one Sunday, and have opportunity to attend church, we have to work sixteen:" a poor waterman's own words, spoken in my ears only on Saturday night last; and therefore he has no opportunity of meeting with his fellow-sinners in God's house, to confess "his sins, which are many," even as our own, and hear "a still small voice whispering into his soul, "Thy sins be forgiven thee, go in peace!" He is almost an outcast from God's house, as one excommunicated and cut off from the means of grace!

This has a powerful and most baneful influence over the moral as well as the religious character*. The degeneracy of the mass of watermen is but too painfully known; and it was the opinion of one of this unhappy class of men, himself then under sentence of death for murder, that one of the most efficient means of improving the moral condition of watermen would be, the annihilating this abominable custom. Do you wonder that vice should abound, and crime be perpetrated by men so ignorant and so utterly neglected? The poor waterman, instead of listening on the Lord's day to those solemn words, the ten commandments, prohibiting in the name of the Lord evil of every kind, even of the thought and wish, is toiling hard all day, and in too many cases only cursing that sacred name by which we are called. And, instead of having the opportunity of saying to his companions in labour, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways; and we will walk in his paths;" instead of performing that which is but our "reasonable service," and of enjoying that privilege which by the will of heaven is granted to mortal man, not making a difference, the privilege of prayer to God, of worshipping, and of falling down and kneeling before the Lord our Maker; and instead of raising his voice with the assembled congregation in hymns of praise to Jesus the Lamb that was slain, on "the day which the Lord hath made" specially for this work divine, these things he is not only not encouraged to do, but absolutely not allowed. He is goaded on, as of old the Israelites were by the Egyptian taskmasters, and required to "fulfil his work, his daily task;" and this too, on that day which is sacred to God and to himself (for "the sabbath was made for man"), when "the servant is free from his master," that "rich and poor may meet together" in the house of our common Father, the Lord, the Maker of all.

I speak freely before you, brethren; but out of the abundance of my heart my mouth hath hitherto spoken. I am advocating not my own cause, and may therefore use the greater plainness of speech. I stand forth (and I think it no slight honour to be allowed on this present occasion) to advocate the cause of a numerous, an important, but a shamefully-neglected class of our fellow-men. I plead the cause of suffering humanity. Watermen are an injured class: they are compelled to break God's commands, and thereby peril their souls' safety for ever, or they must beg their bread. "My brethren, these things out ought so to be." Call you this a free country, and yet a man is not allowed to enjoy, nor yet to hear of, "the liberty wherewith Christ hath made us free"? Call you this a Christian country, and shall any of Britain's sons be actually prohibited from hearing the name of Christ on that very day which is as much his own as his very life?

* "Sunday trading presents a barrier to every plan for permanently benefiting this demoralised class. The disclosures made by witnesses examined before both Houses of Parliament *(a)*, the statements contained in the Constabulary Force Report, as well as the declarations of judges and magistrates on the bench, incontestably prove the lamentable extent of this evil. Between January, 1836, and December, 1846, there were 302 boatmen committed to Worcester city gaol alone: of this number only one man could read and write well. In reply to a question put to one of these boatmen, a convict, I received the answer that, 'the way they knew Sunday was, it was the day after pay-day.' This man's brother (also a boatman) was executed for murder!

"I once addressed about fifty boatmen, not one of whom, I was credibly informed, had attended any place of worship for twenty years or more. Not far from the same spot a boatman was executed for murder, who stated that he had never heard that there was a place of reward or punishment in another world, till after he had been committed to gaol!" (From a Letter to Canal Proprietors, Carriers, and others interested in the Commerce of the Country; by the rev. John Davies, M.A., rector of St. Clement's, Worcester).

(a) "Sir G. Chetwynd, in his evidence, stated that a boatman confined in Stafford gaol, on charge of murder, had made 'such disclosures as beggar all description, of the abominations that are committed on canals, and the habits of boatmen, their pilfering and habits of horrid depravity.' When asked what he thought would better the condition of boatmen, the prisoner replied, 'By putting a stop to Sunday trading and the receiving of stolen goods.'"

Poetry.

SACRED SONNETS.

No. XXIII.

PALM SUNDAY*.

(For the Church of England Magazine.)

THE garlands, that were wont, no more are flowing;
No fragrant flower in gay luxuriance blows:
No blooming coronals, their sweets bestowing,
Are seen amid the church-yard's calm repose.
But one fair wreath in icy beauty glows,
Decks every grave alike with spotless dye,
Softly descending from the o'er-arching sky,
As far and near the snow its lustre throws.

Thus, all below no genial smile may wear,
And hope's fair blossomings lie crushed and dead—
All that made life so sweet for ever fled,
Till Jesu's mercy pours its glory there.
To all alike the Saviour's love is given,
Who ask his grace, and seek the way to heaven.

M. C. L.

Llangynwyd Vicarage.

* In Wales this day is called "the sabbath of flowers" from the custom of dressing the graves with flowers for this holy day.

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Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 825.—MAY 25, 1850.

(Baalam and his Ass.)

BALAAM GOING FORTH TO BALAK.

AMONG the many histories of warning with which the scripture abounds, there is scarcely one more impressive than that of Balaam. We are accustomed to associate the notion of sanctity with that of a prophet; and to account a wicked prophet as one that speaks lies, whose words the event will disprove. But here we have a man in near intercourse with God; yea, actually inspired by him to deliver not merely temporary predictions, but those which have passed on, in their extended range, to the very coming of Messiah himself; and yet, all the while, a man enslaved to the love of the world, and living in sensual lusts, utterly alien from that gracious temper which characterises the real child of God. Alas! how deceitful is the human heart! how little dependence is to be placed upon pre-eminent gifts, which may become the seals of condemnation to those that have possessed them!

When the message came from Balak, offering high rewards to Balaam if he would curse his enemies, though the unhappy prophet did not dare to go at once in opposition to the Lord's will, he yet showed how much the love of lucre touched him, and he consented again to ask God's leave to comply, as if the holy One were so unstable as to be likely to change his righteous purpose. God then told him to go with Balak's messengers; not as approving his design, but as yielding him up to his own worldly desires, since he *would* have it so.

And yet he gave him another warning, which one might have thought would have been sufficient to deter him from his unhappy journey. He sent an angel to withstand him; and, when Balaam, blind to the obstacle which the ass he rode on perceived, pushed violently on, he opened the animal's mouth: "the dumb ass, speaking with man's voice, forbade the madness of the prophet." But here was an illustration of that hardness of heart, which, when ordinary instructions are disregarded, is proof against even supernatural interference. If men hear not God's voice in his word, "neither" (as our Lord says) "will they be persuaded though one rose from the dead."

Let us learn not to be ensnared by the love of the world: let us learn to listen with implicit obedience to God's voice, and not to allow temptation, even when baited with the highest promise, to allure us to "go beyond the word of the Lord to do less or more." Above all, let us seek graces rather than gifts, the possession of those inestimable mercies which may make us wise, not so much in mortal estimation as for everlasting life.

AN ESSAY ON THE CHURCH.

By the Rev. W. Barnes, M.A.,

Rector of Brixton Deverill, Wilts.

The ancient Saxon word for church, is *cyrce*, in Danish *kircke*, in Belgic *kircke*, in Cimbric *kirkia* or *kurk*, probably from the Greek *kuriakon* (belonging to the Lord), or *kuriou oikos* (the Lord's house); so that we have lost the ancient pronunciation of the word (except in the northern parts of England and in Scotland, where it is still called kirk), by softening the letters *c* and *ch*, as we have done in many cases; which letters the Greeks and Romans always pronounced hard, as in the letter *k* (Burn, p. 320).

The Greek word for church is *ecclesia*, and literally signifies an assembly, or congregation, whether common or religious, lawful or unlawful. Hence in Acts xix. 32, ἡ ἐκκλησία συγκεχυμένη (the confused multitude gathered together against St. Paul) is distinguished by the town clerk at Ephesus (ver. 39), from the ἐννόμῳ ἐκκλησίᾳ (a lawful assembly). "Ecclesia" appears to be derived from the verb ἐκκαλειν (to call out), that is to call out by authority an assembly or congregation from the mass of the people. In this sense "ecclesia" is used in the last verse already referred to; and in this sense it is used by the Greeks and Romans, and particularly by the Athenians. Amongst them the word "ecclesia" meant an assembly of the people called out by the civil magistrate, and met together to consult about the good of the commonwealth. Such assemblies consisted of the freemen of Athens, of whatsoever quality or degree; but none were permitted to take any part in the proceedings who had been convicted of any heinous crime, of impiety, profaneness, debauchery, or the like, or who had deserted their colours, or were indebted to the commonwealth (Potter's Antiq. vol. i. c. 17).

The assembly or congregation of Israel in the wilderness under Moses their appointed leader, which (in Numb. xx. 1—8, &c.) is rendered by the seventy συναγωγη, is expressly called by St. Stephen the "ecclesia," or "church in the wilderness" (Acts vii. 38). And though the συναγωγη of the Old Testament, and the ἐκκλησια of the New, generally signify an assembly worshipping, yet by metonymy both are sometimes applied to the building in which they worshipped.

In the New Testament, the word "ecclesia" is used in a more or less extensive sense. First, it is used to signify all the people of God, of every nation and kindred and tongue and people, who have lived (under whatever dispensation) from the beginning, and now live or shall hereafter live, to the end of the world, and who make but "one body," of which Christ is the head; as in Col. i. 18: "He is the Head of the body, the church. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth or things in heaven." Addressing the Hebrew Christians, the same apostle says: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect" (Heb. xii. 22, 23). "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Ephes. v. 14, 15). This, in its widest and most extensive sense, is that one catholic or universal church, including saints in heaven, and saints now on earth, and saints who shall be hereafter on earth to the end of the world. This is sometimes called the "invisible church;" and yet "known unto God are all its members from the beginning."

Secondly, it is used to signify the whole congregation or body of Christian people dispersed throughout the world, and called out of it by divine grace through "the preaching of the word, the washing of regeneration, and the renewing of the Holy Ghost" (Titus iii. 5). All such "are the children of God by faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for all are one in Christ Jesus" (Gal. iii. 26-28): they are such as are "sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, both theirs and ours" (1 Cor. i. 1). Our blessed Lord selected from his followers the twelve apostles, and afterwards the seventy disciples, whom he sent during his ministry to preach in Judea; and after his resurrection he gave this commission and assurance to the apostles: "Go ye, and disciple all nations, baptizing them in the name," &c. "Disciple all nations:" that is, "make them my disciples." This includes the whole design of Christ's commission: baptizing and teaching are the two great branches of that design; and these were to be determined by the circumstances of things. Hence it was necessary, in baptizing adult Jews or heathens, to teach them before they were baptized; but, in discipling their children, to baptize them before they were taught; just as Jewish children in all ages were first circumcised, and then taught to observe and do all which God had commanded them. After this manner, and in obedience to our Lord's command, the apostles went forth, beginning at Jerusalem, and preached that men should every where repent, and be baptized for the remission of sins; "testifying, both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ": "And they that gladly received the word were baptized, and continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer; praising God, and having favour with all the pe-

e; and the Lord added to the church daily such
s should be saved" (Acts ii. 41-47).

Such was the model church at Jerusalem, which
nd not Rome) "is the mother of us all." And
s "there is but one body and one Spirit, one
ord, one faith, one baptism, one God and Father
f us all, who is above all, and through all, and
n us all," so doubtless all the apostolic churches
ere formed after this model. And with this
ell agrees the 19th article of our church: "The
isible church of Christ is a congregation of faith-
l men, in the which the pure word of God is
reached, and the sacraments be duly administered
ccording to Christ's ordinance in all those things
hat of necessity are requisite to the same". Every
ch church is a part of that one visible, universal,
atholic church which Christ has founded on a
ck, and against which neither the craft, nor the
alice, nor the power of men or devils shall pre-
il. "On this rock I will build my church,"
c.: "Christ is the head of his body, the church:"
he church is subject to Christ. "Christ loved
he church, and gave himself for it; that he might
nctify and cleanse it with the washing of water
y the word, that he might present it to himself
glorious church, not having spot, or wrinkle,
r any such thing; but that it should be holy and
ithout blemish" (Ephes. v. 23-27). "And he
ave some, apostles; and some, prophets; and
me, evangelists; and some, pastors and teachers;
r the perfecting of the saints, for the work of
e ministry, for the edifying of the body of Christ:
ll we all come in the unity of the faith, and of
he knowledge of the Son of God, unto a perfect
an, unto the measure of the stature of the fulness
f Christ, that we be no more children" &c.
Ephes. iv. 11-14, &c.).

This is called the catholic church, because it is
ot comprised (as the Jewish church) of any one
lass of men, nor confined to any one place or
ation. It is called "holy," because its divine
uthor is holy, its founders or builders holy, its
octrines holy, its sacraments holy, its worship
oly, its requirements holy; for to every mem-
er it is plainly said, "Without holiness no one
hall see the Lord" (Heb. xii. 14).

This one visible catholic church is sometimes called
he "church militant;" because it is engaged, in
ghting under Christ, the great Captain of our sal-
ation, "against sin, the world, the flesh, and the
evil:" while the church above is denominated
he "church triumphant;" because all its mem-
ers, having "fought the good fight of faith,"
nd "conquered through the blood of the Lamb,"
ave for ever done with sin, sorrow, and death
nd are now enjoying such a degree of happiness
s "eye hath not seen, nor ear heard, neither
ath it entered into the heart of man to conceive."
ow, between these two churches, the church
riumphant and the church militant, there is
oubtless a close but mysterious union and com-
munion, intimated in holy scripture, and recog-
ized in the services of our church (see the col-
ects for St. Michael and all Angels, and for All
aints' day; and Heb. xii. 1, xiii. 1, i. 14; Matt.
viii. 1-10, xviii. 10; Luke ix. 28-39).

When our blessed Lord said unto St. Peter, "I
ay unto thee that thou art Peter, and on this
ock I will build my church; and the gates of
ell shall not prevail against it," I apprehend
that, in the first instance, he referred to that noble (and, when made in a like spirit, saving) confession which St. Peter made in the presence, and probably in the behalf, of all the apostles: "Thou art the Christ, the Son of the living God;" and, in the second instance, to the apostle's name, Cephas, which signifies "a stone." We know that St. Peter was the honoured instrument of first preaching the gospel, after our blessed Lord's ascension, both to Jew and Gentile; and so laying the first stone (on the rock Christ) of that spiritual temple which all the apostles were severally engaged in building, and of which every true believer is a "lively stone." The same apostle, in his catholic epistle, addressing the "elect, according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ," styles them "lively stones, built up a spiritual house and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." And St. Paul, addressing the faithful in Christ Jesus, at Ephesus, says: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom the whole building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit" (Eph. ii. 19-22). And the evangelist St. John, when describing, in like figurative language, the holy city, the heavenly Jerusalem, says: "The wall of the city had twelve foundations, and upon them the names of the twelve apostles of the Lamb" (Rev. xxi. 14).

It is worthy of remark that, in accordance with all this, on the day of Pentecost, when St. Peter stood up and first preached the gospel to the Jews, it is expressly said that "Peter stood up with the eleven, and lifted up his voice, and said, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now, when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise" (the promise of the sanctifying influences of the Holy Ghost, which the apostles could not confer) "is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 14, 36-41).

It appears, then, that all the apostles were present, and took a part in laying the foundation of the Christian church, on that solid rock Christ, though St. Peter had the honour of laying the first stone. Hence St. Jerome, a favourite author with the papists, says: "The church is built upon all the apostles." He also says: "Some will affirm that the church is built on Peter, although the same is said in another place of all the apostles." St. Augustine says: "When it was said

to Peter, 'Lovest thou me? Feed my sheep,' it was said to all."

But, when the door of faith was opened to the Gentiles, as in the case of Cornelius, with his kinsmen and near friends, the apostles were not with St. Peter, but only the six Jewish brethren who accompanied him from Joppa, to be witnesses of all that might pass (Acts x.). It is, I apprehend, in reference to this fact, that our Lord said unto St. Peter: "And I will give unto thee the keys of the kingdom of heaven". This view of the matter seems to be supported, if not confirmed, by the same apostle at the first council at Jerusalem: "Men and brethren, ye know that a good while ago God made choice among us that the Gentiles, by my mouth, should hear the word of the gospel, and believe" (Acts xv. 7). And, whatever may be the nature and extent of the power meant to be conveyed by the words "binding and loosing," "remitting and retaining," the same was conferred on all the apostles; for thus we read, just before our Lord's ascension, that, "on the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." "Then said Jesus unto them again, Peace be unto you. As my Father hath sent me, even so send I you. And, when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whose-soever sins ye remit, they are remitted; and whose-soever sins ye retain, they are retained" (John xx. 19-23). Thus armed and endowed, "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Thirdly, the word "church" is used to denote the faithful in Christ Jesus, in some one district or province, though comprising several congregations. Thus we read of "the church of Jerusalem," "the church of God at Corinth," which latter church, together with many others, was founded by St. Paul. In his first letter to the church at Corinth (1 Cor. xvi. 1), he says and directs: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." The same apostle, writing to the saints at Thessalonica, says: "Paul and Sylvanus and Timotheus unto the church of the Thessalonians;" and to the Philippians he writes: "Now, ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only" (Phil. iv. 15). And thus St. John is commanded to write to the seven angels or bishops of the churches in Asia.

Fourthly, it signifies the faithful of one family, who, with perhaps some others, met to worship in a house: "the church in his house" (Rom. xvi. 5).

Fifthly, it signifies the governors of the church. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but, if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established. And, if he shall neglect to hear them, tell it to the church" (not to the one or two; not to the two or three; but tell it to "the church"); "and, if he neglect to hear the church, let him be unto thee as a heathen man and a publican" (Matt. xviii. 15-18).

Sixthly, it signifies the edifice in which the Lord's supper is celebrated: "What, have ye not houses to eat and to drink in? but despise ye the church of God?" (1 Cor. xi. 22).

In all the above different senses I believe the word "church" is used in the New Testament.

I have before observed that I consider the church at Jerusalem as the model church; not only as to the purity of her doctrine and fellowship, but also as to her constitution and government. It is a generally-received opinion, and by no means contrary to the written word, that among the one hundred and twenty disciples assembled together at Jerusalem, "waiting for the promise of the Father," there were not only the twelve apostles, and some others (as Justus and Matthias), "who had companied with them during the time that the Lord Jesus went in and out among them," but also the seventy, and such as were afterwards chosen deacons in that church (see Dr. Lightfoot, vol. i. p. 750). It is likewise a generally-received opinion, and not contrary to the written word, that these seventy assisted the apostles in various ways, both in forming churches, and afterwards aiding in their management and government. But, without insisting on these points, it is quite certain that there were deacons in the church at Jerusalem, who were appointed by the apostles to that office (see Acts vi.). And as to elders or presbyters, we read, in Acts xv., that, "when certain men came down from Judea to Antioch, and taught the brethren that except they were circumcised after the manner of Moses they could not be saved, it was determined to send Barnabas and Paul (who had previously "ordained elders and presbyters in many churches"), and certain other with them, "up to Jerusalem, unto the apostles and elders about that question." In short, all church history testifies that, as Christianity made further progress, different persons were appointed to preside over different churches, including presbyters and deacons. Thus St. Paul when at Miletus, on his way to Jerusalem, called the elders of the church at Ephesus together, whom St. Luke denominates in Acts xx. 17 πρεσβυτεροι, and in verse 28 επισκοποι; and yet over these he appoints Timothy as "bishop." In like manner he appoints Titus over the churches in Crete; and he gives both Timothy and Titus particular directions concerning the ordinations of bishops, elders, and deacons, within their respective jurisdictions. He commands Timothy to "lay hands suddenly on no man;" that is, not to ordain any person till he was fully convinced of his fitness for the ministerial office; and he gives him this farther precept, which proves it was intended that there should be a succession of ministers in the church: "Of the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also". Thus Clement, in his epistle to the Corinthians, says: "The apostles knew, by our Lord Jesus Christ, that contentions would arise about the ministry or name of the bishopric; and

herefore, having a perfect foreknowledge of this, hey appointed persons, as we have before said, and gave directions how, when they should die, other chosen men should succeed in their ministry" (chap. xliv.)

I believe, then, that all churches, constituted and governed after the above manner, are truly apostolic churches.

Irenæus, a father of the second century, says: "We are able to number up those who by the apostles were made bishops in the several churches, and their successors to this time" (book iii. chap. 3).

Tertullian, a writer of the same century, argues thus against heretics, who pretended that their doctrine was derived from the contemporaries of the apostles: "Let them therefore show the origin of their churches; let them exhibit the order of their bishops, so succeeding each other from the beginning, that the first bishop had for his author and predecessor some one of the apostles, or those apostolic men who persevered with the apostles; for in this manner apostolic churches assert their rights. Thus the church of Smyrna has Polycarp, who was placed there by St. John; the church of Rome has Clement, who was ordained by Peter; and other churches show other persons, who, by being placed in the bishoprics by the apostles, transmitted apostolic seed."

In a fragment of an epistle of Dionysius, bishop of Corinth in the second century (preserved by Eusebius), it is said that Dionysius the Areopagite, who was converted by St. Paul, was the first bishop of Athens (Eusebius, lib. iv. cap. 23).

We believe also that Epaphroditus was made bishop of Philippi by the same apostle; and indeed St. Paul styles him then "apostolos"—as bishops in the earliest times were sometimes called (see Phil. ii. 25).

In Eusebius and Socrates we have catalogues of the bishops of many cities, from the times of the apostles; and Epiphanius has left us a catalogue of the bishops of Jerusalem, from St. James the apostle to Hilarion, who was bishop in his time (lib. ii.; Hær. 66); and that the three orders are separate orders is clear from all antiquity.

Ignatius, in his epistle to the Magnesians, mentions Damas as bishop of Magnesia, Bassus and Apollonius as presbyters, and Sotian as deacon in the same church (sec. ii.); and in his epistle to the Philadelphians, he says: "Attend to the bishop, to the presbyters, and to the deacons (sec. vii.); and in his epistle to the Trallians, he says: "Be ye subject to the bishop as to Jesus Christ, to the presbyters as to the apostles of Jesus Christ, and to the deacons as to the ministers of the mysteries of Jesus Christ" (sec. iii.)

The great weight of evidence on these points led Calvin to assert that for fourteen hundred years a Christian church could not be found without a presiding bishop (Inst., book iv., ch. 4, sec. 1-3). Mr. Wesley declares, "We believe that the threefold order of ministers is not only authorized by apostolic institution, but also by the written word;" and he adds that "it would not be right for us to administer either baptism or the Lord's supper, unless we had a commission to do so from those bishops whom we apprehend to be in succession from the apostles" (Journal, Works; ed. 1809; vol. v., p. 329). That the church to which we belong possesses (through God's goodness) this high privilege and honour, I have no doubt.

That Christianity was early introduced into this very country is generally allowed to be the fact (see Collier's Ecclesiastical History, vol. i., pp. 4-12); and, if I mistake not, bishop Burgess has gone far to prove that St. Paul himself preached and planted the church here. Eusebius positively declares that Christianity was planted here by the apostles or their disciples. Bishops Jewel and Stillingfleet, Dr. Cave and others, insist that it was by St. Paul; and Baronius affirms, on the authority of an ancient MS. in the Vatican, that the gospel was planted in England by Simon Zelotes, the apostle, and Joseph of Arimathæa; and that the later came over A.D. 35, or about the twenty-first year of Tiberius, and died in this country. According to archbishop Usher, the British churches had a school of learning, in the year 182, to provide them with proper teachers; and it would appear that they flourished, without dependence on any foreign church, till Austin the monk, in the latter part of the sixth century. Blackstone says that "the ancient British church, by whomsoever planted, was a stranger to the bishop of Rome and his pretended authority" (book iv., chap. 8). Gildas, who wrote and died before Augustine came into this country, states that Christianity was preached in Britain before the defeat of Boadicea, which happened A.D. 61: and there is a passage in Tacitus which seems to support the assertion (Annal. 15, cap. 44). The venerable Bede affirms the same thing; adding, withal, "that the Britons were constant to their profession, and maintained the faith without apostacy or heretical corruption" (Eccles. Hist., chap. 4). And it is a matter of history that our British king, Lucius, who flourished about A.D. 170, was a Christian, and turned the heathen temples into places of Christian worship, and transferred the revenues of idolatry to the services of the gospel. The same king appointed twenty-eight bishops, of whom three were archbishops: one of London, whose province was the fourth part of England; another of Caerleon, upon Uske, whose province was Wales; and the third was of York, unto whose jurisdiction the bishops of Scotland and the north of England were subject (see Godwin's catalogue of British bishops, pages 1-3). We know, also, that at the council of Arles, France, held about A.D. 314, there were three of the British bishops present: Eborius, archbishop of York, Restitutus, archbishop of London, and Adelphius, archbishop of Caerleon; and we may note also that Adelphius was accompanied by Sacerdos, a presbyter, and by Arminus, a deacon (see Collier's Ecclesiastical History, vol. i., pp. 25-27). It is well known that when Augustine landed on these shores he found many British bishops who rejected his claims over them, and boldly asserted their independence; and twelve hundred of the British clergy were afterwards massacred in cold blood at Chester, for asserting and maintaining it (see Collier's Ecclesiastical History, vol. i., pp. 76, 77). Godwin (p. 136) has given a general list of the bishops of London from king Lucius' time to the coming of St. Augustine, when the British apostolic succession was merged into that of the Romish church; and no one has yet been bold enough to call in question the succession since that time. And, as at the Reformation the succession was continued to us through archbishop Parker, I think we may safely rely on the fact that God, in mercy, has continued it to our church at this day (see Colliers' Ecclesiastical History, vol. ii., p. 460; Burnet's History of the Reformation, book iv., A.D. 1559. See also Dr. Lingard's History of England, vol. vii., pp. 499, 500).

From what has been said (and much more might be advanced to the same purpose) I conclude that the one true visible church of Christ is episcopal; that her doctrines are in accordance with the written word,

and her sacraments administered according to Christ's ordinance; that her ministry is derived from apostolic succession; and that we of the British catholic church of England have the high privilege and blessing of possessing it at this day.

And let us in charity hope that, as the body is one, and yet there are many members in that one body, so there may be many branches of that one visible catholic church, of which Christ is the living Head. But, while we are bound to exercise true Christian charity, we are also bound not to sacrifice truth: "The wisdom which is from above is first pure, then peaceable," &c. While, therefore, in charity we believe that the church of Rome is a part of the one visible catholic church, truth compels us to say that her "teaching for doctrines the commandments of men," together with her unscriptural and idolatrous practices, seem almost to un-church her; and the language in which she addresses the blessed virgin, and the refusal of the cup to the laity, &c., make me tremble for the safety of her votaries*. And, if we add to this that, while at the council of Trent she decreed things, and required them to be believed on pain of anathema, which till then had never been made articles of faith, it requires, I fear, something more than charity to say to her, "We wish you good luck in the name of the Lord." True, a limb of the body may be diseased, and yet vitality remain in it; so it may be hoped that that diseased Roman branch of the catholic church may have so much of truth in her as, through the mercy of God in Christ Jesus, will secure the salvation of the ignorant, the humble, and the sincere worshipper. And this will apply to the Greek church and its various branches, to the Syrian church, and other apostolic churches, still existing in various parts of the world; and in a far greater degree will it apply to our own beloved apostolical church, and the episcopal churches of Scotland, America, &c. Neither would I limit the application of this remark to purely episcopal churches: what I contend for is, first, that the church of Jerusalem (which I consider the model church) was episcopal; and, secondly, that "it is evident unto all men, diligently reading the holy scripture and sacred authors, that from the apostles' time there have been three orders of ministers in Christ's church—bishops, priests, and deacons; which offices were evermore had in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and who by public prayer with imposition of hands were approved and admitted thereunto by lawful authority" (see preface to the Form and Manner of making and ordaining and consecrating Bishops, Priests, and Deacons of the Church of England).

We are, I think, justified in saying that the church of Christ is not, and has not at all times been, entirely free from error. But, as it is hoped and believed that men may be saved, though not absolutely void of sin, so it is hoped and believed that a church may continue to be a branch of the true church, though not altogether free from error and imperfection. In short, the principal marks of a true church appear to consist in making St. Peter's confession, and holding communion with pastors duly qualified, according to Christ's ordinance, to administer the word and sacraments to the people.

I shall conclude my observations on this very important subject with noticing a few objections usually brought against this view of the matter. We are often reminded of our blessed Lord's words: "Whe two or three are gathered together in my name, the am I in the midst of them." Doubtless, these wor convey to us a most delightful truth. But, when it attempted to build on them an argument destructi of the view above stated, I must beg to differ fro those who so adduce it. Without stopping to inquir whether "in my name" does not clearly mean "b my appointment and authority," and whether, indee the context will not justify us in applying them to th apostles for their peculiar guidance and comfort unde special difficulties, I pass on to note that, if any "tw or three" believers can constitute a church, then, course, "two" can. And, if one of them is to preac and to baptize, where is his flock? and who are to b baptized by him? Such a view of the passage directly opposed to one of our articles, which say "It is not lawful for any man to take upon himse the office of public preaching or ministering the sacra ments in the congregation, except to be lawfully calle and sent to execute the same" (art. 23).

We are also reminded of St. Paul's salutation to Pris cilla and Aquila: "And the church which is in the house." But who were Priscilla and Aquila? Were the not distinguished Christians, and holding certain office in the church? Did not St. Paul leave them at Ephesu to profit the church there by their counsel and example Was not the eloquent Apollos, who was mighty in th scriptures, "taught by them the way of the Lor more perfectly"? That such a couple should have Christian family, and a place "in their house" wher Aquila ministered unto them, is quite natural an easy of belief; but this tells nothing against, but fo the view which I have taken. The Greeks call Aquil both a bishop and an apostle, and observe his festiv on the 8th of July.

Again: we are reminded of the apostle's salutatio to Nymphas, and the "church in his house." Now though very little is said of this saint in holy scripture yet it is fairly to be inferred from what is said that h was a person of distinction, and a helper in the Lord The Greeks give him the name of an apostle, an observe his festival on the 8th of February.

And, as to the good Philemon and "the church i his house," this is still more against the objector Does not the apostle expressly call Philemon "brother and fellow-labourer"? and does not church history declare that he was made bishop by the apostle and that he suffered martyrdom at Rome, with Appi his wife, in the time of Nero?

One more passage is adduced against the view have taken above; it is this: "Unto him that love us, and washed us from our sins in his own blood, an hath made us kings and priests unto God and hi Father, to him be glory and dominion for ever an ever. Amen." Now, to these words, in the sense i which the beloved apostle penned them, I most cor dially and gratefully say, amen; but to apply them i the sense understood by the objector is manifestly absurd. For, if every believer is a priest, he is also king, according to the objector's view of the subject; and, if such were the case, endless confusion would o course ensue. As, however, "God is not the Author of confusion, but of peace," such an interpretation cannot be the true one, or the one intended by the Spirit of unity, of order, and of love.

In conclusion, I would say that in the earliest, and, I may add, the purest ages of the church, the articles of faith were few and simple. In substance they were St. Peter's confession, and communion or fellowship with the church. These articles, even in the apostles' days, appear to have been collected and arranged into a form; for the apostle writes: "Hold fast the form of sound words in faith and love, which is in Christ Jesus." "From the beginning of Christianity," says archbishop Secker, "the more necessary articles of

* That the sacrament of the Lord's supper was administered in both kinds to the laity as well as the clergy, according to Christ's ordinance, until the twelfth century, is acknowledged by the Roman-catholic Dr. Delahogue in his "Theology," which is one of the class-books at Maynooth at this day.

our faith have been collected into one body, called in scripture 'the form of sound words,' the 'words of faith,' 'the principles of the doctrine of Christ,' or, in our common way of speaking, 'the creed' (from *credo*, 'I believe"). And, if what is commonly called the 'apostles' creed' be not the very form, it is, no doubt, in sense and substance the same." As necessity arose, from the spread of false doctrine, this creed was enlarged first into the Nicene, and afterwards into the Athanasian. These three creeds are required to be believed by all the members of our church, "for they may be proved by most certain warrants of holy scripture" (art. 8); but more is not required of the laity, as of necessity to salvation. It would perhaps have been for the peace and welfare of the church had this been attended to; and, so fully convinced of this were the fathers of the church at the council of Ephesus, held A.D. 431, that even as respects the Nicene creed, they ordered "that it should not be lawful to utter, write, or compose any other faith than that which had been defined by the Nicene fathers; and that, if any dared to offer any other creed, if ecclesiastics, they should be removed from their office; if laics, they should be anathematized." And yet the council of Trent added twelve articles, which are neither found in scripture, nor can be proved thereby, and pronounces a curse on all who do not believe them *ex animo*. Surely this is "development" with a vengeance.

But "though they curse, yet let us bless," and thus "show them the more excellent way."

THE TRULY GOOD MOTHER*.

.... "She was, indeed, a model;
Emblem and pattern of every thing that's good,
And kind and holy. When she slept the sleep,
The final sleep of death, I could scarcely
Weep at all. Thoughts were too deep for tears.
A sumless treasure passed away."

STRAY LEAVES.

MANY years have elapsed, and borne their millions of immortal beings to eternity, sealing their final destiny, since we first became acquainted with the excellent and sainted woman whose character we now pourtray, and on whose lovely image we now dwell, not only with so much interest and pleasure, but with emotions of the most revered and hallowed kind. Her spirit we love to contemplate. It always does us good. Her quiet, unpretending, and benevolent habits and manners we ever recur to with the liveliest and most sacred feelings; and her exemplary Christian behaviour we continually think of with unmingled enjoyment, and we hope with a growing desire to imitate it and unfold something akin to it from day to day.

As a mother, a Christian mother especially, she was not merely an ornament, but a pattern to all around.

Mrs. Vere, at the period when we first became acquainted with her, resided in a retired and beauteous village in the west of England, not far distant from two of our most populous and important cities. She occupied a neat and elegant cottage near the main road between the two cities referred to; and in it she discharged her daily duties under the influence of Christian meekness, simplicity, and love. The scenery around her dwelling was soft and pastoral in its character, extended in its range, and, during the spring and summer especially, was exquisitely beautiful. It was not bold, but lovely. The village is ornamented with one of the most elegant churches in the west of England; and a fine view of it and of its unique and beautifully-arranged burial-ground, was commanded from the front windows of the cottage, while the eye lingered on the richest pastoral landscape, extending for miles around. An extensive garden, nicely laid out, was situated at the back of the residence; and, to the lover of retirement, the beauties of creation, the habitation, and all its concomitants, afforded every thing which could be desired. It was a neat, a rural, a quiet, a happy English home.

Mrs. Vere, at the period when we first knew her, was about fifty years of age, marked by her activity, by her energy, and by her desire to make all around her happy.

She had a tender, fragile frame, though she *had* possessed a strong constitution, and was subject to frequent illnesses; but her countenance was mildness and benignity itself, and was an index to her very soul.

She had been bereaved of an excellent and much-loved husband more than twelve years prior to our acquaintance with her, and his loss was felt to be not only great and agonizing, but almost irreparable. His body was deposited in the churchyard of one of the loveliest and most sequestered villages in the west of England.

After her husband's decease, she had many vicissitudes and trials to experience; but she bore them all with exemplary submission, patience, and unlimited confidence in God. She had four daughters, all grown up, and all devoted in their attachment to their mother, studious and unceasing in their endeavours to make her happy, and to increase her happiness; and she was as anxious to minister to their comfort, and to advance their best interests.

Mrs. Vere was an early riser, especially during spring and summer; and, at "the golden hour of morning prime," she would be up attending to her plants and flowers, and superintending her domestic engagements. "I like the morning," she would often remark to the writer, "early morning, in the country, exceedingly: what can be more refreshing, more tranquillizing, more truly beautiful! It animates me more than any other period."

Mrs. Vere was a woman of extreme regularity. She moved forward with the utmost precision. Every thing was done by her with unvarying punctuality. She could not endure any irregularity or confusion. She had a time for every thing, and a place for every thing; and she did not allow herself to deviate from that admirable arrangement.

Mrs. Vere was a woman of deep sensibility. She had very delicate feelings. A little circumstance affected her even to tears, especially any development of real goodness, any demonstration of filial love, any case of peculiar poverty and distress. Often and often have we seen her turn her head away, when any expression of genuine sympathy and kindness was furnished. She could not bear it without weeping.

Mrs. Vere was a woman of a meek and quiet

* From "Portraits of Mothers." London: Ramsay. 1850. A volume in which are contained some valuable hints.—ED.

spirit. Her meekness was her prominent characteristic, and her most beautiful feature. It was always displayed in the most unpretending yet engaging manner. She was never angry; scarcely ever ruffled. During all the years the writer knew her, he never observed her materially disconcerted. Whatever coldness she might occasionally perceive on the part of others, whatever unkindness she might now and then experience, whatever ingratitude she might meet with, whatever insults she might at intervals have to endure, there was nothing but meekness in return. She did not appear to notice any thing that was unpleasant. Like her Saviour, she had a most forgiving spirit. She returned good for evil. If reviled, she never reviled again. She bore all with unperturbed meekness and quietness of spirit. Her sentiment uniformly was, "If you have any rudeness, unkindness, or ungrateful behaviour from any persons or parties, do not retaliate, do not be ruffled, do not get into a passion, but bear it meekly, quietly, and do not seem to notice it. That is the manner in which I act, and it is soon forgotten. Were I to act differently, how often should I be embroiled; indeed I should be miserable." When conversing with this excellent and noble-minded woman, and observing her quiet, placable, and forgiving spirit, how frequently have we exclaimed involuntarily, "Blessed are the meek; for they shall inherit the earth": "Blessed are the peace-makers; for they shall be called the children of God"!

Mrs. Vere was a woman who kept at home. She hated gossip. She did not like frequent visiting. Her maxim was, "I have a home to attend to. I have daily home duties to perform, daily home comforts to enjoy, and daily home trials to meet with and overcome; and I do not want to be much abroad. Indeed, I have no time, nor have I any disposition. I invariably observe that those mothers, who are not fond of home, are not worth much."

Mrs. Vere was exceedingly attached to her children. She loved them most tenderly; and the pure and ardent affection cherished was mutual. Two of her daughters were away from her some years, very distantly located from her maternal dwelling; but nothing gladdened her heart so much as to speak of them; and, when a letter came from either of them, how did her countenance beam with joy, and her eyes sparkle with animation!

Mrs. Vere was a woman of economy. She was not mean, parsimonious, niggardly, quite the reverse; but always attentive to economy. "Frugality," she would say, "I love. It was a lesson I early acquired—

'BE FRUGAL IN ALL THINGS:'

and throughout life I have endeavoured to regulate my plans and expenses according to it. A wise economy has kept my mind peaceful, especially amidst my changes and trials after the decease of my ever-to-be-lamented husband."

Mrs. Vere was a woman of prayer. Her devotional feelings were pure, exalted, and uniformly cherished. She breathed much of the true spirit of prayer. She would retire two or three times daily to commune with her God and Saviour, and to pour forth her heart before him. She often observed, "There is nothing so elevating as prayer. There is no relief to be compared with that which it imparts. It is my great and unfailing resource, especially in the time of trouble."

Mrs. Vere was a woman who loved the sanctuary. Her attachment to the house of God was most enlightened, devoted, and exemplary. When in health she was always present at "the time of the morning or the evening sacrifice;" whoever might be absent, she was not. She valued her minister. She appreciated her religious privileges. She loved her bible, and delighted in the celebration of the public worship of God.

Mrs. Vere, as we have already remarked, was a frequent and painful sufferer, especially as years advanced with her. She was often laid aside by illness, and brought very near to "the gates of the grave;" still her resignation to the will of God was very beautiful and unmurmuring.

She had laboured for some years under an affection of the heart, which occasioned her intense anxiety, and very often poignant suffering. She had the best medical advice, but all attention and skill directed to her case were only of temporary benefit. She knew that vain was the help of man. Still she never repined. She never uttered a complaining word. Her continued maxim for many years was, "My children, God is very good to me. I have nothing but goodness. I only want strength to suffer his righteous will, and grace to improve all my afflictions."

As years advanced with Mrs. Vere, her sufferings increased. The spasms of the heart were more frequent and agonizing, so that, for weeks, she was unable to gain any tranquil and refreshing repose. She would exclaim during "the night watches," "What would I not give for one hour's unbroken sleep!"

Her restlessness frequently was most painful to witness. She would start up in her bed, and cry, "Open the window, that I may be able to breathe: if you do not, I shall be suffocated." Then, when relief was granted, she would exclaim, "O Lord, thou art very good! O my Saviour, what didst thou not suffer for me!"

Her last illness came at length. The writer had been on a visit to her, and he thought he had never seen her more animated and happy. She would come in and sit with him, and enter into pleasing and Christian conversation.

The day before her final seizure, she spent some time with her family, and seemed to have all the feelings of former years awakened. Every attention was paid to her comfort by her grateful and affectionate children, and she appeared to be peculiarly affected by their filial goodness and piety.

Her last attack was sudden and awful, and the spasmodic affections of the heart were, at times, dreadful. Her sufferings were, at some periods, most agonizing. Still, as her daughters were ministering to her, and wiping the sweat from her brow, she would whisper, "Thank you, my dears! May God reward you! May the Saviour be kind to you! May he not forget you when I am gone!" They would respond, "O dear mother, you have been very good to us; we cannot do too much for you." Then she would whisper again, "I loved you all, my dear children, and endeavoured to discharge my duty towards you." "O yes! O yes!" was the answer of her afflicted daughters, "you have in-

deed, dear mother." But they were obliged to cease; for the spasms returned, and became increasingly violent; until, after an attack of great severity, she was quietly and easily liberated from the body, and all its agonies and throes; her countenance, in her dying moments, beaming with celestial radiance on her sorrowing and inconsolable children.

When the question was asked, "All is right, dear mother, we trust, with regard to eternity, is it not?" She contrived to whisper, "O, I hope, that has been all settled for many years. I am on the Rock Christ, my children; and I have no fear but that my Saviour will receive me to himself. I rely only on his mercy."

Seven days after her decease, her precious remains were committed to the last resting-place. It was a deep and neatly bricked grave, according to the request of her afflicted children; and in it her body was deposited, amidst the tears of her daughters and sons-in-law, and the regret of the whole neighbourhood. All around observed "that they had lost a Christian and one of the best women, by losing Mrs. Vere."

Her children had the grave of their mother twelve feet deep, hoping that when the time of their departure should arrive, they might rest with her in the same quiet sepulchre until the resurrection morning shall arrive, and call them all forth, through the power and grace of the same omnipotent Redeemer, to glory and immortality.

"My mother! soul-arousing sound,
Surpassing every other,
But, ah! thou art no longer found
To cheer my heart, my mother!
Nature instinctive clings to thee,
Nor time itself can smother,
Nor all I hear, nor all I see,
My love to thee, my mother!

"Thine eye spoke deep intelligence,
With softest pity blended;
Thy voice was music sounds, and thence
Praises and pray'r ascended.
But ah! that voice I hear no more,
Which taught my soul to love her;
That eye of fire, which blaz'd before,
Is closed for aye, my mother!

"Our union is not sever'd quite,
By dissolution riven;
Although thy sainted spirit's flight
Has winged its way to heaven.
Unfelt by sense, by light unseen,
Nor reason can discover
Thy airy form; and yet, I ween,
Thou hoverest near, my mother!

"And art thou gone? for ever gone?
Torn from thy child for ever?
O no! that breast I hung upon
From me not death can sever.
Death cannnot pierce affection through,
Though clods thy lov'd form cover:
The path thou trod'st I will pursue,
And meet again, my mother!"

THE ATHANASIAN CREED:

A Sermon

(For Trinity Sunday),

By the Rev. Beaver H. Blacker, M.A.,
Curate of St. Mary's, Donnybrook, Dublin.

Mark xvi. 16.

"But he that believeth not shall be damned."

This, my brethren, is most undoubtedly an alarming declaration; and yet it is as true and as certain in its issue as it is fearful and unwelcome to every hearer who is not sound in his belief; for, remember, the words which I have just now quoted are to be found among the latest communications of our blessed Saviour, made immediately before his resumption of that heavenly glory which he, as one of the three Persons of the Godhead had, previously to his human sufferings, enjoyed from all eternity. Frequently had he declared, that whosoever believed in him—*i. e.*, whosoever acknowledged implicitly his twofold nature, his offices, and his deeds—should have everlasting life, obtaining peace and pardon through him as man's Redeemer. But, knowing at the same time our corrupted nature, perceiving too that mere promises of good would not suffice to gain sinners to his service, and that the fear of evil consequences always acts as a powerful stimulant on hard and impenitent hearts, which love and kindness cannot affect, he added this terrific denunciation: "He that believeth not shall be damned."

Our church, with that piety, wisdom, and fidelity which distinguish all her offices and ordinances, has tenderly introduced not only the cheering promises of the gospel, but even its firm and angry threatenings: tenderly, I say; for would it not be as foolish, as cruel, as dangerous, and as false, to conceal from you, her members, the imminent peril of unbelief, and the inevitable consequences of sin, as it would be mistaken kindness in anxious relatives or physicians to flatter a dying patient with hopes of returning health?

Now, when I stated that our liturgy (so happily and impartially described by a well known writer* as "only not inspired") faithfully and affectionately brings forward the promises of the gospel, it surely was unnecessary to point to any particular portion or service, since, in fact, all her offices begin, continue, and end with sweet and encouraging exhortations to every offender. And, when I added that the threats, the unpalatable denunciations contained in the bible are not withheld or kept out of hearing, but are honestly and humanely set forth, you proba-

* Robert Hall.

bly perceived that I alluded especially to that valuable portion of our liturgy, the Athanasian creed, which is directed to be used upon stated days in public worship. However, brethren, I cannot suppose that all who hear me are either so well instructed in the nature and uses of this ancient form of Christian faith, or so correctly acquainted with the nature of real Christian charity, as to hear without some degree of dissatisfaction the harsh assertions which have there been made. I can therefore fancy some persons regretting its introduction and use: I can fancy others even objecting altogether to its sentiments, imagining that by repeating it we express that odious and unholy tenet of the church of Rome, which declares all, who do not belong to the one particular system of religion, to be excluded from the pale of salvation. Thus, when the "damnatory" clauses are recited, some amongst you are perhaps inclined to say: "These opinions are so severe, so uncharitable, so unchristian, and therefore so displeasing to my feelings, that I would wish the creed to be laid aside for ever." Have I expressed in these words the feelings of any of my friends and hearers? If so, I hope, before I conclude, to remove all such ill-grounded objections; heartily agreeing with the great Martin Luther*, that this form of belief is the bulwark or defence of that which we all acknowledge, and which, though not written by any one of them, nor by all of them together, has been invariably termed the "apostles' creed."

With this object in view, I shall first briefly set before you the history, and shall then explain the general purpose and meaning of "this confession of our Christian faith, commonly called the creed of St. Athanasius." This will of course present opportunities of explaining the meaning of words and expressions which have given offence to those who do not rightly understand them. And, in conclusion, it will not be a work of much difficulty to prove that they are accurately scriptural, inasmuch as "they may be proved by most certain warrants of holy scripture;" and that we, therefore, far from wishing this ancient "form of sound words" to be laid aside, as too harsh for charitable hearts to adopt, or for Christian lips to utter, should reverence the pious wisdom of those who preserved it for our use. Gladly and devoutly ought we in public worship to repeat it, whenever the opportunity occurs, being thoroughly convinced of both its necessity and truth.

It is generally supposed that this creed was written so long ago as the middle of the fifth century; and various have been the opinions respecting its author; most commentators, however, agreeing that it was not the work of Athanasius, but that it contains the doctrines which that celebrated Christian father held in opposition to the founder of the sect of heretics who denied the divinity of the Son of God*. And you may observe that the rubric in our book of common prayer does not attempt to decide a point which is involved in so much obscurity.

But it is easy to perceive, from both its history and contents, why this form of belief was originally composed. We have, as you must be aware, three creeds in our liturgy, the apostles', the Nicene, and the Athanasian; which, however, have differed from each other in the circumstances of their origin. The first is the most ancient form, comprising the leading doctrines which the apostles taught, and which were called in question†; and well does it deserve the name, since all its tenets may find scriptural authority in the first five chapters of the Acts of the apostles. The second was framed by the first general council of the church (held at Nice, A.D. 325), when erroneous opinions rendered it necessary to make fuller statements concerning God the Son. And the third, commonly called the Athanasian, was subsequently prepared by some person or persons, who were careful to maintain that "faith which was once delivered to the saints," and who perceived the necessity of boldly asserting truth, and sternly condemning wrong belief. Its orthodoxy soon recommended its general adoption, and it became the standard of faith to the church at large. And this same feeling induced our reformers, when protesting against the numerous errors of the church of Rome, to be so careful to retain it, because of its great and acknowledged excellence.

What, now, were the heretical opinions which it was designed to counteract, and what the truths which it was intended to uphold? Ecclesiastical history informs us that a well-known teacher, named Sabellius, confounded the three Persons of the Godhead; while another, named Arius, divided their substance; the former contending that in the divine nature there was no distinction whatever, but merely different operations; the

* Luther de Trib. Symbolis, oper. tom. vii. p. 138.

* See the late Dr. Miller's "Observations on the Doctrines of Christianity, in reference to Arianism, and on the Athanasian Creed, purporting to prove that it is not damnatory, nor metaphysical, nor contradictory," p. 149. "Dr. Miller," as a late reviewer has remarked, "has subjoined to his 'Observations on the Doctrines of Christianity,' a very masterly vindication of the Athanasian creed."

† Eden's "Churchman's Theological Dictionary," p. 115.

latter maintaining that the second Person was distinct and inferior; and both being unmindful of many passages in the word of God which were directly opposed to their erroneous opinions. On the other hand, the truths or important doctrines which the creed upholds in opposition to these heresies are, first, the Trinity, or threefold and equal nature of the one God; and, secondly, the incarnation or human nature of Jesus Christ. It would be easy indeed to allege proofs from scripture in favour of these tenets; but this is not the work in which I am engaged: I would rather assume that you fully admit these doctrines, and desire heartily to be kept "stedfast in the faith," but that, at the same time, you do not understand the manner in which the creed maintains it. This, so far as I can judge, is done with that distinctness and solemnity which so important a subject unquestionably demands.

Thus, perceiving in the words of my text, and implicitly admitting the certainty of all that has been written (whether it be a promise or a threat), that "he that believeth not shall be damned," our church faithfully delivers to you the same awful message from God, commencing this confession of faith with these words, "Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." Here, indeed, is a solemn and fearful declaration, startling sinners, and giving offence to many a believer. But yet, though it startles and gives offence, what must be done? Are we to suppress the truth? No: God forbid! Whether we speak, or whether we forbear, the record still remains and the consequence shall be, that "he that believeth not shall be damned." Christ himself hath said it, and shall he not do it? And therefore may his church never, through mistaken tenderness or miscalled liberality, keep back from any this wholesome but bitter truth, that, "whosoever will be saved, before all things it is necessary that he hold the catholic faith." For, in thus declaring our sentiments, we merely re-echo, as it seems, the very awakening and sure denunciation of our blessed Lord himself.

But here it may be urged that, so far as the opening declaration of the creed (which thus strongly maintains the necessity of a right belief, be that what it may), all is correct and intelligible, and such as no reasonable man can refuse; but that still there are two other severe and damnatory clauses, which seem to restrict salvation to the belief here set forth, and which, being only the work of man, cannot without presumption be pronounced infallible.

The first of these so-called damnatory clauses (which is the twenty-eighth verse of the creed) is considered harsh, as evidently relating to the particular exposition of doctrine which is brought forward; for it is stated, "He therefore that will be saved must thus think of the Trinity;" which plainly refers to the particular explanation of the mystery here given in the Athanasian creed. Now, it certainly would appear exclusive and presumptuous to limit salvation to this view and description of a subject which is so far above our comprehension; and, therefore, we cannot wonder if at first sight it should be deemed offensive. A little candid attention, however, will clear away the difficulty, which arises chiefly from a slight inaccuracy in the English version of the creed. Thus, instead of saying "must thus think of the Trinity," it ought to be, "let him thus think;" which, being only an earnest exhortation, and such as is well suited to the importance of the subject, removes at once the apparent severity of the sentence. Moreover, you should remark that no denunciation or threat is here introduced; because everlasting misery is not pronounced against those who reject this interpretation, which refers not to the general doctrine of the catholic faith (which is essential to salvation), but to the particulars of this creed relating to it. This sentence, therefore, contains only a solemn admonition, without presuming to attach peremptorily the woe of perdition to the rejection of a mere human exposition of the Christian faith. To say less, or to recommend it more timidly, would seem to denote either an indifference to the spiritual welfare of others, or an uncertainty in the soundness of the faith we hold; motives which I trust do not, and never shall affect our hearts, who have supplicated to be kept stedfast in the faith, and have frequently prayed God in extended compassion to make known his saving health to all the nations of the world.

The latter of these alarming assertions appears towards the conclusion of the creed: "this is the catholic faith, which except a man believe faithfully, he cannot be saved." After stating and explaining, as far as practicable, the essential articles of the catholic faith—*i. e.*, of the Christian verity—namely, the Trinity, and the incarnation of our Lord: after recommending the implicit adoption of them by a solemn admonition (but observe, with no woe annexed to the particular explanation here offered), the creed concludes with a peremptory declaration, similar to that with which it opens, and which I have already

shown to be fully justified and supported by the words of Christ. Thus the expression "this is the catholic faith" is a simple recommendation of the statement which has been made of these two doctrines, and which, if weighed in the balance of the sanctuary, if tried by the unerring test of scripture, I am thoroughly convinced will not be found wanting. It is then added, "which except a man believe faithfully"—which catholic or general faith, as before alleged, unless a sinner adopts —"he cannot be saved." You perceive therefore that here again, as at the beginning, and as our Saviour authorized, damnation is threatened only against those who reject the general faith, be that what it may, as it is revealed to mankind in the word of God. In no case is it asserted that salvation depends upon the acceptance of the wording of all the particulars here set forth. To aid the understanding, and to expose heresy, they are indeed detailed for the conscientious consideration of every individual; and all who, after devout examination of the scriptures, believe that they truly state the Christian verity, must of course connect them with the denunciation uttered by our Lord. Our church, when asserting, upon Christ's authority, the necessity of a right faith, at the peril of losing salvation, in her wisdom proposes, as an addition, for your acceptance this explanation of truth and exposure of prevailing errors. Believing her statements to be scriptural, she suggests that their rejection will cause your ruin. But surely an anxious and earnest suggestion of the danger of denial is very different from a peremptory declaration (such as the church of Rome avows) that to differ and dissent from her teaching is to perish everlastingly. This, brethren, would exclude the possibility of error, and would be an unwarrantable assumption of human infallibility.

If I have expressed myself so as to be understood, I have shown you that there can be no reason whatever for disliking this ancient and established creed, except a disbelief of the doctrines it maintains, namely, the doctrines of the Trinity and the incarnation of Christ Jesus, which, together, are the foundation of all Christianity, and "without which whosoever liveth is counted dead before God." You can plainly see that it contains the very same grand and essential articles of faith, which the apostles' creed upholds; the circumstances under which it was composed having rendered it necessary to specify several particulars with considerable minuteness. You can also perceive how completely it may be vindicated from the charge of uncharitable condemnation; for in truth it is harsh only where tenderness would be falsehood, and when to speak mildly, or to keep back censure, would be to prophesy deceit. In short, the just and true opinion concerning this ancient form of sound words is this: that it is not damnatory, but declaratory; and that, though it certainly contains condemning clauses or assertions, these relate not to the human exposition of faith which is proposed, but are simply and strongly expressive of that awful denunciation which Jesus had so distinctly pronounced, in the language of my text, against infidelity. And if you inquire why these severe denunciations have been made, I would answer, To do now what was requisite when the creed was framed, namely, to impress upon ignorant and careless and hostile hearts the indispensable necessity of attaining a right knowledge of the catholic faith, "which except a man believe faithfully, he cannot be saved."

Having thus disposed of the creed, by stating its history, design, and meaning, I must add a few words respecting you, who are so frequently called upon to acknowledge and repeat it.

If, after candid investigation of any important matter, a man's mind becomes impressed with its certainty and truth, this ought to produce an unflinching adherence to it, and an unceasing desire that others should adopt the same true opinions; while if, after full and patient consideration, the mind continues unconvinced by reasonable arguments and undeniable statements, it may fairly be inferred that the understanding is influenced by some unperceived or improper bias. Accordingly, concerning the subject, the vastly-important subject with which we have been engaged, if any of you feel reluctant to declare with decisive solemnity (for example, in the language of the Athanasian creed) not only your own firm admission of the truths which it so boldly avows, but also your sorrowful conviction that those who deny them are in imminent spiritual peril, I must plainly tell you the cause of your reluctance. You are conscious of not having given such deep and diligent attention to the subject as to authorize you to speak with boldness about yourself or others; and consequently you have not as yet "so learned Christ;" you have not as yet become so deeply impressed with the greatness and excellence of the Christian verity, as to find its essential doctrines most precious to your souls. Depend upon it that, if you are timid in declaring your own faith, and unwilling to warn others of the danger of error in a matter in which mistake must be eternal ruin, it is because "Christ is

not in you the hope of glory," and because, notwithstanding your seeming tenderness, you are indifferent to their salvation, for whom he endured the bitter sufferings of the cross. It is ignorance of what has been written, that makes us reluctant to acknowledge all that has been done in our behalf; and if we are coldly indifferent to the religious sentiments of others, it is really because we do not ourselves esteem the wonders and the beauty of the faith, which we profess to hold. O, cease not, then, in your endeavours to obtain that precious faith, which if a man has, he need fear no evil; and when, by the enlightening influences of the Holy Spirit opening to your hearts the word of God, you have attained to a right understanding of what shall bring you peace at the last, let me exhort you, in the words of the apostle, to "contend earnestly for the faith which was once delivered to the saints." Tell it out among the heathen, and especially among all around you, who appear not to know the living God, that, "except a man believes faithfully, he cannot be saved;" and then, with an humble confidence in your well-examined and dearly-cherished faith, offer to them the views of that belief, which you consider to be essential to man's salvation. To suffer a fellow-sinner to perish for want of warning is no little guilt: to turn a wanderer into the paths of righteousness is in truth a glorious deed. O, then, do not allow a morbid feeling of temporary kindness to keep you from affirming truth, and refuting heresy; for, in proportion as you prize the saving knowledge of truth, with which you have been so highly blessed, you will be anxious to communicate it effectually unto others.

But I should be wanting in my duty, were I to suffer any of you to think that it is merely by reciting sound forms of faith that your Christian duty is discharged. No! remember that St. Paul has written, "This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God might be careful to maintain good works" (Titus iii. 8). Nothing less than an adherence, in both heart and practice, to the creed which we confess can render the tenets we avow beneficial, or save us hereafter from the condemnation of those who judged others harshly, without discovering their own defects. It is in vain to cry, "Lord, Lord!" it is fruitless to say, "Lord, we believe!" unless we be careful also to do the will of our heavenly Father. To hold the faith in unrighteousness is, in truth, not to believe; and remember, with respect to yourselves and other sinners, that "he that believeth not shall be damned."

Finally, my brethren, consider attentively, I beseech you, what I have said; and may we, who acknowledge the glory of the eternal Trinity, and worship the Unity in the power of the divine Majesty, ever be kept stedfast in this catholic faith! O, may those, whose understandings are still untaught, and are still involved in spiritual darkness, speedily learn this unfailing truth, that whosoever will be saved, before all things he must hold, must keep whole and undefiled, that true and precious faith, of which Christ crucified is the Author and the Finisher!

Juvenile Reading.

OF KNEELING WHEN AT PRAYER*.

"And he went forward a little, and fell on the ground, and prayed."—MARK xiv. 35.

THE body "prays" when it kneels down before God. Except in the case of sickness, there can be no excuse for neglecting this. The body is as much made by God as the soul: the body is as much the servant of God as the soul. Sometimes we speak of the soul, and the value of the soul; the duty of serving God with the soul; till we quite forget the body must serve God as well. All is true concerning the soul; but the same things are just as true of the body. To serve God with either part (were it possible so to do), and to neglect him with the other, would be unaccepted by him. God makes no difference between them. If he speaks of the punishment of the wicked, the Holy Ghost writes: "Fear him, who can cast both body and soul into hell." If told to acknowledge Jesus in the world, we are bid to believe with the heart, and to confess with the mouth. If scripture speaks of serving God, it says: "Glorify God in the body and in the spirit, which are his." If we pray, we must therefore pray with the body. Abraham prayed with his body, when he bowed his head in the dust before the Lord. Daniel prayed with his body, when he kneeled three times a-day at his open window, with his face towards Jerusalem. Solomon prayed bodily, when, standing in the midst of so large a multitude, he stretched forth his hands towards heaven. Jesus prayed with his body, when in the desert he kneeled; when, kneeling in the garden, he lifted up his eyes to heaven. All the pious of every age follow so good an example: though some kneel and some stand, yet no one who loves God ever thinks of indulging a lazy, idle body, when engaged in prayer. .... A careless heart makes a careless body. When the heart is humble, the body is humble. Only proud, self-righteous persons are lazy in prayers. When I see a person in church, sitting lazily on his seat during the prayers, I instantly know that that person is either sick or proud—either ill in body or ill in heart; for I am quite certain that, were it otherwise, he would kneel down. So, if I hear of a boy, "He never kneels down to

* From the Church of England Sunday-school Quarterly Magazine, No. VIII.

pray;" poor boy! think I, he is not yet a lamb brought home to Christ: poor fellow, say I, he does not yet know the things that belong to his peace.

VARIETY OF NATURE*.

An enlightened and comprehensive survey of the universe presents to us a view of the vast multiplicity of conceptions and the infinitely-diversified ideas which have been formed in the divine mind.

As the conceptions existing in the mind of an artificer are known by the instruments he constructs, or the operations he performs, so the ideas which have existed from eternity in the mind of the Creator are ascertained from the objects he has created, the events he has produced, and the operations he is incessantly conducting. The formation of a single object is an exhibition of the idea existing in the creating mind, of which it is a copy. The formation of a second or a third object exactly resembling the first would barely exhibit the same ideas a second or a third time, without disclosing any thing new concerning the Creator; and, consequently, our conceptions of his intelligence would not be enlarged, even although thousands and millions of such objects were presented to our view, just as a hundred clocks and watches, exactly of the same kind, constructed by the same artist, give us no higher idea of his skill and ingenuity than the construction of one. But every variety in objects and arrangements exhibits a new discovery of the plans, contrivances, and intelligence of the Creator.

Now, in the universe we find all things constructed and arranged on the plan of boundless and universal variety. In the animal kingdom there have been actually ascertained about sixty thousand different species of living creatures. There are about six hundred species of mammalia, or animals that suckle their young, most of which are quadrupeds; four thousand species of birds; three thousand species of fishes; seven hundred species of reptiles; and forty-four thousand species of insects†. Besides these, there are about three thousand species of shell-fish, and perhaps not less than eighty or a hundred thousand species of animalcules invisible to the naked eye; and new species are daily discovering, in consequence of the zeal and industry of the lovers of natural history. As the system of animated nature has never yet been thoroughly explored, we might safely reckon the number of species of animals of all kinds as amounting to at least three hundred thousand. We are next to consider that the organical structure of each species consists of an immense multitude of parts, and that all the species are infinitely diversified, differing from each other in their forms, organs, members, faculties, and motions. They are of all shapes and sizes, from the microscopic animalculum, ten thousand times less than a mite, to the elephant and the whale. They are different in respect of the construction of their sensitive organs. In regard to the eye, some have this organ placed in the front, so as to look directly forward, as in man: others have it so placed, as to take in nearly a whole hemisphere, as in birds, hares, and conies; some have it fixed, and others moveable; some have two globes, or balls, as quadrupeds; some have four, as snails, which are fixed in their horns; some have eight, set like a locket of diamonds, as spiders; some have several hundreds, as flies and beetles; and others above twenty thousand, as the dragon-fly and several species of butterflies. In regard to the ear, some have it large, erect, and open, as in the hare, to hear the least approach of danger; in some it is covered, to keep out noxious bodies; and in others, as in the mole, it is lodged deep and backward in the head, and fenced and guarded from external injuries. With regard to their clothing, some have their bodies covered with hair, as quadrupeds; some with feathers, as birds; some with scales, as fishes; some with shells, as the tortoise; some only with skin; some with stout and firm armour, as the rhinoceros; and others with prickles, as the hedgehog and porcupine; all nicely accommodated to the nature of the animal and the element in which it lives. These coverings, too, are adorned with diversified beauties, as appears in the plumage of birds, the feathers of the peacock, the scales of the finny tribes, the hair of quadrupeds, and the variegated polish and colouring of the tropical shell-fish—beauties which, in point of symmetry, polish, texture, variety, and exquisite colouring, mock every attempt of human art to copy or to imitate.

In regard to respiration, some breathe through the mouth, by means of lungs, as men and quadrupeds; some by means of gills, as fishes; and some by organs placed in other parts of their bodies, as insects. In regard to the circulation of the blood, some have but one ventricle in the heart, some two, and others three. In some animals the heart throws its blood to the remotest parts of the system; in some it throws it only into the respiratory organs; in others the blood from the respiratory organs is carried by the veins to another heart, and this second heart distributes the blood, by the channel of its arteries, to the several parts. In many insects, a number of hearts are placed at intervals on the circulating course, and each renews the impulse of the former, where the momentum of the blood fails. In regard to the movements of their bodies, some are endowed with swift motions, and others with slow; some walk on two legs, as fowls; some on four, as dogs; some on eight, as caterpillars; some on a hundred, as scolopendræ or millipedes; some on fifteen hundred and twenty feet, as one species of sea-star; and some on two thousand feet, as a certain species of echinus*. Some glide along with a sinuous motion on scales, as snakes and serpents; some skim through the air, one species on two wings, another on four; and some convey themselves with speed and safety by the help of their webs, as spiders; while others glide with agility through the waters, by means of their tails and fins. But it would require volumes to enumerate and explain all the known varieties

* From "The Improvement of Society by the Diffusion of Knowledge." By Thomas Dick, LL.D. Glasgow: Collins.

† Specimens of all these species are to be seen in the magnificent collections in the museum of natural history at Paris.

* See Lyonet's notes to Lesser's "Insecto-Theology," who also mentions that these echini have thirteen hundred horns, similar to those of snails, which they can put out and draw in at pleasure.

hich distinguish the different species of animated eings. Besides the varieties of the species, there re not, perhaps, of all the hundreds of millions hich compose any one species, two individuals recisely alike in every point of view in which hey may be contemplated.

As an example of the numerous parts and functions which enter into the construction of an animal frame, it may be stated that in the human ody there are two hundred and forty-six bones, ach of them having forty distinct scopes or intenions; and four hundred and forty-five muscles, ach having ten several intentions; so that the ystem of bones and muscles alone includes fourteen housand two hundred varieties, or different inentions and adaptations. But, besides the bones nd muscles, there are hundreds of tendons and ligaents for the purpose of connecting them together; undreds of nerves ramified over the whole body convey sensation to all its parts, thousands of rteries to convey the blood to the remotest exremities, and thousands of veins to bring it back the heart; thousands of lacteal and lymphatic essels to absorb nutriment from the food; thouands of glands to secrete humours from the lood, and of emunctories to throw them off from he system; and, besides many other parts of this ariegated system, and functions with which we re unacquainted, there are more than sixteen undred millions of membranous cells or vesicles onnected with the lungs; more than two hundred housand millions of pores in the skin, through hich the perspiration is incessantly flowing; and bove a thousand millions of scales, which, acording to Leeuwenhoek, Baker, and others, ompose the cuticle or outward covering of the ody. We have also to take into the account the ompound organs of life, the numerous parts of hich they consist, and the diversified functions ey perform; such as the brain, with its infinite umber of fibres and numerous functions; the heart, ith its auricles and ventricles; the stomach, ith its juices and muscular coats; the liver, with s lobes and glands; the spleen, with its infinity f cells and membranes; the pancreas, with its uice and numerous glands; the kidneys, with eir fine capillary tubes; the intestines, with all eir turnings and convolutions; the organs of ense, with their multifarious connections; the esentery, the gall-bladder, the ureters, the ylorus, the duodenum, the blood, the bile, the ymph, the saliva, the chyle, the hairs, the nails, nd numerous other parts and substances, every ne of which has diversified functions to perform. Ve have also to take into consideration the numer of ideas included in the arrangement and conection of all these parts, and in the manner in hich they are compacted into one system of mall dimensions, so as to afford free scope for all ie intended functions. If, then, for the sake of rude calculation, we were to suppose, in addion to the fourteen thousand two hundred adaptations stated above, that there are ten thouand veins, great and small, ten thousand arteries, en thousand nerves*, one thousand ligaments, four thousand lacteals and lymphatics, one hundred thousand glands, one thousand six hundred million vesicles in the lungs, one thousand million scales, and two hundred thousand millions of pores, the amount would be 202,600,149,200 different parts and adaptations in the human body; and if all the other species were supposed to be differently organized, and to consist of a similar number of parts, this number, multiplied by three hundred thousand, the supposed number of species, the product would amount to 60,780,044,760,000,000, or above sixty thousand billions, the number of distinct ideas, conceptions, or contrivances, in relation to the animal world—a number of which we can have no precise conception, and which, to limited minds like ours, seems to approximate to something like infinity; but it may tend to convey a rude idea of the endless multiplicity of conception which pervades the eternal mind.

That many other tribes of animated nature have an organization no less complicated and diversified than that of man, will appear from the following statements of M. Lyonet. This celebrated naturalist wrote a treatise on one single insect, the cossus caterpillar, which lives on the leaves of the willow, in which he has shown, from the anatomy of that minute animal, that its structure is almost as complicated as that of the human body, and many of the parts which enter into its organization even more numerous. He has found it necessary to employ twenty figures to explain the organization of the head, which contains two hundred and twenty-eight different muscles. There are one thousand six hundred and forty-seven muscles in the body, and two thousand and sixty-six in the intestinal tube, making in all three thousand nine hundred and forty-one muscles; or nearly nine times the number of muscles in the human body. There are ninety-four principal nerves which divide into innumerable ramifications. There are two large tracheal arteries, one at the right, and the other at the left side of the insect, each of them communicating with the air by means of nine spiracula. Round each spiraculum the trachea pushes forth a great number of branches, which are again divided into smaller ones; and these further subdivide and spread through the whole body of the caterpillar: they are naturally of a silver colour, and make a beautiful appearance. The principal tracheal vessels divide into one thousand three hundred and twenty-six different branches. All this complication of delicate machinery, with numerous other parts and organs, are compressed into a body only about two inches in length.

Were we to direct our attention to the vegetable kingdom, we might contemplate a scene no less variegated and astonishing than what appears in the animal world. There have already been discovered more than fifty-six thousand species of plants, specimens of all which may be seen in the museum of natural history at Paris. But we cannot reckon the actual number of species in the earth and seas at less than four or five hundred thousand. They are of all sizes, from the invisible forests, which are seen in a piece of mouldi-

* The amazing extent of the ramification of the veins and nerves may be judged of from this circumstance, that neither a point of the smallest needle, nor the infinitely-finer lance of a gnat can pierce any part without drawing blood, and causing an uneasy sensation, consequently without wounding, by so small a puncture, both a nerve and a vein; and therefore the number of these vessels here assumed may be considered as far below the truth.

ness, by the help of the microscope, to the cocoas of Malabar, fifty feet in circumference, and the banians, whose shoots cover a circumference of five acres of ground. Each of them is furnished with a complicated system of vessels, for the circulation of its juices, the secretion of its odours, and other important functions somewhat analogous to those of animals. Almost every vegetable consists of a root, trunk, branches, leaves, skin, bark, pith, sap-vessels or system of arteries and veins, glands for perspiration, the calyx, petals, stamina, pistils, seed-vessels, seeds, receptacula, and various other parts; and these are different in their construction and appearance in the different species. Some plants, as the oak, are distinguished for their strength and hardness; others, as the elm and fir, are tall and slender; some are tall, like the cedar of Lebanon, while others never attain to any considerable height; some have a rough and uneven bark, while others are smooth and fine, as the birch, the maple, and the poplar; some are so slight and delicate that the least wind may overturn them, while others can resist the violence of the northern blasts; some acquire their full growth in a few years, while others grow to a prodigious height and size, and stand unshaken amidst the lapse of centuries; some drop their leaves in autumn, and remain for months like blighted trunks, while others retain their verdure amidst the most furious blasts of winter; some have leaves scarcely an inch in length or breadth, while others, as the tallipot of Ceylon, have leaves so large that one of them, it is said, will shelter fifteen or twenty men from the rain.

The variety in the vegetable kingdom, in respect of flowers, is apparent even to the least attentive observer. Every species is different from another in the form and hues which it exhibits. The carnation differs from the rose, the rose from the tulip, the tulip from the auricula, the auricula from the lily, the lily from the narcissus, and the ranunculus from the daisy. At the same time, each ranunculus, daisy, rose, or tulip, has its own particular character and beauty, something that is peculiar to itself, and in which it is distinguished from its fellows. In a bed of ranunculuses or tulips, for example, we shall scarcely find two individuals that have precisely the same aspect, or present the same assemblage of colours. Some flowers are of a stately size, and seem to reign over their fellows in the same parterre, others are lowly or creep along the ground; some exhibit the most dazzling colours, others are simple, and blush almost unseen; some perfume the air with exquisite odours, while others only please the sight with their beautiful tints. Not only the forms and colours of flowers, but their perfumes are different. The odour of southernwood differs from that of thyme, that of peppermint from balm, and that of the daisy from the rose, which indicates a variety in their internal structure, and in the juices that circulate within them. The leaves of all vegetables, like the skin of the human body, are diversified with a multitude of extremely fine vessels and an astonishing number of pores. In a kind of box-tree, called palma Cereris, it has been observed that there are above an hundred and seventy-two thousand pores on one single side of the leaf. In short, the whole earth is covered with vegetable life in such profusion and variety as astonishes the contemplative mind. Not only the fertile plains, but the jagged mountains, the hardest stones, the most barren spots, and even the caverns of the ocean, are diversified with plants of various kinds; and, from the torrid to the frigid zone, every soil and every climate has plants and flowers peculiar to itself. To attempt to estimate their number and variety would be to attempt to dive into the depths of infinity. Yet every diversity in the species, every variety in the form of the individuals, and even every difference in the shade and combination of colour in flowers of the same species, exhibits a distinct conception which must have existed in the divine mind before the vegetable kingdom was created.

Poetry.

DEATH'S TRIUMPHS*.

From each old tomb and antique sepulchre—
O'er which fame's banners, torn and worn out, wave—
The mightiest of the honour'd dead appear:
They come to grace death's triumph from the grave.
The gifted poets that lie sleeping here,
The rich, the great, the noble, and the brave—
On each pale face a deep and thoughtful gloom:
Thrones, altars, wealth, and fame, what are they?
Ask the tomb.

Ambition's toys, the pomps of wealth and pride,
Each hope, each passion that mankind employ,
Are here for ever, useless, laid aside:
There is no sound of sorrow nor of joy;
All have been swept away upon time's tide,
Whose noiseless current rolls but to destroy
Nations and worlds, which melt like dew away;
For such things are of time the offspring and the prey.

Ancestral honours, titles, rank, and place,
Even in death, vain man presumes to claim;
Corruption boasts its wealth, its haughty race,
And trusts to epitaphs. Such fleeting fame
A few brief years will utterly efface—
From brass or marble sweep each noble name,
And level with their source—which was the dust—
Tomb, monument, and urn, crypt, effigy, and bust.

What crowds have here submitted to their fate—
Have pass'd through death's inevitable hour!
Victims from every nation, age, and state,
From straw-thatched cottage and the lordly tower;
The young, intelligent, gay, proud, and great,
Possessors once of friends, health, strength, and power;
And now all wit and beauty thrown aside;
For none know who they were, or how they lived or died.

* From "Westminster Abbey; and Life's Outlines;" by Owen Howell. London: Matthews. There is poetic power in this little volume.—Ed.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 826.—MAY 31, 1850.

(Balak and Balaam.)

BALAK AND BALAAM.

THE overruling care of God for his people was strikingly exemplified in his turning the curses that Balak desired from Balaam into a blessing.

The king and the prophet were equally desirous to inflict mischief upon Israel. The one was apprehensive that his land would be invaded and plundered; and the other was anxious to obtain the reward which had been promised him. And, when once and again foiled, they renewed their endeavours to curse those they deemed their enemies, erecting in several places altars—to the mystical number of seven—and slaying thereon numerous victims, in the vain hope that some evil power might at length be evoked. But God was at hand: he chose to speak by Balaam's lips, the divine word not being contaminated by the impure channel through which it flowed. Balak's disappointment was very great; and he dismissed Balaam in wrath to his place, mortified deeply at the ill success of his design. And the result was a series of predictions delineating the happy condition and future fortunes of the seed of Jacob, till even the appearance of that bright star which should one day beam upon the nations, when "out of Jacob should come he that should have dominion." Thus it was that a testimony to Messiah was extracted from the unwilling lips of an ungodly seer. How true it is that the "wrath of wicked men" is made to praise the Lord!

A lesson of humble confidence may hence be learned by the believing servants of God. They have virulent foes, who are anxiously desirous of harming them. There are snares set for their feet: there is Satan's malice continually devising evil against them. But these enemies are not to have their own way. God sets them a limit that they shall not pass; and he produces good to his people from their enmity. The trial of faith is precious: the affliction into which they are cast is sanctified; and thus that which was designed as a curse, as in the case of Job, becomes a blessing.

How important, then, to secure the favour of him whose good-will no one can overpower, and who is able to defeat the malicious designs of every opposer! Truly "the name of the Lord is a strong tower, into which the righteous runneth and is safe."

LACK OF KNOWLEDGE A NATIONAL PESTILENCE, AND ITS REMEDY*.

"'Let every one prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burthen'" (Gal. vi. 4, 5). The apostle here lays down, in terms which cannot be mistaken, the great Christian principle of individual responsibility. .... And, if there be truth in the old saying, that 'were every man to mend one, then should we all be mended,' it cannot reasonably be said that the means of improving and regenerating mankind do not exist. Yet mankind is not regenerated, society is not improved, crimes still multiply, and justice is too often called upon, not to retard, but to accelerate her speed.

"There is no sign of the times so painful as that crimes and offences are greatly on the increase. The most thoughtless startle at the march of guilt, when they see prisons too narrow for their multiplied inhabitants. Never surely was there a nation in the state in which this is at present. It is justly regarded as one of the strangest and most ominous in the world. Never has there been seen a condition so anomalous. One class abounding with wealth not to be measured, another provided with every comfort and furnished with every luxury which the heart of man can desire; while extensive masses of a third, where they are largely congregated, are festering with poverty, with crime, with suffering and misery, to an extent hardly ever equalled in any age of the world. Yet, with all this, the nation itself is pre-eminent for its public virtue, its pure religion, its strict justice, and its impartial laws. Benevolence, public or private, very generally abounds. Civilization has probably never been carried higher, yet possibly seldom ever lower.

"No thinking man, whatever be his position, whether he have a stake in society or not, can look on this anomalous picture without great degree of alarm. The actual state of the masses in this country cannot but suggest to him matter for the gravest consideration. Ill off or well off, they are seldom free from open murmurs, never from discontent; more still from dissatisfaction at the position they themselves occupy. Whatever may have brought about this general discontent among them, one cause, and that the primary one, can hardly be doubted, namely, their common want of education; this want being not a little aggravated by the habitual discomfort in which they are forced to live".

The author then proceeds to admit that educational improvement has been progressing, but only to the extent of opening a door for the cunning of the demagogue, while it has been quite inadequate to the removal of mental and religious ignorance. He admits, too, that the necessaries of life are cheaper, but contends, and justly, that cheap living will not raise a people's mind: this can only be effected by men being taught how they may help and raise themselves. It is the curse, he says, of the workhouses, of political unions, and clubs, which thwarts and blasts all educational good; and this, without any antidote being administered: so little is practically done by the government or the country to counteract the mischief. Is it strange, then, that the working-classes should believe their condition to be an oppressed, a degraded one, a condition not as God has willed, but as man makes it? No matter what goes wrong, be it the fluctuation of trade, or the dearness of provisions, or the scarcity of work, they have but one origin for all their woes—the oppression of the class above them! Nor are there spirits wanting to keep this soreness ever running, ever cankering.

Thus deluded and thus goaded, will any one say the time is not yet come, the time to awaken out of this sleep of death, the time to build the Lord's house in the hearts and the spirits of the people? For the people, be assured, require something more steady than eating and sleeping wages; and, if wisdom and forethought give it them not, knavery and discontent will. If millions are not taught, taught systematically and taught religiously, the millions will surely teach in their own rude, harsh way. But a very recent knowledge of history tells us this, written in letters of Belshazzar's fire. "Something, it must be allowed, has been done by the legislature and something by individuals; but this has been little, partial, and local. The public mind has yet to grasp the extent and virulence of the national disease, before it will see the need of applying a national remedy. Men do not consider that there are growing millions in this empire not only without God in the world, but without reason or intelligence; growing millions, I say, who have but little more knowledge than to eat, and drink, and die; or, if they do consider it, they must go a step further, and give over thinking that parliament, gaols, asylums, commissioners, and police will do as well. The minds and energies of these millions will sooner or later—and it is only a question of years—burst forth from those, and all such, human trammels. And unless now, when it is in our power, we discipline their minds by a systematic education, the government under which we live may suffer violence, and the ground upon which we stand may be torn from beneath our feet".

That knowledge, Mr. Griffith contends, which the affluent can command; a knowledge, which shall serve the working-man as a moral beacon, and impart to him a living sense of his obligations as a social being, has yet to be given him. But, he adds, "let us take another and a higher view—the view of Christianity. And here, we say, if the poor man has any right, one right is unalterably his: that is, to have the means and appliances to see God's spiritual and visible kingdom with the same extent of vision as his elder brother. But, situated as he is now, chained down by ignorance and vice, this kingdom is virtually an invisible kingdom to him. His spirit has not caught it; he sees it not; he suspects it not. With a vision scarcely raised above the beasts, commonly he wearies out an immortal soul from youth to manhood, from manhood to old age, and from old age to the grave. Heavier wrong than this is not, cannot be done under the sun. Yet it goes on from year to year, from century to century: the blinded sire slaves himself on, and leaves a blinded son; and beings, made in the

* See a Discourse, preached at the opening of the Glamorganshire assizes, by the rev. J. Griffith, of Aberdare, March 2.

image of God, and intended to do God's service, wear themselves out, and continue through this perishable life as if they were but biped beasts of burden and labour. God and nature cannot, will not allow this state of things to endure long. A more direct and a more personal interest must be taken in the well-being of the masses. The land can never be freed from poverty—that is a truth; but from ignorance it may. It has pleased the Lord to say, the poor should never cease from the land; but he has not willed that it should be poor with ignorance.

"Now, this great work of weeding out ignorance can never be done effectually, if at all, in the way it is attempted to be done. There is no way of doing it but by a well-directed union of good men, combining and co-operating everywhere. There are, God be praised, many kind landlords, many good masters, many active magistrates, and many conscientious clergymen, men who see the evil, and strain every nerve to uproot it. The activity of such men alone has preserved us hitherto from ignorance still more profound. But the number of these must be multiplied a hundredfold before any adequate good can be ever attained; and it is only by so multiplying them, it is only by every individual being impressed with the burden he has to bear, that there can be any reasonable hope of finding a remedy. With such an union the case is far from desperate, and their ample materials dispersed over the face of the country to effect almost any good".

After drawing a harrowing picture of the moral and intellectual darkness which broods over the Welsh principality, of which Mr. Griffith says, "ignorance is written here in letters which the blind may read," and after dwelling again upon the pressing exigency of the moment in regard to the whole empire and its future destiny, as well as upon the greatly increased facilities which the spirit of modern invention has provided for promoting the well-being of the labouring-classes, he concludes with a touching appeal to the motives which a religion of love supplies for a combined national effort on the part of those whom God has endowed with the gifts of station, influence, talent, acquirements, or wealth. And with one of the arguments in this appeal I close these extracts:—

"Whether rich or poor, learned or ignorant, let us never forget that we have the same Maker, the same Redeemer, and the same Sanctifier. We are thrown together in the present world in external circumstances widely different; but we have all a common parent and a common interest. We all are, or ought to be, directing our steps towards the same common country. We must all appear before the judgment-seat of Christ. We may all meet together, if our sins do not separate us, and pass a blessed eternity together; where riches and poverty, learning and ignorance, privations and afflictions will be no more; where no other distinctions will prevail but those which depend upon the progress we made in righteousness and holiness here on earth. .... O! as the Christian thinks of what this earth ought to be, and compares it with what it actually is; as there rises before him the picture of a world, in all whose dwellings there ought to be found contentment and harmony, and he contrasts it with countries chained down by ignorance, cities groaning under iniquity, parishes reeking with vice, weeping and divided families; and as he then calls to mind to what causes all this misery must be traced, who will say that his grief would be excessive, greater than the occasion warranted, if he were to weep over men's sins, over man's sinful estate here, with such a weeping as that of the psalmist of old wept, and exclaim, 'Rivers of water run down mine eyes, because, O Lord, they keep not thy law.'"

H. S.

THE PARKER SOCIETY.

TO THE EDITOR OF THE CHURCH OF ENGLAND MAGAZINE.

SIR,—The following observations on the reprints, by the Parker Society, of the writings of the English Reformers appeared in a valuable London journal* last December 6 (1849); and, as the sentiments seem to me, especially at this time, to deserve the attention of all sound-minded churchmen, I forward the article referred to, hoping you may consider it well that these remarks should appear, in a more accessible form, in your excellent magazine.

With every wish and prayer for the success of your labours, I am yours very faithfully,

A CLERGYMAN.

[We have pleasure in complying with our correspondent's wish.—ED.]

THE Parker Society have recently issued circulars, announcing that their important series is likely to close in about four years from the present time. This period would be somewhat less than that which had been mentioned for termination at the commencement, which would have been about the year 1856; but, remembering how impatient many persons are apt to become, even of a valuable range of books, when it becomes widely extended, we think it very likely that the council have exercised a sound discretion in proposing, without binding themselves to any absolute pledge, to enable the subscribers to complete their sets by the conclusion of the series within a period not very far distant.

The books issued by the Parker Society in former years have considerably varied in importance and interest: but some are such as decidedly ought to be on the shelves of every clergyman. We refer especially to the two volumes of archbishop Cranmer's works, the three of bishop Jewel (about to be completed by a fourth), the one of bishop Ridley, and the two of bishop Latimer. And some of the volumes lately issued are of peculiar interest and deep spirituality, as well as learning and theological value. Such are the "Decades" of the great foreign reformer Bullinger, a book of authority in our own church, because ordered by convocation, in 1586, to be purchased, studied, and paraphrased by all the younger clergy; an exercise which many might follow even at this day to much advantage. Such, too, are the writings of "that holy man" John Bradford, the most popular, because the most eloquent and most powerful, which have descended to us from the time of the Reformation. Such, also, are the noble treatises of the martyred Tyndale, who, as he was the earliest, so perhaps may be justly regarded, when considered in all respects, as the very greatest of that glorious band

* The Record.

to whom, under the providence of God, we owe the religious and civil blessings which at this day we enjoy.

We are the more disposed to indulge in these few observations, as we are aware that some persons, judging of the entire range of Reformation writers from some particular treatise in any one volume on some important though controversial topic, have imagined, very erroneously, that these works are throughout dry and uninteresting. Any one at all competent to form an opinion, who studied bishop Jewel's beautiful and most profitable "Commentary on the First Epistle to the Thessalonians," or the faithful sermons and holy meditations and prayers of Bradford, or the "Decades" of Bullinger, or the "Exhortations" of Tyndale, would readily pronounce a very different judgment. And we are living at a period when our clergy cannot (as might have been with less disadvantage in less stirring times) afford to be unacquainted with the views and feelings of the second founders of our church, and compilers of her formularies. If they omit to prosecute such studies, many are ready to take advantage of such negligence; and we feel, at the same time, that scarcely any thing at this crisis can compensate, in a question which turns partly upon the history of human opinion, for a want of acquaintance with the works of our English Reformers.

Some, also, of the Parker Society works are important in their bearing on another class of topics, of special interest in our day—those which respect the absolute authority and plenary inspiration of holy scripture. We allude particularly to the admirable sermons of Bullinger on "The Word of God," and to the deeply learned "Disputation on Holy Scripture" by William Whitaker. The book last mentioned was, indeed, the principal work of that great theologian, concerning whom his opponent Bellarmine, when he placed his portrait in his study, said that, "although he was a heretic, yet he was a learned adversary;" and it is now, for the first time, rendered accessible to English readers by the accurate and vigorous translation of professor Fitzgerald. It supplies a large mass of the most valuable information on the entire subject of the authenticity, divine authority, perspicuity, and perfection of holy scripture, with which it would be well, indeed, that all our clergy were familiar. How excellent on this subject are the words of bishop Jewel!

"The word of God is the water of life; the more ye lave it forth, the fresher it runneth: it is the fire of God's glory; the more ye blow it, the clearer it burneth: it is the corn of the Lord's field; the better you grind it, the more it yieldeth: it is the bread of heaven; the more it is broken and given forth, the more remaineth: it is the sword of the Spirit; the more it is scoured, the brighter it shineth. The voice of God cannot be unpleasant to their ears which are the children of God: the oftener they hear it, the more they receive: they can never have overmuch who never have enough"*.

The works which are about to be issued by the Society, in its concluding years, are also among the most important of the series. We not only allude respectively to the concluding volume of Jewel, of Hooper, and of Bradford, and the remaining portions of Bullinger and Tyndale; but we have before our minds Rogers on the Articles, the writings of Whitgift, those most valuable documents, the Catechisms of Nowel, and that important relic of the martyrs of the reign of Edward VI., edited in the time of Elizabeth by the historian Fox, the "Reformatie Legum," a work which reflects most valuable light on the seventeenth and other doctrinal articles. These volumes are, to say the least, not inferior in value, and are in some respects even of greater interest to the clergy, than the works which have preceded.

There are books, however, which were announced in the Society's earlier prospectuses, the names of which do not occur in recent reports, which we conceive ought not without the most urgent reason to be omitted in the series. We refer to that very important Reformation work (of which such material use has been made in Mr. Goode's recent volume, and respecting which inquiry has been made in these columns), the "Simple Consultation" of archbishop Herman, drawn up by Bucer and Melancthon, which was translated into English in the reign of Edward VI., was extensively used in the compilation of the Book of Common Prayer, and in particular was the principal source from which our baptismal services were derived. We allude also to the "Scripta Anglicana" and "Commentaries" of Bucer, and the writings of Martyr, who were respectively the regius professors of divinity at Cambridge and Oxford during the reign of Edward VI., and the intimate friends and chosen advisers of the great leader of the English Reformation, archbishop Cranmer. We refer also to the publication of the fourth volume of the works of Becon. These works are essential to the completion of the design of the Parker Society; and it would afford to us much satisfaction to receive from the executive of the Society some assurance of a willingness, at least, not to pass by these invaluable writings, if the support of the public should continue (as we hope and do not for a moment doubt) to be given.

Though some years have passed by since we have adverted to the publications of the Parker Society, we have not failed (our readers will perceive) to give attention to the books which have been issued. The society has owed a large debt of gratitude to its excellent and most laborious founder, the late George Stokes, esq.; and it has derived great advantage, we doubt not, from the superintendence of the editorial secretary, professor Scholefield, who, we are gratified to observe by a recent announcement, has obtained a preferment, well merited though long deferred, in a canonry in Ely cathedral. And the most arduous department of editorial labour, the verifying the immense field of references by bishop Jewel, executed by Mr. Ayre, is free, we are glad to perceive, from the errors, deficiencies, and redundancies, which mark the Oxford edition of Jewel, recently issued, at a high price, from the Clarendon press.

* Works of bishop Jewel, Sermon on Rom xiii., vol. ii. p. 1035, Parker Society.

THE GREEK CHURCH IN PALESTINE.

..." Wherever I went in Syria, I found the laity of the Greek church anxious to obtain copies of the bible, and not unwilling to receive publications pregnant with the statements of evangelical truth. ..... It has departed far indeed from the simplicity and truth which are in Christ Jesus. It agrees with the church of Rome in most matters of the greatest moment."—J. WILSON ("Lands of the Bible," vol. ii. p. 466).

"Its state is truly deplorable. The patriarch, always a 'foreigner,' resides in the Greek convent in Jerusalem. The bishops of the patriarchate, also 'foreigners,' are, save one, non-resident, living with the patriarch in the convent, and, along with him, managing (or mismanaging) the affairs of the church. As foreigners, but little acquainted with the language, habits, or disposition of the people, they evince but little interest in their welfare, or sense of the awfully responsible situation they themselves occupy. The community among whom they reside does not form any connecting link between them and the subjects of their pastoral superintendence; for the monks, if not by rule, certainly by practice, are all foreigners also; therefore, all at the seat of government is unconnected with the people. The utmost indifference is manifested about the state of the parochial clergy. There is no seminary of any kind in existence for their education. And it is a fact, of which I have witnessed some melancholy instances, that any one, be his want of qualification what it may, will be admitted to holy orders on his own application; after, perhaps, a residence of a few days in Jerusalem, for the ostensible purpose of examination. He comes in ignorance: in ignorance he departs, but invested with the sacred character of a 'minister of the gospel;' and, when once he is thus inducted into a spiritual charge, the ruling powers subsequently take no notice of him, except to gather what funds they can. The moral reputation of the inhabitants of the convents is infamous; and, if the country priests are exempted from this odium, they are at least distinguished by utter ignorance. As far as this latter remark is concerned, the same, I fear, must be admitted of the Coptic priests throughout the whole of Egypt. Nor is Abyssinia in much better condition. The state, then, of Christianity in these interesting regions may easily be conceived. Still, it has pleased Almighty God that, though ignorant, they should not be suffered to remain contented in that ignorance. It would seem as if the 'bones' were beginning to stir in the 'valley,' although it may not be easy to say whose is the prophet's voice which has excited the movement. It appears that, on the occasion of the opening of a school at Nablous, 'under the care of a member of the Greek church, where the bible was the only class-book,' the patriarch of Jerusalem immediately thundered forth an excommunication, which the people answered by a respectful remonstrance.' The patriarch, being foiled in this attempt to extinguish the dawning light, endeavoured to induce the moslem governor of Nablous to disperse the school, and burn the books, which were none other but Arabic versions of the scriptures. A Christian patriarch seeking aid from a Mohammedan governor to destroy the word of God! But the attempt, fortunately, failed. He had excommunicated Christians for procuring instruction in the word of God: failing by this means to keep them in ignorance of the way of salvation, it was but natural he should endeavour to destroy the way in which the way of salvation is recorded. Even the sultan, in a very recent firman, gives clearly to understand that he considers the patriarchs as tyrants, against whom he is resolved to protect his poor subjects; and the bishops are accused of crimes, of which the laity know nothing. His majesty reminds his holiness (the Greek primate) that the office of bishops and priests does not free them from the natural evil inclinations of the human heart; therefore, they must be watched, and kept in order" ("Anglican Bishopric in Jerusalem," by the rev. W. D. Veitch. 1850).

So far I have followed Mr. Veitch's late report. It is the more valuable as coming from one who has personal experience of the extent to which the Greek church has departed from the faith of its fathers. I add an extract from a letter from Jerusalem of last February: "Even at that time (the time of the bishop's examination of the Nablous school) many of the grown-up people seemed to be ashamed of their ignorance, as compared with their own children. They actually met every evening to investigate some scriptural subject, every moment asking the boys of the school where such and such a passage was written, in order to see it in its connexion. At that time the adults and boys of the school seem to have had no other object but to acquire 'knowledge;' without suspecting whither such knowledge would lead them. But, of late, the contents of the word of God itself (for they had no other instructor) have led them to compare that word with the doctrines and practice of their church. All at once (it was during the bishop's absence in Egypt) streams of light appear to have been shed upon them. A considerable number decidedly consider image-worship, the invocation of the virgin Mary and the saints, and the effects of the doctrine of transubstantiation, as pernicious idolatry, which their conscience, they say, will no longer allow them to practise. Had it not been for the bishop's advice to the contrary, many of them would already have left the Greek church, and formed themselves into a protestant community. On Christmas-day, many of them having previously remonstrated with their priests concerning the points I have mentioned, the priests invented a 'test'—not indeed a new one, but one which they have had no occasion to employ of late years—and this was, when the people were ready to receive the sacrament, the priest presented a picture to each of them, telling them that, if any individual refused to kiss the image and kneel before it, they would refuse them the sacrament. A great number declined both to kiss and worship the image, and were in consequence excommunicated. From this time they considered their ejection to have been consummated by the priests themselves. However, the prudence with which they have conducted themselves throughout did not desert them; for one of them went to his chief pastor, the bishop of Sebaste, to take leave of him at once on account of what the priests had done. But the bishop turned round upon the priests, and reproved them. So far the breach was, for the time, healed; and thus matters stand at this

moment; but they cannot long continue so—no more than light abide with darkness."

THE CHRISTIAN SERVANT*.

1. "SERVANTS, be obedient to them that are your masters according to the flesh." We pause upon this, the introductory clause of the text. Obedience seems to be made the substance of the servant's duty; and he escapes thereby all the pain of uncertainty and the burden of responsibility. The greater part of life with many is passed in considering, Shall I do this? or Shall I do that? and in deciding upon doubtful matters. If obedience is our primary duty, we avoid all this. The way is prepared for us to walk in. Others take thought for us. They make known our duty; and we have but to obey. I speak quite generally; because we are all, more or less, under authority, having masters over us; and because to a certain extent, therefore, simple obedience is the bounden duty of all. But primarily, and in our text, doubtless, it appertains to those who in the apostle's time were held in bondage, and who now serve masters of their own free choice.

I see not, in examining the text, that there is any exception made to the fulfilment of this primary duty of obedience. It is broadly laid down by the apostle, both here and in his epistle to the Colossians, where almost the same words are used: "Servants, obey in all things your masters according to the flesh" (Col. iii. 22). St. Peter confirms the word, and makes the rule still more stringent. For it might perhaps be urged that this rule applied only in the case of good masters, and was inapplicable to the bad. But St. Peter says: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (1 Pet. ii. 18). He does not say, you will observe (and this is the only true limit to the duty), that any one is to be constrained, under any circumstances, to do what is wrong: that, if told by an irreligious master to violate any of God's commandments, he is to obey, and can thus shift the sin upon his master's shoulders. No: the eternal boundaries of right and wrong are never to be passed, however imperative the command, however strong the temptation. What St. Peter speaks of is "frowardness," pointing thereby to peculiarities or defects of temper in the master. He supposes a perverse master, with a crooked mind, and unreasonable withal. Such a master issues his commands. They may be unpleasant both as to the matter and the manner. Is the servant to obey? Yes, surely, while he remains a servant. There is no bondage amongst us now; and each one may change his position, if perversity or harshness render it untenable. But, whilst the position is retained, the directions of the master must be obeyed in all things. What infinite confusion would be avoided were these things always so; and if every servant entered into his place with this divine precept engraven on his heart, "Whilst here, my duty is to obey in all things my master according to the flesh"! You will observe that he is your master only "according to the flesh." The spirit is free, and accountable to God alone. The distinctions of human life are merely temporary. They will soon end. Master and servant, as such, will be unknown in heaven. All the redeemed will there surround the throne, and be one for ever in their Lord! The obedience, then, required from servants is a part of the fulfilment of that duty which God hath enjoined upon them, and by which they are to prove themselves indeed "the called and chosen and faithful."

2. "With fear and trembling." We have now to notice this short clause in the text. The apostle says that obedience is to be rendered "with fear and trembling": he does not say, "with servility and flattery." He says nothing to degrade the servant in his own eyes. It is not that he is to stand trembling before his master, or fear to look him in the face. This is not the meaning of the phrase. It expresses the great anxiety and care with which the servant should render the obedience required at his hands. It may be rendered sullenly, or carelessly, or grudgingly. You will see some servants, who have been bidden to do a thing, retire with a sullen countenance and a resentful heart to do it: you will see some go and do it so carelessly, that the purpose shall be altogether frustrated; and you will see others go away complaining loudly, and telling every one how hardly they are dealt with. Now the phrase we are considering has a tendency to check all this. Obedience is not so to be rendered. But there must be an anxious desire to do rightly what has been enjoined, and a fear in any way to give offence. "Work out your own salvation with fear and trembling," says the apostle in another place. The idea is the same. It is to be done with earnest attention and diligence, with a conviction of our own weakness, and a deep sense of the obligation laid upon us. The same feeling marks a good servant. There is a sense of duty, a serious appreciation of it, a fear of neglecting or doing it amiss, and an earnest hearty desire to please. This is the "fear and trembling" of the apostle, as contrasted with a sullen, careless, or complaining spirit, offensive alike to God and man.

3. "In singleness of your heart, as unto Christ." The same idea is carried further in this, the next clause of the text. There is to be a single purpose, not a double one: a single object, not a double one. It is to be lodged in the heart; and it is to have reference to Christ.

Many servants think more of their characters than of their souls. Their character is their bread—they cannot live without it: when they fail in one, it is to be their passport into another habitation. But all the while the care of the soul is comparatively neglected. Few families, alas! consider piety an essential requisite in a servant; and hence, piety, appearing not to have the promise of the life that now is, becomes undervalued. A terrible miscalculation and a great mistake is involved in this. A terrible miscalculation; for "what shall it profit a man, if he gain the whole world and lose his own soul?" And a great mistake—in supposing that a really good character can be

* From an instructive little volume, entitled "Sermons addressed to Parents, Masters, Servants, and young Men;" by the rev. Josiah Bateman, M.A., vicar of Huddersfield. London: Whittaker and Co. Huddersfield: Hardy. 1850. Addresses of the kind here given to different classes on their relative duties are likely, by God's blessing, to be very useful.—ED.

separated from true religion. Nothing but the power of true religion can form a good character. There is no dependence to be placed upon any other. None other will resist the power of temptation and the opportunity of self-gratification.

Human nature is fallen and corrupt. Every class partakes of this corruption; and every soul needs the application of the blood of Christ, and the purification of the Holy Spirit, ere it can really live to God. Divine grace must humble the soul, and bring it to the Saviour. Faith must lay her hand on him, confessing sin. A spiritual union must be formed. The work of justification must take effect; the work of sanctification must be begun; the Spirit of adoption must be implanted; the new nature must be grafted on the old. Then we may speak of character. The fountain has been cleansed: look; see how pure the waters flow! The tree has been made good: look; see how fine the fruit! But to separate character from religion is a fundamental error. It is to suppose the fruit without the tree—the stream without the fountain. No: "singleness of heart" there must be, "as unto Christ," if there is to be a good servant.

4. "Not with eye-service, as men-pleasers." This is greatly to be avoided. It is a servant doing one thing before the face of the master or mistress, and another behind their backs: doing not what is right, but what it is supposed will please. It is to convey and keep up a false impression, to wear a mask, to walk about in disguise. No character is more contemptible in one sense, more dangerous in another. There is an honesty and integrity of purpose, which walks in the light, and does not shun the eye, and fears no reproach, and has no secret—that is a noble Christian character for a servant. But the apostle's warning has reference to those who are contriving to seem what they are not; who are walking in a lie, saying one thing and doing another, and cowardly as well as deceitful. Such are men-pleasers. This is eye-service.

5. "But as the servants of Christ, doing the will of God from the heart." Here we have the contrast with what went before.

No eye sees: the master is absent; the mistress is engaged: the servants are alone. What do they? Even the same as if all eyes were on them. They are Christian servants, remembering ever the watchful eye of God, and endeavouring to please him; loving Christ, and desiring to serve him; conscious of weakness, and depending on divine grace; sincere of purpose, and living without disguise; the "servants of Christ doing the will of God from the heart."

No eye sees: the master is absent; the mistress engaged: all responsibility rests upon the servants. What do they? Their own will; that which perhaps they have long purposed in their hearts to do; that which requires secresy and silence; that which conscience knows to be wrong. Children are ill-treated or neglected, property is wasted or purloined, modesty is violated, God's eye is forgotten. Who, then, are these? They are not "the servants of Christ." They do not "the will of God from the heart."

6. "With good-will doing service, as to the Lord, and not to man." God's service is pleasant service, if men did but know, or would but try it. The heart goes with it, and is at peace. I mean not that, with a heart unconverted, and a nature unrenewed, God's service will be pleasant. But I mean that, when our wills are brought into conformity with God's will, we then find his service perfect freedom: we sit under his shadow with great delight; and his fruit is sweet to our taste. It is this which is meant when "good-will" is spoken of. The servant in the family is happy, because a partaker of the grace of God; because duty is cheerfully performed, and the heart is light, and the future is left with God, and prayer begins and ends each day, and no deceit or guile is harboured. It is a beautiful expression, "with good-will doing service;" savouring as it does of cheerfulness, alacrity, kindliness, affectionate tendence, and a readiness to do even more than is required. There is no saying, "This is not my place," or, "That is not my duty;" but every thing wanted is done at once with promptitude and affection. O what servants would there be in the world, if St. Paul's words were more regarded than they are! If the peculiar duties of the calling were unknown, something might be said; but there is scarcely an apostle who has not laid down rules concerning it, and thus made known the will of God.

7. "Knowing that, whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." This is the last point which requires comment. You may please God as a servant, quite as much as if you were a master. You may be as dear to Christ, as much the object of his care, as richly endowed with his grace, as truly an heir of his exceeding great and precious promises. If you have dedicated yourselves to God; if Christ has been revealed in you the hope of glory; if you have the seal of the Spirit, and are walking before God in newness of life; then you may sit in your upper chamber reading the word of life, when the business of the day is done, and all its promises belong to you; you may kneel at God's throne, and his ear will be attentive to you; you may sit in some unnoticed corner of your church, and the Saviour's grace shall find you out and comfort you; you may be in trouble, but your heart shall know no fear; you may be without a home, and God shall find one for you. Your position in life may seem to be obscure, and you may oftentimes feel solitary and desolate, because constrained to leave your father's house, and sojourn in a strange land; but you are as much the object of God's care and love as the greatest upon earth. And for you there yet remaineth things which eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive. Even those whom you serve may not fully appreciate your character. They may not know how conscientiously you have performed your duties, how earnestly you have dissuaded a fellow-servant from doing what was wrong, how constantly you have protected your master's rights and defended his good name, how often you have prayed for him, how sincere has been your love for the children confided to your care, how carefully you have endeavoured to root out noxious weeds from their hearts, and to implant good principles and honourable conduct there: neither master nor mistress may know how you have thus endeavoured to

keep a conscience void of offence, and to do the will of God from the heart. But God knows it. His eye has seen it all. He recognizes in you his own workmanship and the child of his grace; and nothing of this, your "work and labour of love," shall be forgotten. The same shall you receive of the Lord. You love him: he will love you. You try to do good to others: he will do good to you. You would fain overcome evil with good: he will overcome the evil in your heart. You aim at making others happy: he will make you happy. You make his service your delight: he will make your wants his care. "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

NOTICES OF BOOKS.

We have lately received:

"Church Prayers, analyzed and arranged for use, on social and public occasions;" by a clergyman (London: Secleys, 1849). The prayers are arranged under various heads, as confession, petition, intercession, thanksgiving, &c. We think the idea is a good one, and that the volume may be of much use.

"Abp. Murray's Douay and Rhemish Bible, and the Bordeaux New Testament examined, in four letters addressed to priests of the Roman church" (London: Darling, 1850). The author of these letters is known by various articles in the "Christian Remembrancer" and other periodicals, under the signature "Phœnix." The volume is a powerful exposure of some of the worst parts of Romanism.

"The Hand of God in History;" by Morris Read, M.A.: with an introduction and additions, by the rev. H. Christmas, M.A., F.R.S. (London: Bentley, 1850). We have often wished to see such a work as this, exhibiting the finger of God in the ordering of human affairs; and a very remarkable sketch has been produced in this volume of events which God has directed and overruled to his own glory and the accomplishment of his purposes. We shall hereafter call our readers' attention more particularly to "The Hand of God in History" by some extracts.

"The original language of St. Matthew's gospel; by S. P. Tregelles (London: Bagster and Sons, 1850)—a learned and interesting pamphlet.

"Hints for the earnest Students, or a Yearbook for the Young;" by Mrs. W. Fison (London: Seeleys. Cheltenham: Wright and Bailey). The authoress is already favourably known to the public by her "Letters from the Continent." Her present work we think a very useful one. We shall hereafter notice it more fully.

We have also received: "Life and death in Ireland, as witnessed in 1849;" by S. T. Hall (Manchester: Parkes, 1850. London: Simpkin and Marshall)—containing some striking facts, from which we may probably hereafter quote: "The Three Patriarchs; a series of scripture stories;" by Margaretta (Llandovery: Rees. London: Longman and Co, 1850)—there is great difficulty in the compilation of "scripture stories:" more than is in the divine word must not be admitted—less renders them incomplete; but this little volume seems, on the whole, pleasingly written. "Prayers and Devotions; by rev. L. M. Humbert (Farnham: Nicholls. London: Longman and Co, 1850). "The Holy Communion;" a sermon, by the rev. G. C. Gordon, M.A. (London: Darling, 1850). "Pray without Ceasing;" and "The Donation-party" (London: Edwards and Hughes, 1850)—the last of these is reprinted from our pages.

Poetry.

EPITAPHS IN NORTH WALSHAM CHURCH-YARD, NORFOLK.

(From a Correspondent).

IN MEMORY OF ELIZABETH DE BINNE.

Not with the dead her spirit rests:
Her nobler part ascended high;
A robe of righteousness invests
That spirit which can never die.

That spirit, now removed from time,
With high and heavenly things was taught;
Things incomprehensibly sublime,
Immeasurably passing thought.

Be ours to follow her on high,
Through hopes and fears, mid joy and pain;
Be ours to meet her in the sky—
To meet, and never part again.

IN MEMORY OF JOHN ABBS.

This world how vain! It never can
Increase the joys of sinful man.
Jesus alone can gladness give;
Through Jesus only can we live.

IN MEMORY OF MARY, THE WIFE OF JOHN SAUNDERS.

Tortured by sickness, I was taught to prove
All worldly pleasures far beneath my love;
For, while my body was with pain oppress'd,
The mercy of my Saviour stood confess'd.
He sent afflictions to prepare my heart
To seek its rest, and choose the better part.

TO WILLIAM AND MARY DRAPER.

Henceforth be every tender tear suppress,
Nor let us weep, but joy that they are blest;
From woe to bliss, from earth to heaven removed,
Their memory honoured whom in life we loved.

IN MEMORY OF DEBORAH AND JOHN MACE.

Let no proud stone, with sculptured virtues, rise
To mark the couch whereon a sinner lies;
Or, if some boast must deck a sinner's grave,
Boast of his love, who died lost man to save.

Norwich, March 1, 1850.

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BISHOP CANNINGS CHURCH, WILTSHIRE.

THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 827.—JUNE 1, 1850.

BISHOP'S CANNINGS' CHURCH.

THE county of Wilts affords a wide and most interesting field of investigation to the lover of architecture. If he would look back into remotest Celtic antiquity, the mysterious remains of Stonehenge will offer themselves to his contemplation. If he would examine a specimen of Gothic magnificence, he may repair to the noble cathedral of Salisbury. If he would behold a work of modern skill, he may visit the lately erected parish-church of Wilton. The contrast, remarkable enough, which these various piles will present, will not be without its gratification.

There are many of the country churches of this county which invite, and will well repay, minute attention. And it may be said of the structure, of which a representation accompanies this part of the magazine, that it deserves no inferior position in the series of parish-churches.

Cannings Episcopi, or Bishop's Cannings, is situated between Devizes and Marlborough, about three miles from the former town. It is a vicarage in the gift of the dean and chapter of Sarum, and contains about 1,400 inhabitants. But there are also the dependencies of South Broom and Chittoe, containing 2,300 more.

The church is cruciform, with a tower rising at the intersection of the nave and transepts, crowned with a spire. But a description of it shall be given in the words of Mr. Britton. "The principal object of attention," says he, "is the church, which is an ancient structure in the English style of architecture. It has probably been built, or at least re-built in great part, about the same period as Salisbury cathedral, which it somewhat resembles in its style of architecture. At the end of the transept, and at the eastern and western extremities of the church, are seen the lancet-headed windows, with three openings or lights. The interior, however, seems to claim greater antiquity, having more of the Anglo-Norman character in its architecture than the exterior. The nave is supported by round pillars, with sculptured capitals, whence spring handsome pointed arches. The roof, side aisles, and clerestory windows of the nave have evidently been erected at a different and later era than the eastern division. This is proved by the fact that the apex of the triangle, in which the roof is constructed, is much more obtuse and lower than in the original design, as may be observed from the west side of the tower. Besides, the re-built portion of the church is surmounted with battlements of a later period of architecture, and is lighted by large broad windows adorned with mullions and tracery work. At the east end was formerly a handsome chapel dedicated to the virgin, but now converted into the chancel; on the south side of which is a burial-place of the Ernele family; one of whom, Michael Ernele, esq., of Burton, who married Susan, daughter of sir Walter Hungerford, of Farley Castle, has here a large marble monument, with an inscription to his memory, dated 1571."

The neighbourhood is pleasant; and at no great distance stands Al-Cannings, a parish with 1,200 inhabitants. The market-towns in this part of the country are for the most part engaged in the clothing-trade, or woollen manufacture; the master-clothiers living in them; while the inhabitants of the villages and hamlets are in their employ.

The river Avon is the principal stream in this district, and receives almost all the waters of the hills, along the base of which it runs. Its course is by Melksham, to Bath and Bristol; below which latter city it enters the Severn, there expanding into the Bristol Channel.

Bishop's Cannings, it may be added, is in the diocese of Salisbury.

MISSIONARY RECORDS.

No. LIX.

"I have no other ground of confidence but the Lord Jesus Christ; Christ first, Christ last, Christ all in all."—Rev E. Bickersteth on his Deathbed.

MISSIONS IN OTHER LANDS.

The Vaudese Missionary Spirit.—During the last year the humble "church of the vallies," which numbers but fifteen congregations of hardy and homely husbandmen and mechanics, collected no less than £104 towards the support of evangelical missions to the heathen. Of this sum about £14 were contributed by a society, each member of which contributes the earnings of so many days' labour; and about £10 were the produce of a little sale of fancy work at La Tour. The committee of missions observe in their address: "We have a sincere affection for the blessed work in which the French missionaries in the south of Africa are engaged; but we are also desirous to afford some proof to the excellent society at Basle of the sympathy with which the immense services it has rendered to the cause of evangelical missions has inspired the Christians of the vallies. The committee has therefore decided upon presenting £40 to the Paris missionary society, and £30 to the Basle society."

The Goddess of the Needle.—The rev. W. Speer, in a letter from Canton, says: "Many a woman's heart is fluttering to-day (5th August). It is the seventh of the seventh month, the great day on which Chinese females look to heaven for skill in the uses of the needle, which is the chief accomplishment of their sex. They supplicate the goddess Chili-Nu, (the weaver-woman), who is said to have been a descendant of the great 'supreme ruler,' Shang Te, and dwelt on the eastern shore of the river of heaven. She was once so assiduous in plying her needle as to wholly neglect her personal appearance. Shang Te, compassionating her lonely estate, led her across the stream, and bestowed her in marriage upon Niu Lang. She now became notorious for her idleness; and the supreme ruler, for punishment, banished her back alone to her former abode. She is thence only permitted to cross over to greet her husband in this one evening of the year. Since the days of the Han dynasty, two thousand years ago, Chinese women make it the opportunity for worshipping her. When the stars begin to shine, she is supposed to cross over the river. Having previously cleansed and arranged their houses and furniture, they present to her the usual sacrifices of fruit, wine, melons, and various cooked provisions. To test the favour of Chili-Nu, they endeavour to thread seven needles successively with silk thread of five different colours, holding them at arms' length over their heads, and averting the face. For the same purpose, also, they place, until morning dawn, a spider in a small gold or gilt box. Should the web at dawn be full and fine, the goddess smiles upon them; but, if it be small and coarse, she is deemed unpropitious." "We have had," writes the same missionary, "for several evenings past," (before the 12th August), "the annual processions of boats for the supply of food and clothing to friendless ghosts, especially those of persons who have been drowned. Of these, the people living on the water have a great dread, and make very liberal provision for their necessities. Still, however, in spite of the most potent charms, the ungrateful spirits often pinch and annoy them, as they say, in their sleep, and inflict injuries on them and their children. The array of boats makes a very splendid show."

Slavery in China.—Mr. Speer observes: "Children are sometimes offered us for sale. A woman in front of the Hong proposes to dispose of a deformed female child, which she is now rearing, for three dollars. She bought it a year ago, at the foundling hospital, for one dollar and a half. The foundling hospital occupies an extensive range of building in the eastern suburbs. It was erected about 150 years ago, and can maintain from 200 to 300 children. Its cost is about 3,500 dollars yearly, which are allowed from the imperial treasury. There are but few male children within its walls, since they are so much more readily adopted into families, or sold as slaves. Multitudes of its inmates of the other sex are said to be abandoned hence for money to the most dreadful of fates. Such are the tender mercies of the heathen. The cost of the handsomest female slaves at maturity is about 400 dollars. They lead wretched lives, which they not unfrequently terminate by their own hands. They are often stolen by the hands of cruel robbers. Kidnapping is so common, that we never see a well-dressed child walking the streets unprotected. Children are stolen in one province to be sold in another. Ransom money is often extorted."

Church Missionary Society.—The income for the year ending 31st March last amounted to £104,273, inclusive of £9,872 raised in India, &c. This return presents an increase of £3,289 over the gross income of the preceding year, of which £3,085 consisted of legacies. The expenditure, viz., for the general expenses of the society both at home and abroad, exclusive of special and local funds, amounted to £79,970. To this must be added, on account of disabled missionaries, widows, and children, being the excess of the disbursements over the special receipts, £3,739. It may be observed that the legacies for the year, £7,724, being carried to the society's capital fund, the available income to meet the expenditure was £84,529, leaving a surplus, after paying all expenses, of £818. The following are the statistics of the missions established by this society. English clergymen, 87; natives of the continent, having English orders, 42, Lutheran orders, 5; native clergymen, 13; making a total of clergymen of 147; European laymen as catechists, secretaries, &c., 27; attendants on Christian worship under the society's missionaries, estimated at 107,000; communicants, 13,551; children under Christian instruction, 40,000. During the past year the number of heathens baptized was 5,554.

Western Africa.—*The cruising Squadron.*—The real use of this squadron is, so far to suppress the slave trade, that opportunity shall be afforded for the introduction of those superior agencies by which, under the divine blessing, it shall be eventually extinguished. What are those agencies? We answer "Christianity," primarily

and pre-eminently; without the powerful and elevating influence of which every other effort for Africa's good must fail. Is it necessary among professing Christians to contend for the truth of a position such as this? Yet, if individuals investigate, they will assuredly find that the prosperity of a nation is directly proportionate to the purity and power of its Christianity. As national Christianity declines, the nation deteriorates in a corresponding degree; and, where Christianity exists not, there is national degradation. To the presence amongst us of this divine element, so essential to the improvement and happiness of man, we owe our own national elevation. Introduce it into Africa. It will produce the same effects there as elsewhere: it will humanize and indispose to acts of cruelty: it will give light; and in that light the African will see the enormity of practices in which he now engages without remorse. While this renewing influence is operating on his mind, afford to him, at the same time, opportunities of lawful commerce: open depôts for European goods, where slaves shall not be the circulating medium; encourage him in industrial habits, by taking in exchange for what he needs the product of his own labour, and the slave trade must fall; for the African will neither have the inclination nor the temptation to engage in it. This, then, is the proper object of the squadron, to prevent the slave trade from so monopolizing the coast of Africa, that there should be no opportunity of introducing the remedial measures to which we have adverted. This the slave trade sought to do. It would have grasped Africa as its own, and said "This is my domain—none shall interfere with me;" and this it would have done, but, under God, for the benevolent and persevering efforts of England. Let the subject be dispassionately and reasonably considered, and it will be seen that the preventive system has been no failure, nay, that it has accomplished all that in justice could have been hoped for or expected. It has so far suppressed the slave trade, that Christianity has had opportunity to introduce itself, not only on the sea coast of Sierra Leone, but in the interior; and to acquire influence, not only over (forty thousand) expatriated negroes of Sierra Leone, but in the very heart of a native race once residing within their own limits, we mean the Egbas of the Yoruba kingdom. .... Concurrently with the action of Christianity lawful commerce is increasing, and the prospects of Africa are brighter than they ever were. To withdraw the squadron at such a crisis would discourage the true friends of Africa, and fearfully invigorate the slave trade. Collecting all its force, it would at once attempt the expulsion of agencies by which its existence is so seriously threatened. Then indeed "the agencies for the regeneration of Africa would be placed in imminent jeopardy" (Church Missionary Intelligencer, No. 12).

Jerusalem.—*Young Converts.*—"Mr. Hershon's report to me of the House of Industry states that the young inmates, though 'one differing from another, according to the grace given to them,' yet all more or less give him much pleasure and satisfaction. They have lately, from their small weekly allowance, raised among them a regular monthly subscription for aiding their poor brethren according to the flesh, especially those who are of the household of faith. Some also of the proselytes out of the house are willing to join our inmates in this work of love. I may here add, that the five who have just been confirmed appear to be much in earnest; and I think we see in them decided fruits already of the Christian teaching they receive in that institution. May God's blessing continue to rest upon it, as it has hitherto, and may great grace be upon them all" (rev. J. Nicolayson's letter to the Society for Promoting Christianity among the Jews).

Nevis.—"You" (the committee of the Ladies' Negro Education Society) "will be happy to learn that education is advancing rapidly among the labouring classes, and through the exertions of Mr. L. and Mr. P. the scholars have been very much improved. My wish is to create a unity of action amongst all those engaged in this laudable undertaking; and I hope to be able to establish a school, to be denominated a 'high school,' which will be open to all without distinction of colour. It is proposed to found twelve exhibitions, which will be competed for on every vacancy; and the management of all the schools is to be vested in a committee. If this scheme can be effected (and I am happy to say that it meets with almost universal favour), education will be provided for high and low, and an impetus will be given to the parochial schools, which will work favourably in every way. Should these views meet the wishes of your society, may I ask your aid in furthering them?" (from the hon. W. Shortland, president of Nevis).

The Anglican Formularies in Belgium.—"Being a Lutheran clergyman, preaching the gospel in Belgium, at Malines and Vilvorde (the place where the never-to-be-forgotten and noble martyr William Tyndale expired), and feeling a great want of proper tracts, I take the liberty to ask for a small grant of the single homilies and parts of the prayer-book in Dutch and French, for distribution among the Roman catholics. I have introduced a part of the liturgy into my services on Sunday and during the week, particularly at Vilvorde. Such books as I wish to receive from the society would therefore help me much in making known the gospel; and the prayer-book would be at the same time a manual for the private devotions of the converted members, and help them to unite with me in public" (To the secretary of the Prayer-book and Homily Society, by whom the request was cheerfully acceded to).

Loo Choo.—The committee for this mission state, in their late report, that their appeal for a special fund to print the translation of the gospel of St. John and the Acts of the Apostles in the Loo Choo or Japanese character has been most kindly responded to, and that a sum of upwards of £160 has been received; the British and Foreign Bible Society having voted, in addition to that, a sum of £50. Upon the recommendation of Dr. Gutzlaff, the committee have returned the manuscript to Hong Kong, in order that it may be printed there by a converted Japanese, under the immediate supervision of friends whom the Lord has raised up in that settlement to this mission. It appears that the casting of the requisite type in England would have been much more expensive than cutting the blocks in China. It

appears that the funds contributed towards the mission have been £2,874, of which there remains an available balance of above £900, including the special fund for translating St John's gospel and the Acts.

MISSIONS AT HOME.

Abolition of the Postal Work on the Sabbath. — Lord Ashley, whose name is dear to every Christian philanthropist, has postponed his motion on this subject to a later period than he originally intended, in order to afford further time for the expression of the national voice. It will indeed be lamentable if this should be withheld from lack of zeal or energy on the part of the community at large; seeing that the government itself "is not averse to the entire suspension of postal business on the Lord's day; and that, if the voice of the nation approved the measure, it would be prepared to carry it into effect." And this declaration has been re-echoed by the postmaster-general in an interview with the chief magistrates of some of the most important cities and towns of England and Scotland; such as Edinburgh, Glasgow, Aberdeen, York, Bristol, Exeter, Halifax, &c. Let the millions, then, who profess to live in the love and fear of the great Lord of the sabbath, use with diligence every available means of promoting the sacred object, and leave the issue in the hands of him who has declared that the sabbath was given for man, not man for the sabbath. And, even should their present effort fail, much good will have been accomplished, from the consciences of many having been awakened to the heinousness of thwarting God's gracious purpose, and, from having been so awakened, being roused to a lively sense of the duty of remembering the sabbath-day to keep it holy. On this subject, I am quite of the mind of an attorney's clerk, who thus writes to a clerical friend: "I have thought over the subject for many years, and I am persuaded that the whole community would be essentially benefited if we could for 'commercial purposes' blot out Sunday altogether. If we can now travel fifty miles an hour insted of ten, surely travelling on Sundays may be avoided; and, if we can transmit intelligence in cases of emergency by telegraph in a few minutes, is not the case still stronger against the abuse? If government would put a bold face on the matter, and say, We are determined that Sunday shall not be used for trading, the whole nation would support them; and none would grumble but a few atheistical and infidel merchants, traders, lawyers, and others, who ought not to be attended to for one moment." (The whole of this plain, yet powerfully-argued letter, will be found in the quarterly publication of the Lord's Day Society for April last).

Home and Colonial School Society.— During the past year this excellent institution has trained 263 pupils as governesses and teachers in schools. And there are now in training for patrons and subscribers 146 individuals, besides 16 young persons as superior teachers; making 162 in all. In the junior school are 130; and in the practising classes 200; so that, inclusive of 160 in the infant school, there are 550 in course of training. Ten had, in the last year, been trained according to the government system; and of these no fewer than eight had obtained government certificates. The committee, encouraged by this success, have directed that 51 should be trained for the attainment of these certificates. The public have come forward so liberally in the society's behalf that the income last year has been raised to £5,432 (including, however, the preceding year's small balance of £346); and that the committee has been enabled to pay off £200 of its debt of £1,000. The expenditure amounted to £5,381; leaving but £51 in hand.

Naval and Military Bible Society.— This society during the past year supplied the British army with 1,000 copies, and 300 to soldiers and others in the service of the East India Company; besides 178 to the royal marines, and barracks and guard-rooms. For the navy it had supplied 1,676 copies to 39 ships, and 100 to the four vessels employed under captain Austin to search for sir John Franklin, whose crews had in 1845 been amply provided by the society at his request. There were also circulated 12,137 copies among merchant-seamen, and 2,231 among canal-boatmen, bargemen, and rivermen. In the several ports of the kingdom large numbers had also been diffused. Altogether there had been circulated since the foundation of the society 517,691 copies. Prince Albert has patronized the Windsor branch of the society by presenting it with a donation for local purposes. Out of the year's income of £2,628 there had been paid for various disbursements a sum of £2,614.

Thames Mission.—"Through the blessing of God the sixth year of this society's existence has arrived. The many objections raised by some amongst the mission, when it was first proposed, have been abundantly answered by the years of successful trial which have been allowed. Nor let it be said that sailors will not attend a suitable place for divine worship, and do not wish to possess bibles and good books; for it can be shown that, where appropriate appliances are used, the proportion of those who avail themselves of the proffered means of grace is ever larger than that of their equals on shore." These are the opening words of the society's report for the past year; and they are borne out in their full extent by the state of facts which its subsequent pages present. The society has rested in a stedfast faith on the right arm of him who alone can give success in the use of human means; and hence the prospering gale which is bearing brightly onwards the bark of their cares and hopes. Here, too, man's extremity has been God's opportunity. The cholera fell heavily on all who navigate the Thames: "many careless ones became thoughtful through this awful visitation, and deeper solemnity pervaded the congregations which crowded on board the 'cruising church.'" By the benevolent kindness of the "Seamen's Hospital Society" anti-choleric medicines were placed on board of the mission-ship the Swan; and the administration of them was "instrumental in saving the lives of not a few and drew from the restored the most fervent expressions of thankfulness." One of them "employed the leisure moments of several voyages in working a small hearth-rug for the chaplain's

cabin, where it yet remains a palpable proof of a sailor's gratitude and skill." The mission has also not neglected the numbers who have embarked on board the emigrant ships, and has engaged a scripture reader to aid the chaplain in a duty whose demands threatened to become a detriment to his discharge of other indispensable vocations. And here the committee of the "British Ladies Female Emigrant Society" came in with its opportune help to defray the additional expense incurred, and to supply books and work for distribution among the female passengers. The society, by its chaplain, also visits the ships which convey convicts only; and has here also, one cannot doubt, become the channel of much enduring good to many an outcast. Its mission among collier-seamen has borne encouraging results. They evince an increasing love for the mission; and "the number attending the public services of the Swan has been greater during the last twelve months than in any previous year; the aggregate of the congregations in 1849 being 12,800 persons; though all are not sailors, for the annual total includes emigrants, soldiers, convicts, and whosoever else may have been present. In the course of 1849, ships to the number of 3,570 have been visited to invite the crews to the services, to distribute among them 9,790 tracts, or books, and to converse with their crews on their best interests. On these visits about 300 copies of the scriptures were sold to sailors and emigrants, and 373 prayer-books. In a few cases bible and prayer-books were given, as an exception; for "generally it is found preferable to sell them at reduced rates, for many obvious reasons." The good work thus embarked in has been for the trivial outlay of £698 for the year; against which the society has received but £684; and even of this sum only £580 from donations and subscriptions. I put it to the conscience of our merchants and shipowners, whether in regard to fellow-mortals, on the sweat of whose brow so much of their prosperity hinges, such a state of things ought to be allowed to continue. If they but considered to whom their mite of aid would be lent, surely it would cease at once.

Church Pastoral Aid Society.—It is very gratifying to know that the financial position of this society—which may be justly denominated a a society for the propagation of the gospel in Britain—is at this moment much more encouraging than it has been for some time past. And I join with all my heart in the prayer of an English incumbent, who enjoys the benefits of a grant for an additional curate, which enables him to have one full service more on the Lord's day, to open two cottage lectures, to hold one additional service on a week-day, and to have a bible-class, besides more extensive personal visitation: "May the usefulness of the society be increased many-fold; and may means be supplied to enable the committee to meet every application from every incumbent standing in need of help, who is anxious to win souls to Christ, and to bring glory to God, by making his truth to bear upon the conscience of every soul committed to his care!" The present operations of the society comprise 241 curates in addition for populous parishes; 3 chaplains for boatmen, mariners, and railway labourers; the support, in whole or in part, of 31 incumbents, and the supply of 86 lay-assistants for parishes; besides 2 for railway labourers and mariners. Thus the total number of clergymen aided or supported is 275, by grants—independently of 88 lay-assistants. Let us, then, bless the great Head of the church, that, even during the last few months he has provided means which have allowed the committee to extend its great sphere of spiritual usefulness, by increasing the number of their grants; and that his grace and blessing have so abounded towards an institution which clings to the principle that "holy scripture containeth all things necessary to salvation," and that "no things, ordained as necessary to salvation, have either strength or authority, unless it may be declared that they be taken out of holy scripture."

Ireland.—A ministerial correspondent of the Irish society, describing a Sunday visit to Tarbert, in the county of Limerick, observes: "After service, I returned with my kind host. .... We passed the town of Ballylongford, with its large Roman-catholic chapel, pouring forth a dense mass of votaries, with whom the Lord's day seemed now to be over, though it was scarcely three o'clock; the shops all open, and wares of various kinds exposed for sale. Numerous small booths were also erected, and drays" (coarse, springless two-wheelers) "of various sizes and colours were turned into stands, on which were arranged in order apples and eggs, with piles of bread and country cheeses and milk-cans. The place had all the appearance of a fair. 'This,' I said to myself, 'is an illustration of popery in Ireland: her religion was once pure and undefiled; but now how fallen! once a beautiful temple of God; but now—a mere ruin, overgrown with noxious weeds.' .... I earnestly prayed that the heavenly Dove, the Holy Spirit of God, might drop the gospel seed in this town, into hearts moistened by the dew of his blessing, so that it might spring up and bear fruit unto life everlasting. Truly, the Irish Society has been as a seed dropped upon Ireland, through the grace and mercy of God. At first, indeed, small; but it took root in the moisture, and grew. Watered by the dew of God's blessing, it is become ...ered 'extending its boughs unto the sea ... a tree, branches unto the river'. 14 I... ., and its clergymen, 116 scripture-reader... ...ish-speaking are all engaged in connecti... s, 800 teachers congregations already gath... ...n with it, and 25 its means. Reader, the ...ered out of popery by do you give of the go... Lord gives his blessing: the Lord has bless... ...d and the silver with which ...ed you!"

Church of England Sunday-school Institute.—The number of schools now connected with the institute is at present 57, and of teachers ...,652, most being resident in London, and having therefore the opportunities to avail themselves of the society's lectures, library, conversational meetings, &c. The income has increased, though still inadequate to the good work in hand: during the past year it amounted to £1,162, inclusive of £797 for the sale of publications. The report for the year demonstrates that the Sunday-school system, when efficiently brought into operation, supplies an agency, and exercises an influence for good, which no day-school, however efficient, can effect. A Sunday-school also pre-

sents the immense advantage of division of labour, which is beyond the reach of week-day schools, excepting by the adoption of inferior agency, viz., that of ministers or pupil-teachers. At the anniversary meeting on May 8, the rev. J. Harding, to whose untiring labours the institute is under the deepest obligation, remarked that he did not think Sunday-schools generally occupied the position which they ought to do, or were looked up to by congregations with the interest and regard which they were so well entitled to claim at the hands of all who met together for the worship of God. Under the designation of the Sunday-school, a little band of children assembled every sabbath to receive religious instruction; but the congregation in general took but little interest in its proceedings; and the contributions made towards it indicated that it did not occupy the place it ought to hold in the popular affection. Yet, what must have become of thousands and tens of thousands of children in this country had there been no Sunday-schools? It was the Sunday-school institute to which he looked as a means, under the divine blessing, of placing the Sunday-school system in a position which it deserved to hold in the eyes of every congregation; urging, as it did, such pre-eminent claims on the attention and attachment of the country at large. .... In the previous week he had stood beside a coffin, containing the remains of one of the elder boys of his own Sunday-school; and, as he did, he could not but thank God for the words of gratitude for Sunday-school instruction which had fallen from lips now sealed in death. His father and mother, too, repeatedly acknowledged that it was his (Mr. Harding's) Sunday-school which had given their dear boy a hope of heaven.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.—The object is to promote scriptural instruction, through the medium of Sunday-schools, by affording to their conductors grants of bibles, testaments, portions of scripture, and elementary books, containing select biblical lessons; and also by the co-operation of visiting agents. There were last year in connexion with this society [illegible] schools, containing 224,171 scholars, and 2,98[illegible] gratuitously by 20,108 teachers. About conducte[illegible] the scholars do not attend week-day 100,000 o[illegible] number of bibles, &c., granted schools. Th[illegible]ding year was 88,198, besides a during the prece[illegible] of roll and class books, hints considerable numbe[illegible]ublications connected with to teachers, and other [illegible]ay-schools. As, in addition to the ordinary dema[illegible]ds upon this society, the openings for bringing divine truth before the minds of the Roman-catholic popu[illegible]ation have of late been augmented, so the facilit[illegible]ooks for by this society in providing suitable [illegible]ingly embraced. The society has now nearly comple[illegible]ed the fortieth year of its existence, and during that long period it has never once been compelled to suspend its operations, or to withhold its assistance, by any failure of resources.

PROTESTANT MISSIONS IN IRELAND.—The efficiency of these missions, which have for their one sole object to redeem the millions from papal bondage, and "save their souls alive," is strikingly illustrated by a letter in the "Tablet," written by the rev. George Spencer, formerly a minister in the English church, but now a Romanist priest. Mr. Spencer, alluding to his visit to Ireland, for the purpose of stirring up the priests to pray for the conversion of England to Romanism, says: "I do not remember that at that time it ever occurred to me that perhaps even the faith of Ireland" (*i. e.*, Romanism) "might be the point on which she would suffer for her neglecting to improve the grace given to her in the temperance movement. This idea has now been often in my mind; but not till I had received earnest requests from more than one of the Irish clergy, who honour me with their friendship, to join in prayers for the preservation of the faith in Ireland, while they were begging, as I had begged, prayers for England. And this, because the faith was actually in danger from the attacks of protestant emissaries, who never before had gained such influence as they were now doing in some quarters of the country." With such an incontestible testimony to the triumphs with which our Lord is blessing the efforts of his faithful servants in the sister-country, we may place the more confidence in the statement of the Society for Irish Church Missions to the Roman-catholics, that the result of their first labours has "more than realized the expectations of the most sanguine. In each place, where their missionaries and other agents have been employed, they have found the people willing to hear the gospel. The Romish archbishop and priests have cursed and denounced all who would attend the preaching of the missionaries, but with no other avail than that of proving that their power over the people is almost gone. The congregations of the missionaries increase week by week; the schools are crowded; and many have boldly and openly protested against the errors of the church of Rome, and joined themselves to the united church of England and Ireland."

RAGGED-SCHOOLS IN LONDON.—During the five years that preceded the establishment of these schools, the total number of juvenile offenders committed in the metropolis was 78,346; whereas during the five that succeeded their establishment the total number of committals was 76,865, showing an average decrease of 200. Again, in the first period of five years there was, on an average, one youth taken into custody in every 47; while, in the second period, there has been only one youth committed in every 50. This diminished proportion of committals was in spite of an increase of more than 100,000 in the metropolitan population. Thus much with reference to the charge that educational machinery is educating only, not reforming, our criminals. In a social and moral point of view we have here shown the positive gain to the public of that machinery. And how could it be otherwise where the agency employed is moral influence and religious training; where the ragged-school teacher draws his faith, his hope, and his lessons from "the gospel of the grace of God"?

H. S.

BREATHING OF INSECTS*.

PERFECT insects breathe. That this is so, the following experiments† will satisfactorily prove: A spider and a fly were put into a glass jar, the mouth of which was closed, all but a hole by which a tube was admitted. The tube was then connected with a pipe, by which a supply of common coal-gas was poured into the jar; and, when it was considered to be full of gas, and that all the air had been displaced, the tube was closed, and the insects were left shut up in an atmosphere of gas. In a few seconds both became very uneasy, the fly more particularly so; and, in a few seconds more, the fly began to agitate itself, to buz against the sides of the glass, and to tumble over in the most extraordinary manner: the spider ran hurriedly about, as if astonished, and not knowing what to make of his new position; but presently he became very quiet, and, turning on his back, looked as if dead. For a minute or two the fly, which was a large, active flesh-fly, continued its noisy evolutions, dashing itself, as if intoxicated, on every side of its transparent prison. At length, as if exhausted, it lay on its back, its limbs paralyzed, but the wings still moving with extreme rapidity, and causing it to spin round in the most singular manner. Ultimately it, too, became perfectly without motion. After the lapse of about ten minutes, fresh air was gradually let into the jar; and it became most amusing to watch the return of both these insects, which had previously been, as it were, in the very jaws of death, back to life again: twitchings of their limbs, and slight convulsive movements, were the first indications of returning activity; and in a few minutes more, both insects, now placed in a perfectly pure atmosphere, were as lively as before the experiment, and were allowed to make their escape into the open air. With other insects the same effects were produced by saturating a piece of blotting-paper with ether, and dropping it into the jar, which was immediately covered over. In several other experiments the newly-discovered powerful fluid, chloroform, by means of which the operations of surgery are performed without pain, was employed; and it was remarkable to notice how quickly the insects were overpowered with the vapour of this potent liquid. In no instance was death produced by the gases or vapours employed. Wishing to destroy, without pain, a beautiful specimen of a goat-moth, it was first stupefied with the gas, then transfixed with a pin, and again plunged in an atmosphere of gas all night long; but, alas! for the unhappy insect, the morning dawned, and it was yet alive.

In these simple experiments, which were repeated sufficiently often to render the results certain, we have a most interesting proof that insects breathe. The first struggles and apparent intoxication can be compared to nothing more exactly than to the same phenomena when they take place in human beings breathing the vapours of ether or chloroform. The subsequent state of insensibility was precisely similar to that induced in persons who are put under the influence of these vapours. An amusing instance of the restorative powers of fresh air occurred in the course of these experiments. A blue-bottle, which was purposely selected of as large a species as could be found, was first intoxicated and rendered insensible by coal-gas, and was then as quickly as possible put into a net of the geometric spider: instantly the spider flew upon his bulky captive; but the fresh air began to take effect on the fly, and it commenced struggling in the most furious manner. Although the spider cast out a cloud of web, and in the most energetic manner endeavoured to envelop its prey, the fly seemed likely to be the victor: one of its large and powerful wings got free, and flapped violently, until the meshes of the web gave way, or was, perhaps, broken by the weight of the insect; and fly and spider, being suspended in the air, spun round so swiftly as to be quite indistinguishable. Ultimately the spider conquered; and, suspending the huge body of its victim by a rope in the air, returned for a short time to its den.

If insects do not breathe, then all these results are quite unintelligible; for it would be immaterial to the insect what atmosphere it might happen to be placed in. A number of illustrious authors have recorded the result of their experiments upon the effects of other gases on insects. Bees and other insects have been placed under the exhausted receiver of an air-pump, and death ensued in a short space of time. It has also been found that, when the bodies of insects are covered with oil or grease, so as to stop up their breathing pores, they soon expire. It has been proved by carefully-conducted experiments, performed by Mr. Ellis, Mr. Sorg, and other observers, that on placing flies in a measured quantity of atmospheric air, at the end of a day or two almost the whole amount of the oxygen of the air had disappeared, and the same amount of carbonic acid had appeared in the chamber in which the insects were confined. We need not, however, after all that has been said on the subject of the respiration of insects in their various stages, enter into any further proofs that insects breathe not less perfectly in their imago condition than in any of the preceding states; in fact, they perform this function far more prominently in this their last state than in any of the foregoing. It will also be unnecessary to enter into a consideration of the minute particulars connected with this subject, as several of these have been previously glanced at.

The air enters the body of the insect at the spiracles, or breathing-pores, which are arranged along the abdomen, and situated at the side of the wings, and is received by a large tube on each side of the body, running its whole length, or nearly so, as we before mentioned. This tube, and those which it gives off as branches, are called tracheæ, or air-pipes. The tracheæ are formed in the most wonderful manner, so as to keep them always open, that the air can readily pass through them. Perhaps some of our readers have seen the contrivance adopted by sailors in order to blow the air down into the hold and cabins of the ship; for those who have not, we may take the liberty of mentioning that it is a large tube made of canvass, open at the side near the top, so as to catch the wind;

* From "The Life of an Insect."

† The writer is responsible for these experiments.

chosen for the manifestation of his presence spiritually; as his habitation, in which he takes pleasure; as his resting-place, where he accepts the prayers and praises of his church and people; as his dwelling, his abode where he receives his guests, and is pleased with their offerings, which are acceptable to him, through Jesus Christ. And we should come to the house of God, in order that we may draw nigh to him as our heavenly Father, through Jesus Christ our only Mediator and Redeemer, to implore the gift of his Holy Spirit to be vouchsafed to us, to sanctify and bless our souls. As the Lord God takes pleasure in the house that is dedicated to his service, where he is worshipped by his people, in the way that he has appointed, through his beloved Son, the one Mediator between God and man, he promises his blessing to be vouchsafed to them in the use of the appointed means of grace.

II. This is the second point to which the text directs our attention.

He says respecting his church and people now, as he said respecting Zion of old: "I will abundantly bless her provision: I will satisfy her poor with bread: I will also clothe her priests with salvation; and her saints shall shout aloud for joy." What great blessings are these, for which the true worshippers of God are permitted to seek at his footstool! It is first promised, "I will abundantly bless her provision." The provision of the house of God is the means of grace, the ordinances of worship. Among ourselves we may understand it to mean the use of our liturgical services, consisting of the appointed forms of worship, the prayers, the psalms, the lessons, the reading of the word of God, the administration of the holy sacraments. These are provided for our use by the goodness and mercy of God. And a rich provision they are, for which we have abundant reason to be thankful to the Giver of all good. That we have such a scriptural form of worship established among us, and enjoined to be used in all the churches throughout our land, is an unspeakable benefit conferred upon our nation by the Lord our God. We should seek earnestly that his blessing may rest upon us in the use of it, that we may not make use of it in a merely perfunctory or formal manner, but with a real desire to obtain the blessings for which we are taught to pray, and to offer up our praises and thanksgivings to our heavenly Father in Christ Jesus, in the manner in which we are directed to do it. It is the worship of the heart and mind, of the soul and spirit, which God requires; without which, the soundest form of words, the most appropriate expressions of prayer or praise, are of no avail. We should ever come to the house of God expecting to meet him in his holy sanctuary, to realize his presence in the spirit of our minds. We should, therefore, come with humble confessions of sin, with earnest supplications for divine mercy, with fervent desires after grace to help us in the time of our need, or for the gracious influences of the Holy Spirit to be vouchsafed to our souls, and with hearty thanksgivings for his goodness and mercy, of which we are partakers. We should come to hear his holy word with reverence and attention, as the revelation of his will, for our edification and salvation. We should look to him to bless the provisions of his house abundantly to us, that we may be strengthened and refreshed by means of them to press forward in the narrow way to the kingdom of heaven.

The next promise made by the Lord God to his waiting people is, "I will satisfy her poor with bread." This is a promise of supply of spiritual food to the poor in spirit, the humble in mind. It is similar to the declarations of our blessed Saviour, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled:" "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 6, 3). The word here rendered "poor," conveys the idea of one who is craving for that which is needed, who is anxious to obtain the bread which is spoken of. Our Saviour's exhortation to the people who surrounded him was, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John vi. 27). Were the bread that perisheth to be obtained by the poor of this world at the house of God, they would flock to it in multitudes. But too many poor persons are ready to say, respecting the spiritual provision of the house of God, as the Israelites did of the manna which was given to them from heaven: "Our soul loatheth this light food" (Numb. xxi. 5). It will be found, however, eventually that the bread of life, which is dispensed in the house of God, is of infinitely greater value than the bread that perisheth. And those who are more anxious for temporal than for spiritual blessings will find that "the meat which endureth unto everlasting life" is foolishly bartered for any thing that this world can give. At the same time our Saviour has promised to his disciples who "seek first the kingdom of God and his righteousness," that food and raiment shall be added unto them in the course of his over-ruling Providence, while they discharge the duties of their worldly calling with honest integrity.

He said unto them, "Your heavenly Father knoweth that ye have need of all these things" (Matt. vi. 32). The poor of his people, who cast all their care upon him, while they fulfil the duties of the station of life in which they are placed, will have that which is needful for their bodily wants supplied to them. He, who "feedeth the young ravens that cry," will provide for the temporal need of his people that wait upon him. He, who taught his disciples to pray, "Give us this day our daily bread" (Matt. vi. 4), will hear the prayer of them "that worship him in spirit and in truth" (John iv. 24).

Again, the Lord God promises to his church, "I will also clothe her priests with salvation." The priests are the ministers of God, who are appointed to conduct the service of his sanctuary. They are called by the apostle, "ministers of Christ, and stewards of the mysteries of God" (1 Cor. iv. 1). And it was said of them: "These men are the servants of the most high God, which show unto us the way of salvation" (Acts xvi. 17). It is for the benefit of the church and people of God that the office of the ministry is appointed. The "authority" which is given to the ministers of Christ is "for" the "edification" of the people, "and not for" their "destruction" or injury (2 Cor. x. 8). They are, therefore, exhorted to act, not as "lords over God's heritage, but ensamples of the flock" (1 Pet. v. 3). The Holy Ghost hath made them "overseers" of the flock, in order that they may "feed the church of God, which he hath purchased with his own blood" (Acts xx. 28). They minister in holy things as the mouth-piece of the people, to present before God "the sacrifice" of prayer and "praise," which is "acceptable to God through Jesus Christ" (1 Pet. ii. 5), in his holy temple. But they address supplications and thanksgivings in vain on behalf of others, if the hearts and minds of their fellow-worshippers do not unite with them in really desiring to receive the blessings which are sought, and in feelings of gratitude for those which they receive. It is one thing to hear the prayers read, and another to regard them as our own petitions at the throne of grace for what we are anxious to obtain. We should endeavour to possess our minds with an idea of the presence of the Lord our God in his house of prayer, that we may not offer before him the "sacrifice of fools, who consider not that they do evil" (Eccles. v. 1), even when professing to worship him.

But the promise of the Lord God to his church in the text is, "I will clothe her priests with salvation;" denoting that the great end of the ministry is to make known the salvation of God to perishing sinners. There is nothing so important for every one of us as the salvation of our immortal souls; and yet there is nothing respecting which the multitude of the children of men are so indifferent or so unconcerned. In this matter, also, the merest novice often thinks himself as wise as any other person can make him; so that it is almost regarded as an insult to the understanding of any man to suppose him to be ignorant of it. Small, however, is the number of those who really know the way of salvation, so as to be actually walking in the way that leadeth unto eternal life. Our blessed Saviour declared, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. vii. 14). The answer to the inquiry of the penitent sinner, "What must I do to be saved?" is that which the priests or ministers of God, who are "clothed with salvation," are to show unto men. The only answer is that which was given by the apostles of Christ: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31); for "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). To promote the everlasting salvation of those who attend on their ministry is the object which the ministers of Christ are continually to propose to themselves, that we may, as the apostle said to Timothy, "save" ourselves and "them that hear" us (1 Eph. iv. 16). God grant that this end may ever be accomplished by the ministrations of his servants to the glory of his holy name!

The consequence of the blessing of God being vouchsafed in the use of the means of grace, or the ordinances of the house of God, and the way of salvation being made known, is mentioned in the text in the last place. The Lord God graciously promises, respecting his church, "Her saints shall shout aloud for joy." When the word of the truth of the gospel is received in the love of it, this is the effect produced. When the gospel of Christ was preached by Philip in Samaria, and the people gave heed to those things which he spake, "there was great joy in that city" (Acts viii. 8). When the Ethiopian eunuch believed with all his heart in Jesus Christ as the Son of God and the sin-atoning Saviour, and was baptized into the faith of Christ, "he went on his way rejoicing" (Acts viii. 39). When Paul and Barnabas preached forgiveness of sins and justification before God and everlasting life through Jesus Christ to the Gentiles at Antioch, and they believed the word of the Lord, "the disciples were filled with

joy and with the Holy Ghost" (Acts xiii. 52). When the gospel came unto the Thessalonians, "not in word only, but also in power and in the Holy Ghost, and in much assurance" of its truth, it was received by them "with joy of the Holy Ghost" (1 Thess. i. 6). In consequence of the benefit and gratification which the psalmist derived from the word of God, he said: "I rejoice at thy word, as one that findeth great spoil" (Ps. cxix. 162). The saints of God spoken of in the text are those who are made partakers of his mercy or loving-kindness. The word from which the epithet is derived in the original language is frequently rendered loving-kindness and mercy in the book of psalms, and other places. These persons, in consequence of being made acquainted with the love of God in Christ Jesus our Lord, having it shed abroad in their hearts by the Holy Ghost, which is given to them, "love him," as the apostle says, "because he first loved" them (1 John iv. 19). And it is their privilege to be glad and rejoice in the great salvation which he has provided them to "rejoice in the Lord always" (as the apostle Paul exhorted Christians to do)—to "rejoice in Christ Jesus" (Phil. iv. 4), their Saviour, while they "have no confidence in the flesh," or in themselves, but are lowly in their own eyes, conscious of their unworthiness of the least of the mercies which their heavenly Father bestows upon them, and, at the same time, to be "looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

The benefit which is to be derived from the ordinances of the house of God has been described to us from the text. It is an unspeakable privilege to have churches set apart for the worship of God, and in which instruction is communicated from his holy word, and the sacraments which Christ hath ordained in his church are administered. The place in which we are now assembled has long been dedicated to this purpose, insomuch that, in the lapse of time, it had fallen into great decay. The parishioners have exerted themselves to provide for its restoration; but the poverty of the great majority of them has made it necessary to appeal to the liberality of the Christian public to enable them to complete it. A considerable debt has been incurred by what has been done, in addition to the money that has been raised for the purpose. You have come here this day to witness the order and regularity with which the worship of God is conducted in this house of prayer; and I trust that all who are assembled here will leave behind them their free-will offerings for the completion of this good work. The house of God was said by the patriarch to be the gate of heaven. Those who have derived benefit for themselves from the ordinances of the house of God will certainly be desirous that all around them may partake of the same benefit. If you have drawn nigh to God in his house of prayer, and he has drawn nigh to you to bless you and to do you good, you will be anxious that others may receive the same blessing. If you have received the instruction of heavenly wisdom in the house of God, you will wish that it may be imparted to others: if, while you partook of the Lord's supper, you fed on him who is the bread of life in your hearts, by faith with thanksgiving, to the strengthening and refreshing of your souls, you will be concerned that others may enjoy the consolation which is to be derived from it. There is nothing selfish in true religion. It begins indeed in the heart of the individual who receives the truth of God in the love of it, but it expands itself to all around; it desires that all may have the consolation and enjoyment which the recipient has himself derived from it. I trust that I address those who know the value of the ordinances of the house of God for themselves, and who will therefore be anxious that the benefit of them may be extended to others. I solicit your contributions with confidence, being assured that you will not refrain from conferring a benefit upon this parish, which is of the utmost importance for its spiritual welfare. What an honour it is to be permitted to devote a small portion of the substance which has been committed to our charge for the maintenance of the service of God in his house of prayer! The benefit derived from your contributions to this cause will be continued in all probability long after all who are here this day are no more in this world. Generations yet unborn may rise up and bless those who have contributed to the restoration of the worship of God in this place. Allow me, then, to press this matter upon you, if you have any regard for the worship of God. Your attendance here this day affords a proof of your good-will in this matter. May you, then, devise liberal things respecting it; and may the worship of God be continued in this house from generation to generation, until time shall be no more; and may his blessing ever descend upon those who come to worship here, that they may be able to say with the patriarch, "This is none other than the house of God, this is the gate of heaven" (Gen. xxviii. 17), and may be fitted and prepared, by the use of the ordinances of divine worship here, for the "house not made with hands, eternal in the heavens",

which God hath prepared for them that love and revere him here below. That this end may be accomplished, may God of his infinite mercy grant, for Christ our Redeemer's sake; to whom, with the Father and the Holy Ghost, the one living and true God in three Persons, be all honour, glory, and praise ascribed for evermore. Amen.

VITAL CHRISTIANITY.

FROM THE ANCIENT CODE OF DISCIPLINE OF THE VAUDESE CHURCH*.

THE sons born of carnal fathers should be trained to be the spiritual children of God by discipline and instruction; as it is written: "He that loveth his son spareth not the rod; so that he may have joy of him at the end of his days," &c.

Hast thou daughters? Watch over their bodies lest they go astray, and be as Dinah, the daughter of Jacob, and show themselves to strangers.

A tavern is a fountain of sin, the school of Satan, where he dispenseth his miracles.

Balls are the procession of Satan. They who adorn their daughters for the dance are such as they that place dry wood on the fire, in order that it may burn the better. .... The maiden that entereth the room virtuous will come out of it corrupt and sinful. Of such was not that holy woman Sarah.

A Christian ought not to love the world. Let him flee bad company, if he would live at peace. He must avoid a litigious spirit, and seek not to avenge himself. It is his duty to love his enemies; to endure toil, threatenings, calumnies, shame, wrongs, and all kinds of torture, for the truth's sake; to possess his soul in patience; not to bend himself to the same yoke with the unbelieving; not to consent to any wicked work, nor especially to such as have a colour of idolatry.

A Christian must not be a slave to the evil lusts of the flesh, but must mortify his members, control and govern his thoughts, bring the body into subjection to the spirit, shun all idleness, be temperate in eating and drinking, as well as in the use of his tongue, and in his carefulness for the things of this world. Let him occupy himself in works of mercy, live by faith and chastity, make war against every evil concupiscence, be very exact in the discharge of all religious duties, consult with his brethren on the divine will, diligently probe his own conscience, and seek to purify and amend his ways, that his heart may be at peace."

To what extent these and the other godly precepts laid down in the Vaudese "Code of Discipline" formed their rule of conduct, we may learn from Reynerus Sacco, one of their most relentless enemies, who makes the following report of them: "You may know the heretics by their mode of life and conversation; for they lead a temperate life, and are modest: they avoid all show in their apparel, which is of a material neither too fine nor too coarse: they avoid trading pursuits, lest they should be tempted to mendacity, swearing, and fraud: they live, as workmen, by the labour of their own hands; and even some of their learned men are met with at times working as shoe-makers. They do not amass wealth; but are content with simple necessaries. They are chaste, temperate in eating and drinking, do not frequent taverns nor balls; neither do they lapse into other varieties." And this testimony is borne out by Claude de Seyssel, archbishop of Milan, who, in the year 1517, thus speaks of these true disciples: "They seek to distinguish themselves by the simplicity of their faith, purity of conscience, and uprightness of living, rather than by cunning and philosophic subtleties; and they cast away all such opinions as are opposed to faith and religion. In other respects, they, for the greater part, lead a purer life than any other Christians." Yet these were the fellow-creatures whom Innocent VIII., styling himself Christ's vicegerent on earth, called upon "all the faithful," and even "such as possessed goods unlawfully acquired," to take up arms against, that "they might utterly, *vi et armis*, put an end to this plague."

H. S.

* This code existed long before the days of the "glorious Reformation."

THE PROMISES OF THE NEW COVENANT*.

THE first blessing promised is the pardon of sin: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you;" the very blessing sought for by the psalmist in his prayer, "Purge me with hyssop; and I shall be clean: wash me; and I shall be whiter than snow" (Ps. li. 7). This is the first blessing; and no other blessing can be enjoyed without it.

There is a story told of a man who was invited to a great and sumptuous feast, where was all manner of good cheer. For some time he enjoyed himself exceedingly, and sat and laughed with the merriest; till, happening to look up, he saw a sword hanging from the high roof directly over his head, and hanging by such a slender string, that it seemed every moment as though it would fall upon him and kill him. This put an end to his enjoyment. Neither the agreeable company, nor the delicious meats, nor the choice wines, had any longer any charm for him: he sat in anxious dread all the rest of the time.

Thus it is with him who carries about with him an accusing conscience—who feels that God's judgments are hanging over his head, ready to fall upon him and overwhelm him. What comfort, what enjoyment can he have in life? It is true, great numbers of those who have cause enough to be disquieted know little of such anxiety. But the reason is, that they are like the man when he first sat down to the feast—they are not aware of the danger which hangs over them. And some, who are in a measure aware of it, contrive to stifle their convictions, and to lull their consciences asleep. However, whether they will see

* From Parochial Sermons, preached in a Village Church;" second series; by the rev. C. A. Heurtley, B.D., rector of Fenny Compton, Warwickshire. Oxford, Parker, 1850. We are glad to welcome another volume from Mr. Heurtley's pen, and we hope that the extract we have given will induce our readers to peruse the whole book.—ED.

it or not, the danger is still the same. And to those who do see it, and see it at all in its true colours, it is so terrible as to put a stop to all real enjoyment. What is the bright sunshine, the green verdure of the fields, the joyous singing of the birds, what is the sweet smile of his home, the affection of his wife, the prattle of his children, to him whose heart tells him that his iniquities have separated between him and his God, and that his sins have hid his Father's face from him, so that he will not hear his prayer, nor regard him with favour and acceptance? No, my brethren, to a man awakened to a sense of his condition, to a man who takes a serious and a just view of things, there is no blessing on earth to be compared with a conscience cleansed from guilt and at peace with God. David was of this mind when he cried out, "Blessed is he whose transgression is forgiven, whose sin is covered: blessed is the man unto whom the Lord imputeth not iniquity" (Ps. xxxii. 1, 2). It had not always been thus with him. He had known by sad experience the misery of an accusing conscience: he had known what it was to have no rest, day nor night, by reason of inward grief; and this made him prize the blessing the more, prize it as perhaps otherwise he could not have prized it.

The second blessing which God promises by the mouth of his prophet is described thus: "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them."

God does not confer his favours by halves: he does not, when he takes away the guilt of sin, leave sin to reign in its power as aforetime. "Whether is it easier," asked our Lord, "to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?" The one deliverance involved the other. If the man's sins were forgiven, his sickness, which was the punishment of those sins, would be removed: if his sickness was removed, his sins, which were the cause of his sickness, were forgiven. So as regards the soul: the forgiveness of sin is sure to be attended by deliverance from the power of sin; and deliverance from the power of sin is a certain proof of the removal of its guilt. Whenever God makes us partakers of Christ's righteousness for our justification, he gives us, at the same time, Christ's Spirit for our sanctification.

But let us look more narrowly into the promise as it stands. "A new heart will I give you, and a new spirit will I put within you." This answers to another petition in the psalmist's prayer: "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. li. 10). Every saving change in the outward life and conversation must spring from a change within. And nothing can be more express than the language which scripture uses respecting the necessity of such a change. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3), says our Lord. "If any man be in Christ, he is a new creature" (Cor. v. 17), is the echo of his apostle. There must be an entire change from what we are *naturally*. *And if this* be not found in us, in spite of our privileges and advantages, we have no part in Christ. "If any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9).

And by what marks may we know this new heart and this new spirit? "They that are after the flesh," says St. Paul, "do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit" (Rom. viii. 5). The change will show itself in this, that the whole bent of our desires will be set in a new direction. By nature we are disposed to live for ourselves, to look no further than this present world, to frame ourselves by the world's standard. But grace leads us to set God before us—to make it our grand aim to please him; and for this reason, because it sheds abroad the love of God in our hearts, and inclines us to love him who hath so infinitely loved us. Grace leads us to study our neighbour's good, yea, to make it our daily business to do good to others, following our Lord's example, who went about doing good, and counting that day lost in which we have failed to follow it. And grace leads us to do this, because it inclines us to love our neighbour, and disposes us, to use the apostle's striking expression, to "walk in love" towards him. Once more, grace leads us to frame ourselves by another standard than that which the world owns. God's word is the Christian's standard, God's will is the Christian's rule. His question is, not, What will men say of such and such conduct? but, What will God say? How will it bear to be examined by the scriptures?

These, I say, are some of the principal characteristics of the new heart and the new spirit. Do we find them in ourselves? Do we love God? Do we show that we love him by keeping his commandments, or, at least, constantly aiming at keeping them? Do we love our brethren, and show that we love them by "walking in love" towards them—seizing all opportunities of doing them good, yea, and bearing with injuries, provocations, hard sayings, and ill-treatment at their hands? Do we frame ourselves—our lives and conversations outwardly; our thoughts, affections, desires, tempers, inwardly, according to God's word, shunning what that word condemns, following after what that word enjoins and holds out for our imitation? We may be sure that, if these marks, and such as these, be not found in us, whatever professions we may make of religion, we are not such as God's children are described to be: we are virtually casting off our baptism, and denying Christ. How can we think that we are confessing him before men, when we are doing the things which he hates, or, at the least, are not doing the things which he would have us do? No, my brethren, we cannot understand these two great truths too plainly, that no holiness of ours, inward or outward, is sufficient, or can be sufficient to merit heaven. We never shall, we never can be in a condition to claim eternal life as a reward justly due to our deservings. Christ's meritorious death and passion—meritorious because of his divine nature, which made them a sacrifice of infinite price in God's sight—are our only ground of hope, our only plea for acceptance. At the same time, God will yet have holiness at our hands: he will have our whole spirit and soul and body sanctified: he will have our hearts cleansed from the love of sin, and imbued with the

love of God and the love of our neighbour; else heaven and its joys shall never be ours.

God describes the natural heart as a "heart of stone," the renewed heart as a "heart of flesh," "I will take away the stony heart out of your flesh, and give you a heart of flesh." Such is the contrast. The one cold, hard, untractable, dead to all holy affections—the other warm, soft, ductile, with the love of God and the love of man springing up within it, and gradually expanding themselves, and taking up more and more space within it, till they fill the whole.

For this is one important point to be borne in mind: the great change spoken of is not effected in its fulness all at once. Many are apt to mistake here. They speak as though they expected the change to be complete and entire from the first. And it is complete and entire in one respect, namely, as to the whole bent and inclination of the heart and affections. The old man was travelling, as it were, along one road; the new man sets out upon another directly opposite: the old man was the servant of one master; the new man has entered into the service of another, whose interests, employment, wages, are in every respect the reverse of those of the former. So far, nothing can be more complete and entire; but otherwise it is a work of time and effort and continual labour. The child does not grow up into a man in one day: the Christian does not pass from a babe in Christ to a confirmed disciple in as short a space. There must be, in the spiritual harvest as in the natural, "first the blade, then the ear," and "after that the full corn in the ear" (Mark iv. 28).

Therefore Christians are not to be discouraged, if they do not find the change as great and sensible as once perhaps they reckoned upon finding it. The main point is, to be sure that there is a change, and that it is going forward; that the old man is being put off more and more, and the new man put on more and more; that the divine image in which Adam was created, and which he lost at the fall, is being formed again within us, and that increasingly day by day.

And how is this wondrous change effected? We have this likewise set before us in the text. "I will put my Spirit within you," God says, "and cause you to walk in my statutes; and ye shall keep my judgments, and do them." Whatsoever there is of good wrought in us, the Holy Spirit is the worker of it. He it is who softens the hard heart, and turns the stone into flesh. And this is our privilege as Christians. When God incorporated us into Christ, and made us members of his Son, he did so by making us partakers of his Spirit. No one can have a living union with Christ, except by the Spirit of Christ. "By one Spirit," says the apostle, "are we all baptized into one body" (1 Cor. xii. 13). And, as that union is formed by the Holy Spirit in the first instance, so it is maintained and preserved by the same divine Agent. It could not last an instant if the Holy Spirit were withdrawn. Every true and living member of Christ, then, is made a partaker of Christ's Spirit, to conform him to Christ his Head, to mortify and subdue sin in him, and to raise him up, day by day, to greater and greater degrees of holiness. This really constitutes the change which takes place in the regenerate man. The Spirit of God takes up his abode within him, and changes the whole bent of his will and affections; and it is for him to honour the presence of that blessed Being, to yield himself to his influence, to hearken to his voice, to follow his holy guidance.

But there is a third point in the tenor of God's gracious promises, which we have been considering, which demands our attention: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations."

This is an unfailing accompaniment of real conversion, and a sure mark of true growth in grace—sorrow and humiliation and shame at the recollection of past sin; and this increasingly, the longer the Christian lives, and the farther he advances in the divine life. "Fools" may "make a mock at sin:" they may talk lightly of it, and even boast of their evil deeds and glory in their shame. God's true servant cannot do so. He has felt its sting: he knows its smart: he looks forward with the eye of faith, and sees it in all its fearful consequences. But, more than these, he has learnt to discern its extreme loathsomeness and hatefulness: he has become accustomed to gaze upon the admirable excellency of holiness, and to desire to have that excellency manifested in himself; and sin cannot bear the contrast. He has learnt too to see the ingratitude of sin, as committed against a good God and most loving Father. And, besides all these, he has viewed sin in connexion with the cross of Christ: he has beheld what sufferings it laid upon his Saviour when God "made him to be sin for us, who knew no sin," and poured out upon his guiltless head the vials of his wrath, and made all his waves and storms to go over him. And are not these cause sufficient why the Christian should remember his evil ways, and his doings that were not good, and loathe himself in his own sight for his iniquities and for his abominations; and this even while he has a good hope, through Christ, that the very sins over which he mourns, and for the commission of which he cannot forgive himself, are yet forgiven by God, and clean blotted out from his book?

How visibly was this St. Paul's temper! Confident as was his hope that his sins were forgiven, and fully as he lived in the enjoyment of God's favour and love, still he could not speak of the sins of his former life without deep and strong feeling, calling himself the chief of sinners, and reminding himself, and not shrinking from confessing his shame before others, that he was once "a blasphemer, and a persecutor, and injurious." I once heard a man, who had led a holy and consistent life for years, refer to the sin of drunkenness into which in his earlier life he had on one or two occasions been betrayed. Many persons would have spoken lightly of a sin so common, especially considering that in this case the person had been living without making any extraordinary profession of religion when it happened. Moreover, years had gone by, so that it might, in the esteem of some, have been looked upon as a thing in which he had no present concern; but I shall never forget the tone of deep seriousness and unfeigned sorrow with which he referred to

it. It was quite evident, how much soever he trusted that by God's great mercy his sin was pardoned, he had not forgotten it, nor forgotten to think of it with shame and self-humiliation. We may rest assured, my brethren, there is no truer mark of the sincerity and depth of a work of grace, than shame and sorrow at the recollection of past sin.

HEMANS' "GRAVES OF A HOUSEHOLD."

TO THE EDITORS OF THE CHURCH OF ENGLAND MAGAZINE.

GENTLEMEN: I read with much pleasure the "Fragmentary Notes" of the rev. Francis Jacox, on Mrs. Hemans' beautiful lyric bearing the above title, as published in your magazine for December last. Into the spirit and strain of his remarks I entered with my whole heart; and I was all the more chagrined and disappointed, when I came to the last stanza, to find that he had copied an egregious error, which has unaccountably crept into many of the more recent reprints of the exquisite little poem in question.

It is but too common for the editors of what are called "Collections of sacred poetry" to copy the pieces from one another; and thus one editor, deficient either in judgment or taste, may inflict an injury on the reputation of a dead or living poet, which may never be repaired. Some of my own lyrics, as well as those of my venerable friend James Montgomery, have been sadly mangled in this way.

To return, however, to Mrs. Hemans and her "Graves of a Household." The last stanza, as it appears in your magazine, stands thus:

> "They that with smiles lit up the hall,
> And cheered with song the hearth—
> Alas for love! if thou wert all,
> And nought beyond, on earth."

Now, any one, who reads those two last lines with attention, must see that they are not only tame and spiritless, compared with the rest of the poem, but that they are absolutely without meaning; there being no vocative to which the pronoun *thou* can be made to refer. But how full of point and sentiment is the stanza as really written by Mrs. Hemans!

> "They that with smiles lit up the hall,
> And cheered with song the hearth—
> Alas for love! if thou wert all,
> And nought beyond, O earth!"

I trust that, in justice to the memory of an accomplished woman and genuine poet, you will give these brief remarks a place in your next number.

I am, gentlemen,
Yours in the bonds of the gospel,
RICHARD HUIE.

Edinburgh, May 4, 1850.

Poetry.

LAYS OF A PILGRIM.

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

No. LIV.

SONG OF JUNE.

".... the cheerful pages of nature, to gladden the pleasant holiday, when the task of duty is complete, and the heart swelleth high with satisfaction."—TUPPER'S "PROVERBIAL PHILOSOPHY."

COME, roam the meadow-paths among:
The breath of June is wandering there,
The blackbird tunes a shrilly song,
And the rich clover scents the air;
And, hark! from yon sequestered dell
The cuckoo bids the year farewell.

The sun departs in golden light,
Between the elm's dark branches seen;
The day is gone, and yet no night
O'erclouds the gorgeous heaven serene;
Soft amber clouds lie in the west,
Like islands on calm ocean's breast.

And one by one the stars appear,
Led on by Hesper's gentle ray;
Life's busy note comes on the ear
Faintly, from distance far away;
And from the towers, that pierce the sky,
Time sounds a warning solemnly.

Come, from the dark and crowded street,
From earth's dull cares, to wander free:
This is the hour for musing meet
By the green dale or spreading tree;
Steal from the world's absorbing power,
And hail rich nature's plenteous dower.

Enough has earth of sin and care,
Of passions dark, and cruel wrong;
But heaven's rich gifts are ever there,
The dim sequestered glades among:
Soft falls the moonlight over all—
Care holds not her sweet charms in thrall.

How poor and low seem things of earth
In presence of her orb serene!
At this still hour high thoughts have birth,
That pierce the world's dark clouds between
Still wending to that far-seen shore
Where sin and death shall be no more!

Miscellaneous.

LOOK TO A MAN'S END.—I never put up the petition of a clergyman till after his death, because it has sometimes happened that, after hanging up a good picture, I have been obliged to turn its face to the wall.—*Rev. R. Cecil.*

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THE

Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 828.—JUNE 8, 1850.

(Samson slaying the Lion.)

BRIEF NOTES ON THE HISTORY OF SAMSON.

No. I.

SAMSON SLAYING THE LION.

Samson was one of those inconsistent men, of whom it is peculiarly difficult to speak. The apostle Paul (Heb. xi.) classes him among the noble band who achieved great victories by the power of faith; else, as we find little or nothing of a spiritual cast recorded of his character, we should almost have been induced to regard him as one possessed indeed of wondrous gifts, but destitute of the more valuable graces.

The circumstances of his birth were remarkable. It was foretold by an angel to Manoah and his wife that they should be the parents of a son of rare endowments, who was to be a Nazarite to the Lord from the womb, and by whom deliverance would be wrought in Israel. Accordingly we find that "the child grew, and the Lord blessed him."

Samson soon began to evince his amazing strength. He had, we are told, become enamoured of a Philistine damsel, and he required his parents to procure her for him, for a wife. They remonstrated: why should he not rather choose one of the daughters of his own people? But he persisted in his purpose; and they yielded. "It was of the Lord," says the sacred writer—not, as I imagine, that God prompted or sanctioned the step, but that, as he overrules all things for his glory, so he resolved to use the natural passions of Samson as an occasion of bridling the pride of the Philistines, who then oppressed the tribes of Israel.

As Samson and his parents were going to Timnath for the purpose of negociating this marriage, "a lion roared against him in the way." It would seem that this was the first particular essay of his strength. "The Spirit of the Lord came mightily upon him; and he rent him as he would have rent a kid, and he had nothing in his hand." Here was an earnest given him of the mighty power with which he was invested, and which he

was to use in the Lord's quarrel against the enemies of his people.

One cannot help being reminded by this history of a greater than Samson, whose birth, far more wonderful, was also specially long before announced, and who was indeed from the womb separated as holy to the Lord. His strength was wonderful; and he exercised it always for God's glory. Against him there came a fierce lion, with cruel intent to destroy. But in his hands that lion was utterly weak: he conquered him at once. Such was the transcendent might of the Lord Jesus Christ, that Satan could prevail nothing against him. And in the conflict in which Christ triumphed he has given a pledge of the victory which, through faith in his name, his people shall achieve over the same foe. The Lord shall bruise Satan beneath their feet shortly.

MEMOIR OF CHRYSOSTOM*.

By the Rev. Francis Jacox, B.A.

Chap. III.

"Yet, prophet-like, that lone one stood
With dauntless words and high,
That shook the sere leaves from the wood
As if a storm pass'd by."

Campbell.

Hitherto the opposition ranks, against which Chrysostom had to contend, had been composed of "otherwise-minded" clergy, whom his innovations and disciplinarian efforts roused to angry self-defence. But those ranks were now swelled by the influx of tides of laity, against whom in their turn the undaunted patriarch, without respect of persons, directed his stinging reproaches. As Cave phrases it, he "let fly at the wealthy and honourable, whose pride and luxury, whose tyranny and oppression he reproved with the same freedom and impartiality that he did those of the meanest tradesman. This touched to the quick, and soon conjured up a turbulent spirit against him, that haunted him to his dying day." He had turned to reprove those who had cheered him on in the prosecution of others. The description of the Roman chieftain applies to the Byzantine prelate: his nature was too noble for the world—

"His heart's his mouth:
What his breast forges that his tongue must vent."

The new body of assailants soon found a voice and a representative in the person of the eunuch-consul Eutropius, who had previously used his commanding influence to secure the patriarchate for Chrysostom, but was now offended by the uncompromising candour and outspoken honesty of his late favourite. Eutropius stood next to Arcadius himself in the empire—a sort of Haman in character as well as position. His misuse of the ample patronage at his disposal, his despotic *tours de force* against all estates and degrees of men, his selfish designs, reckless of individual security and public weal, created against him a spirit of resistance, and at length of open defiance, which all the power he wielded was too crippled to meet. It was the custom still (as in ancient days, when Adonijah laid hold on the horns of the altar) for the persecuted and imperilled to take sanctuary within consecrated walls; and the sanction of the emperors had been repeatedly given to such privilege of immunity. But Eutropius was not to be thus baulked of his booty, and despoiled of his sweet revenge: he haled his victims from the church; and, that he might claim the edicts of law in his favour, he persuaded his master to proclaim the liability of such fugitives, even within the once sacred asylum. Eutropius was overreaching himself, and framing edicts against his own safety; according to the often-observed workings of the law of retribution. High as he stood in imperial favour, he was ready to perish when he least suspected it; for his support and defence were what the prophet calls a "refuge of lies". His doings were those of a violent man, for whom misfortune lies in wait as a lion lurking for his prey. When misfortune and conflict arrive, "what stronger breastplate than a heart untainted? Thrice is he armed that hath his quarrel just; and he but naked, though locked up in steel, whose conscience with injustice is corrupted." So far had the daring of this *parvenu* reached, as to threaten the expulsion of the empress herself from her own court. Her protests against the insolent *patricius** were vehemently seconded by many magnates of the realm, whose bitter enmity he had aroused by systematic oppression. The emperor bowed to the clamour of this potent league; he summoned Eutropius, denuded him of his clustering honours, and left him to experience the hardships of the inclement law so lately passed at *his* instigation. The *vox populi* thundered curses against the unhappy refugee, and declared that

"Nor sleep, nor sanctuary,
Being naked, sick; nor fane, nor capitol,
The prayers of priests, nor times of sacrifice,
Embarquements all of fury, should lift up
Their rotten privilege and custom 'gainst
Their hate."

to the discarded consul. He fled to the church. The officers, at the demand of the people, and in accordance with his own decree in bygone days, were about to drag him forth. And now Chrysostom came forward as mediator—meet function for the Christian bishop, bent on the blessed errand of the peace-maker, intent on returning good for evil. "His appeal for Eutropius," says a recent biographer, "that disgraced minister of state, lying prostrate beneath the altar, and surrounded by an infuriated rabble, clamouring for his life, is worthy of being placed by the side of the oration for Milo"†. Silence succeeded the tumult when the patriarch came forward to succour the fallen one. Ascending the pulpit, he appealed energetically to the sympathy and humanity of the excited assemblage. The vanity of earthly power was his theme, the downfal of a domineering minister his illustration. His oratory came welling from a deep, feeling heart; and deep answered to deep, the hearts of listeners to the heart of preacher. They shed tears as he proceeded. He saw his advantage, and seized

* Patricius, or, "father of the emperor"; an honorary title conferred on Eutropius.

† Kitto's Journal, vol. i. p. 196.

occasion by the forelock, exclaiming, "I see that I am successful. I see it in your faces and tears. If your hearts are softened, exhibit the fruits of your compassion. Let us go and prostrate ourselves before the emperor, and beseech his clemency; or, rather, let us implore God to mollify the emperor's heart, and incline him to mercy" *. Chrysostom refused to deliver up the fugitive to the imperial guards, until a pledge was given that his life should be spared†.

The general of the forces, a Goth, named Gainas, is said to have instigated the movement against Eutropius. This man had gradually risen from the rank of a common soldier to the high post which he now filled in the empire, and seems to have cherished restless aspirations after the highest post of all. A twofold influence fell to his lot: he was a soldier, and he was one of those "hydra-headed Goths" by whom the world of the Cæsars was overrun. The army was, and had long been, "the ultimate depository of power." As early as the era of Heliogabalus and Alexander Severus (representatives of two opposite classes of imperial character) we find how dependent the Cæsars were on the good will of the soldiery. To use the language of Mr. De Quincey: "If a prince is by temperament disposed to severity of manners, and naturally seeks to impress his own spirit upon the composition and discipline of the army, we are sure to find that he was cut off in his attempts by private assassination or by public rebellion. On the other hand, if he wallows in sensuality, and is careless about all discipline, civil or military, we then find us commonly that he loses the esteem and affections of the army to some rival of severer habits." As the empire declined towards its fall, the importance of the military increased, and that of the "kaisar" diminished. "Always a post of danger, and so regularly closed by assassination that in a course of two centuries there are hardly to be found three or four cases of exception, the imperatorial dignity had now become burdened with a public responsibility which exacted great military talents, and imposed a perpetual and personal activity. .... For seven hundred years the Roman republic might be styled a republic militant: for about one century further it was an empire triumphant; and now, long retrograde, it had reached that point at which again, but in a different sense, it might be styled an empire militant. Originally it had militated for glory and power; now its militancy was for mere existence. War was again the trade of Rome, as it had been once before: but in that earlier period war had been its highest glory; now it was its dire necessity"‡. Arcadius was too feeble to cope effectually with the multiplied difficulties of his office, least of all to withstand the importunities and excesses of a man like his Gothic general. Rufinus, the former prime-minister and father-in-law of the emperor, had been put to death at the bidding of Gainas; being suddenly encircled, during a review, by a body of troops who, on a signal from the commander, pinned him to the earth with their lances. In order to fortify his position, and to hasten the accomplishment of his ambitious schemes, Gainas introduced his countrymen in large numbers into the army committed to his direction; allotting its offices of command to his own kinsfolk and friends. To intimidate his patron and the court, he laid waste several districts of the empire, and was only to be entreated to moderation and order by terms and concessions after his own heart. A meeting was appointed between him and Arcadius for the settlement of their "unhappy differences": the soldier coming with his native insolence, flushed with remembrance of success and anticipation of more; the emperor with the conscious depression of one "whose cloud of dignity is held from falling with so weak a wind, that it will quickly drop," not without foreboding, suspicious recollections of

> "Sad stories of the death of kings:
> How some have been deposed, some slain in war;
> Some haunted by the ghosts they have deposed;
> Some poisoned by their wives, some sleeping killed;
> All murder'd. For within the hollow crown
> That rounds the mortal temples of a king,
> Keeps death his court".

The main topic of the conference related to the Arians, of whom Gainas (as a Goth) was one, and for whom he required one of the metropolitan churches. Arcadius, with his wonted pliancy, was disposed to grant this requisition; but Chrysostom, to whom he privately submitted the matter, stoutly opposed it. "I beseech you, sire," said he, "give no such promise, nor command holy things to be given to dogs; for I will never yield that those who preach and magnify God the Son should be cast out, and the holy church be delivered up to those who disparage and blaspheme him." The bishop was confronted with the general, and reproved his ambitious spirit; bidding him remember his low estate on the banks of the Ister, in Scythian barbarism, the oaths of fealty he had sworn to the empire, and the rich recompences which an indulgent master had lavished upon him throughout his career of military service. He further produced a law of the last emperor (Theodosius), which prohibited the holding of heretical assemblies within Constantinople; and, on the strength of this, demanded that Arcadius should peremptorily refuse the behests of Gainas, exhorting him rather to abdicate the purple of the Cæsars than betray the true church of Christ.

The decision was against the Scythian. His anger manifested itself in open reprisals. He is accused of attempting to seize the banking-houses, fire the palace, and secure a large armoury. Severe steps were taken to punish his adherents; and disgraceful scenes ensued in the cathedral whither they fled for refuge. Gainas himself retreated to Thrace, committing acts of devastation far and wide; while the terrified population was scattered before his march. It was considered necessary to send an embassage desiring conditions of peace. Candidates were little eager, however, to accept the post of mediation with so fierce a foe; and Chrysostom was induced to undertake the charge. Gainas received him with marked respect, and a temporary reconciliation was effected (A.D. 399).

About the same time Chrysostom was harassed

2 B 2

* Kitto's Journal, p. 206.

† Eutropius was banished, but afterwards suffered decapitation during exile at Chalcedon. See Cave (Chrysostom, § 2).

‡ Thomas De Quincey on the Cæsars.

by feuds and bickerings connected with that which came upon him daily, the care of all the churches of his patriarchate. Two in particular are recorded: the misunderstanding between certain Egyptian monks (headed by Ammonius) and their diocesan Theophilus (of Alexandria), wherein Chrysostom unsuccessfully tendered his peaceful arbitration; and, again, the impeachment of Antoninus, bishop of Ephesus, with what Cave calls "the foul jugglings of Eusebius, the plaintiff and prosecutor." The latter case was the cause of a visit to Ephesus, during which Chrysostom found it necessary to depose several (some declare sixteen prelates). The Arian question found him abundance of occupation at home: his energies were directed to the means of securing orthodox ascendancy, both by conservative policy within Constantinople, and by missionary agents among the Goths. Paganism, too, was still flourishing in districts not far from the metropolis; and to organize a devoted staff of monks for the evangelism of such regions was part of his anxious employment; the funds being supplied by private charity. Zeal against paganism proceeded to acts of violence, which we cannot but lament; and naturally provoked a resistance that might otherwise have died away. The heathen were not to be won over from their temples by seeing them burnt to the ground; nor did the two-edged sword enhance their reverence for Christianity.

Another dissension occurred, replete with painful consequences to the patriarch. One Severianus, a bishop from the neighbourhood of Laodicæa, had been sojourning in Constantinople for some time past; a learned theologian and impressive preacher; admired by the chief estates of the city, including Arcadius and his empress. His movements were rather jealously watched by a deacon of the cathedral, named Serapion, who purposely neglected, on one occasion, a customary act of deference and courtesy toward the strange prelate. The latter was greatly piqued at the affront, and expressed his resentment in bitter terms; whereupon a convention of clergy was cited by Chrysostom, in order to settle what might become a prolonged schism. The deacon protested that the neglect was unintentional, and the prelate that his expressions had been exaggerated. But the matter was not destined to terminate here; for Severianus would be appeased by nothing short of the absolute deposition of Serapion; a punishment which Chrysostom refused to inflict, considering a week's suspension to be sufficient penalty. The council broke up in agitation, when its president, "in some heat, bade the bishops judge the cause; for that for his part he would meddle no further in it." He subsequently intimated to Severianus the propriety of returning to his own charge, instead of expending his talents and time on another man's sphere. Eudoxia mediated, and obtained a reconciliation, which seems to have been hollow enough on the part of the Laodicæan, since we find him intriguing with others against Chrysostom, and endeavouring to collect a number of charges calculated to injure him. A ready ally the leaguers found in Theophilus of Alexandria—already in collision with the patriarch as to the Egyptian monks. Their designs were also furthered by Eudoxia—the beautiful and haughty wife of a pusillanimous Cæsar. This woman, "haughty, fierce, cruel, and revengeful," as Cave calls her, had, "like another Jezebel," says Dr. Eadie, "coveted and seized a vineyard from a widow, whose husband had been slain, if not with her connivance, at least with her permission." Chrysostom, in one of his homilies, made some caustic allusions to the wife of Ahab; and people were not wanting (when was a busy-body wanting in this world?) to carry the matter, swiftly as a bird of the air, to the ears of royalty. "The offended ladies of the court, too, who had been satirized by the bishop for concealing their wrinkles with paint and their age with a flaunting dress, could not forgive the pointed freedom of Chrysostom's rebukes." He spared not his strictures on these toilette matters, whether in public addresses from the pulpit, or in private domiciliary visitation. The party of Severianus were formidably strengthened by an accession of these female forces—all in dudgeon at the outspoken prelate, and headed by the angry empress herself. Theophilus left Alexandria to conduct the attack in person, and ensure the humiliation of the great man against whom he had so long indulged a pique. *En route* he enlisted as many bishops as possible in his cause, designing to assemble a synod at Constantinople, which should proceed at once to depose its patriarch. On landing, he went not, as usual, to pay his respects to his intended victim; but refused the lodgings prepared for him in the episcopal palace, and abode at a spot allotted him by Arcadius. Several weeks passed in intrigues, fomented by the busy Egyptian, who was ever on the alert to secure suffrages against Chrysostom, using all the means and appliances of a supple conspirator: the lovers of good cheer he allured by hospitable banquets and *recherché* entertainments: the ambitious he won by demi-promises of exalted advancement and benignant hints of probable patronage: the vain he flattered by glib compliments and personal deference: the covetous he made sure of by *douceurs* on a liberal scale. The Byzantine clergy were seduced by his persevering complaisance, and came to his house concocting grievances and charges against their metropolitan. Two deposed priests, whom the unflinching integrity of Chrysostom had deprived of office for the commission of the worst crimes in the calendar, were welcomed by the arch intriguant, and were promised a re-establishment in the sacred functions they had so foully disgraced.

Chrysostom behaved with tranquil dignity during this perilous season. He sent "mild and obliging messages" to Theophilus, desiring to know "what he meant by these turbulent courses?" But the Egyptian did not vouchsafe to satisfy him. An active prosecution was designed so soon as a sufficient council could be packed, whose verdict would strip the defendant of his office and honours. Between thirty and forty bishops were procured to this bad end, twenty-nine of them belonged to the province of Theophilus himself; and among the rest were those Asiatic prelates whom Chrysostom had degraded. The synod met at Chalcedon, at the palatial residence of the consul Rufinus. A celebrated oak tree adorned his grounds; and the synod has thence obtained the title πρὸς τὴν δρῦν

or, *apud quercum*. Twenty-nine counts of indictment were formally preferred against the patriarch, by one John, who had formerly been his deacon. "It is easy," says an impartial historian, "to trace in the articles of accusation the malignant nature of the prosecution. Some of these are trivial—others ridiculous. .... Neither his doctrine nor character was seriously impugned: some flights of his oratory were libelled as indecorous; and those points of crimination which come within the verge of probability are evidently the acts and speeches of a hasty temper chafed by opposition. His monastic education produced a distant demeanour, which might be reckoned pride; and his solitary diets, ascribed by his friends to stomachic ailment, were regarded by gluttonous parasites as a want of hospitality." The synod rehearsed the articles of indictment, and resolved that the accused should be cited to meet the accumulated charges.

He, meanwhile, had assembled a party of bishops friendly to himself, and addressed them as St. Paul addressed the Ephesian presbyters when "ready to be offered." "Brethren," he said, "be earnest in prayer; and, since you love our Lord Jesus, let none of you for my sake desert his charge. Many hardships I see I must undergo, and then quit this troublesome life; for I know the subtlety of Satan, who cannot endure to be daily tormented with my preaching. Hereby you will find mercy yourselves at the hands of God, only be mindful of me in your prayers." His words agitated them, and tears and embraces testified their love for their patriarch. One of them passionately dilated on the future woes of the church if deprived of its best nursing-father. "It is enough, brother," answered Chrysostom, with a gesture of impatience: "pursue the argument no further; but, as I requested, desert not your churches. As for the doctrine of Christ, it began not with me, nor with me will it die." And then he referred them to scripture parallels—to the death of Moses whom the son of Nun succeeded; to the death of Samuel, in whose stead the son of Jesse was anointed, a king as well as a prophet; to the death of Jeremiah, in whose room Baruch was a witness for the truth; to the death of Elijah, followed by the mission of Elisha, in whom resided a double portion of the spirit of the translated seer; to the death of Paul the apostle, whose work was continued by Timothy, his own son in the faith, and Titus his workfellow, and Apollos mighty in the scriptures. While he yet spake, messengers from the oak synod were announced, to whom an audience was at once granted. The citation, curt and peremptory, was read before the meeting. The assembled bishops returned a stern reply, warning the Chalcedon party to abstain from schismatic interference, and to submit to the canons of the church, which had charges also against them. Chrysostom himself sent a separate answer to Theophilus, stating that he did not decline being brought to trial in a legitimate manner, but only to be judged by a professed enemy, and bidding him take notice that no other answer would be given, though a thousand summonses were despatched by this irregular council.

Four several citations were served upon him. The messengers whom he bade protest against the synod's right to summon him were roughly handled, though of episcopal rank. According to Cave, one was beaten, "another pulled and torn, a third had those very irons clapped on his neck which they had prepared for Chrysostom to have loaded him with, as he was to be sent on shipboard, and transmitted to some obscure corner of the world." The synod held twelve sessions, and ultimately decreed that Chrysostom should be deposed from his see, announcing the decree to the emperor in the following terms: "Forasmuch as John has been accused of certain crimes, of which being conscious to himself he would not appear, the laws in that case depose him; which is the sentence now passed upon him. The libels contained also a charge of sedition; wherefore your piety will please to give order that, whether he submit or no, he be expelled, and made to undergo the penalty of high treason; it not being a matter which lay within our cognizance;" by which matter we are probably to understand the reported libel on the empress. Arcadius, with his wonted pliancy, confirmed the sentence of deposition (A.D. 403).

The Byzantines were perplexed by this sentence against their bishop; for he was still lord of the hearts of many. They cried out that his cause ought to be heard before a larger and less prejudiced assembly. He might probably have resisted with success the forcible execution of the sentence; but he resolved otherwise. A popular insurrection was too pregnant with evil to find favour in his eyes. He would suffer meekly and patiently the "slings and arrows of outrageous fortune:" he would not "take arms against a sea of troubles," but commit himself to the mercy of One who calmeth the raging of the waters, and saith to the stormy billows, Peace, be still. He would "bear the whips and scorns of time." Bishops gathered round his venerated person, and prompted him to vigorous self-defence. But he was otherwise-minded. His words are remarkable. "What can I fear? Death? 'For me to die is gain.' Exile? 'The earth is the Lord's and the fulness thereof.' Confiscation? 'We brought nothing into this world, and it is certain we can carry nothing out.'" He continued tranquil in his purpose, although a weary exile-life awaited him, and though he must not look to have "that which should accompany old age, as honour, love, obedience, troops of friends." In order to prevent the possibility of popular commotion and violence, he voluntarily yielded up his person to the soldiers, and was conveyed away the same day (it was the third after the sentence), being finally placed in Bithynia—not long to remain there; for, when it was known at Constantinople, the whole city was filled with confusion. Reproaches were loudly cast on the emperor, the synod, and the successful Theophilus: the monks, whom Chrysostom had firmly attached to his person and interests, fanned the flame of discontent, and suffered accordingly at the hands of the military. Severianus endeavoured to pacify the tumultuous by haranguing them on Chrysostom's pride, and its meet recompence of reward; but his rhetoric only injured his own cause. An alarming earthquake, which occurred that night, increased the general consternation, and was eagerly appealed to by the friends of the exile, as a mark of heaven's wrath against an ungrateful city. Eudoxia

herself implored the emperor—clasping his knees the while—to recall the good man; and even despatched a messenger of her own to Chrysostom, protesting that she had taken no part in his deposition; that she held the authors of that act to be corrupt and wicked men; and that she honoured with tearful esteem the bishop who had baptized her children and counselled herself. Messenger after messenger was sent—their vessels enlivened the Bosphorus; and the people, longing to welcome back the illustrious confessor, "covered the mouth of the Propontis with their boats." He manifested something of the spirit of St. Paul in the gaol at Philippi, declining to return to his metropolis until his innocence had been expressly asserted by a legal synod. But by the entreaties of the people, and the exuberant importunities of Eudoxia, whose congratulations and transports at his return knew no bounds, he gave up his purpose, and was conducted amid the highest enthusiasm to Constantinople. Crowds hailed his coming, carrying lighted flambeaux and singing hymns composed for the occasion.

"O world, thy slippery turns! Friends now fast sworn,
Whose double bosoms seem to wear one heart....
On a dissension of a doit break out
To bitterest enmity: so fellest foes,
Whose passions and whose plots have broke their sleep
To take the one the other, by some chance,
Some trick not worth an egg, shall grow dear friends,
And interjoin their issues."

Arrived at the cathedral, the concourse besought Chrysostom to enter, to mount the bishop's throne, and pronounce his benediction upon them. He told them this could not be, as he was still lying under an ecclesiastical ban—that the judges must revoke their most unjust judgment before he could freely dispense the blessings of his office. But the people would have no denial, rejecting an explanation too nice and critical for their taste, and vehemently summoning him to do as he had ever done unto them. Once again, therefore, did he forego his resolve; and, ascending the throne he blessed them in the name of the Lord. Nor did he fail to follow it up by an animated harangue, the glowing eloquence of which so roused the throng, that their excitement abruptly closed the oration, it being rendered inaudible by their irrepressible shouts of triumph and acclamations of joy. The orator had taken care to laud the conduct of emperor and empress as well as people; and the names of Arcadius and Eudoxia were now echoed in terms of loyal endearment, with all the fervour as well as the fickleness of the multitude: they are no surer "than is the coal of fire upon the ice, or hailstone in the sun:" "he that depends upon their favours swims with fins of lead, and hews down oaks with rushes: with every minute they do change a mind; and call him noble that was now their hate, him vile that was their garland." The biography of the golden-mouth sadly illustrates this mutability of popular esteem.

Theophilus winced under this new infliction, so sudden and unexpected, so calculated to foil all his wary schemes. He would fain have proceeded against Chrysostom for an infringement of canonical order in renewing his episcopal functions while the sentence of deposition was still in force *de jure* though not *de facto*. But he feared the people and the court. Certain intrigues of his in another quarter originated a street skirmish, fatal to some of the combatants; and the Alexandrian prelate prudently "took shipping at midnight, and set sail for home." A synod was convened, at the request of the restored bishop, consisting of some sixty assessors, and these reviewed and reversed the acts of the synod "of the oak".

But the vain pomp and glory of this world are names writ in water. Wretched, indeed, is that poor man, who hangs on princes' favours: most true is it that betwixt the smile he would aspire to and his ruin there lie "more pangs and fears than wars or women have." Such was not Chrysostom; but such was his outer history. The royal favour soon deserted him: happily he depended not on it. He had not long returned, when a silver statue of the empress Eudoxia was placed on a pillar near his church, amid extravagant rites, wild as the orgies of Comus and his crew. This spot became a favourite resort for festive gatherings, and the noise and "madness of the people" caused no little interruption to the services at the adjacent cathedral. The bishop, with his accustomed plainness, assailed the tumultuous sports and those who sanctioned them. He spared not Eudoxia herself; but, with the temerity and hasty recklessness which so often brought him into trouble, he is said to have begun a homily in these words: "Now again Herodias* raves, and is vexed: again she seeks to have John Baptist's head in a charger. Again Jezebel goes up and down, trying how she may ravish away Naboth's vineyard, and drive holy Elias into the wilderness." And then, says Cave, "he proceeds to lay down the character of an ill woman, affirming that no beast in the world, no, not the lion or the dragon, is comparable to a bad woman; which he illustrates from the acts of several ill women that are upon record in scripture." This method was adapted to exasperate less haughty sovereigns than Eudoxia. Intrigues were all the rage again, and the smouldering embers of opposition to the preacher were freshened into mischievous heat. The emperor did not appear at the cathedral on Christmas day (it was still A.D. 403), but sent word that he could not communicate with the patriarch until the charges against him were sufficiently refuted. He was persuaded, when Lent arrived, to send an order requiring Chrysostom to quit the church. The latter replied that he had received his church from God, and could not desert such a charge; adding, "if you be resolved upon it, the civil power is yours: throw me out by force, that I may at least plead your authority for the non-performance of my office"†. Fear of provoking popular indignation deterred Arcadius from taking a summary process of expulsion at present. But at Easter the church itself was the scene of lamentable confusion. The clergy were "seized, beaten, wounded, imprisoned, and treated with all manner of indignities; the catechumens dispersed; the women, who had stripped themselves in order to their baptism, fled away naked, and many of them wounded; and the very water in the baptistery dyed with the

* Probably one of the lessons of the day was the story of John Baptist's death.

† Cave's Lives of the Fathers.

blood that was shed there"*. The clothes of the military were stained with the wine provided for the eucharist. Great numbers fled from the city to the woods and fields. Arcadius saw one meadow covered with figures in white—the catechumens who were still in their baptismal garments. The answer to his inquiry concerning them was, that they were a "conventicle of heretics:" he accordingly ordered their dispersion, which was effected rudely enough. The city prisons, in the language of Cave, "were turned into churches, where hymns were sung and the holy eucharist administered; while churches were turned into prisons, where nothing was seen or heard but whips and scourges, oaths and execrations, to force the people to renounce and disown their bishop".

A second and a last exile awaited Chrysostom. His was no primrose path of dalliance, but a steep and thorny way to heaven. Our regard for this great man increases as the storm-cloud bursts over him; for he then shows what manner of spirit he is of, and presents another exemplification of the truth that "sweet are the uses of adversity".

THE MOCKING OF CHRIST†.

But to return to the different acts of mockery themselves. There is no doubt but that Christ felt them deeply.

I have noticed before, that the mockings, being directed against Christ, as if he had blasphemed his Father; against his blessed instructions, as if he had been a false prophet; against his miracles; against his being a King; against his power to save, and his very character of Saviour; against his trust in his Father—all these would be more painful to one who was so holy, so devoted to his work, so affectionate in his trust in God, so full of love to man, and desire for man's salvation, than they would be to any other. Christ's very holiness, and his zeal to his work, gave these mockeries a special power to grieve him. I think that we may say, he felt these as no other child of Adam ever could feel them. The perfection of his character made him feel them exquisitely.

With regard to the insults attending these, he would feel them also. The gospels do not enter into our Saviour's feelings—they simply relate the facts; but the psalms do enter into his feelings; and the complaints written there show that his feelings were most acute under these afflicting circumstances.

The look of his persecutors was felt, as they gaped on him with their mouths: the giving gall and vinegar was felt, their smiting the Judge of Israel on the cheek, their standing staring and looking upon him; though I think that in the psalms it is implied that the bitterest were the taunts that God had forsaken him; and the subjects of their mockings directly opposed to his great work, which from love to man he had undertaken. But, notwithstanding all this suffering and deep feeling of the disgrace and shame, yet what an example! Not one word of reviling—no threatening, not even a wish expressed that death should be more speedy to end his sufferings. When he spoke, no improper word escaped: he answered when duty called; not one murmuring word. What patience, when so long and in so many ways tried! This is more wonderful than even the accumulation of sufferings, the floods of deep waters which now overwhelmed him.

And all Satan's temptations baffled; and his work continued on till he could say, "It is finished!" His undertaking never shrunk back from. And O what calmness of mind, what forgiveness! He prays for the forgiveness of these men. He would have granted them every one full and free forgiveness, and would have rejoiced to have received them, had they turned to him even then as penitents. Forgetting his own sorrows, he can still speak forgiveness to one beside him. When mockeries were going up all around, what words of mercy and goodness were upon the tongue of the dying Saviour! O what an example was here, and what love to sinners!

As we reflect upon the whole of this history, one or two truths suggest themselves.

1. It was the spirit which the Saviour had manifested and did still manifest, which drew upon him this bitter hatred and scorn. The people would have recognized his claims to be Messiah, if he had been such a one as pleased them. The world, as he tells us, hated him, because he testified against it, that its works were evil (John vii. 7). How opposite then must the spirit of the Saviour have been to the spirit of the world, to have drawn out upon him such varied, long-continued, such an excess of scorn! Here was the religion of the world, the chief priests and Pharisees and scribes shewing this: here was regal dignity and the government manifesting it: poverty was moved against him—rank and wealth, all classes, all kinds, and this because he was not of the world—his spirit so opposed to it, and its spirit so opposed to his. Let us learn from this how opposite the spirit of Christ and the spirit of the world is. And what follows from this is, that we must not be of the world, even as he was not of the world. And, if we be like to Christ, and desire to imitate him, we must not marvel if the world hate us.

2. Again, we see in this mockery and scorn, and the cruel pain which these inflicted on the Saviour, a portion of that atonement which he must make for sin. A part of the punishment of sin is shame. The portion of lost souls is said to be "shame and everlasting contempt". And therefore this must be part of the great expiation for the sins of the world. Shame and disgrace, to this extent, must fall upon the Beloved of the Father. The divine Saviour, the second Person of the ever-blessed Trinity, bore this.

It was because this was an essential part of Christ's expiation that he so willingly bore it. He knew that he should be mocked, spitefully entreated and spitted on; yet he went willingly to meet it all. His regard for your salvation caused him thus willingly to undergo all this for you. We are told that for the joy which was set before him, *i. e.*, the joy of conferring pardon on the penitent,

* Cave's Lives of the Fathers.

† From a "Sermon"; by the rev. J. E. Dalton, B.D., fellow and vice-president of Queens' College, Cambridge. London: Dalton. 1850.

and giving grace to the seeking, and restoring sinners to God, to holiness, to heaven, and all their lost privileges, he endured the cross, and he despised the shame. We have been considering a portion of that shame which for our sakes he despised.

3. But we are struck with one marked difference. When Elisha was mocked, and bid go up to heaven—called bald head, and bid to follow his master Elijah, forty-two young offenders were torn to pieces for their presumption; and they were treated but as they deserved; whereas, when there was this profane mocking and blasphemy against the Son of God himself, and so long continued, sparing mercy was still manifested. More than this. Before the final judgment came down for this, and the day appeared which burned as an oven, the messengers of the gospel were sent to these very persons, telling them of forgiveness, and exhorting them to repentance, thus to pluck some as brands from the burning.

What wonders of grace and of patience were thus displayed! how unsearchable the riches of Christ's forgiving mercy!

4. But we learn one more important lesson. Are we mocked? are we wounded by reproaches? do friends fail us? do those whom we have benefited injure us? then we can have recourse to One for sympathy, who has borne all these trials in their most aggravated forms, and who has felt them in all their bitterness and sadness. He does not forget what he endured: he was made "perfect through sufferings": he possesses the fullest experience of all that you can feel, and he sympathizes with his people, and is ready to help them. How many have found this true! how many in their troubles have come to him, and rejoiced in feeling his sympathy towards them! Go to him then in every trial. This was one great end of his enduring it which he proposed to himself, that he might be able to feel with and to succour all those who came to him, that he might be a merciful and faithful High-priest (Heb. iv. 15). O, at what an expense of degradation and suffering was the Saviour installed as a High-priest of his people! Let his people trust him: let their hearts be bound ever to him.

THE EIGHTH COMMANDMENT CONSIDERED IN REFERENCE TO MOTIVES AND DESIRES, AS SHOWING AND ILLUSTRATING THE TRUE SPIRIT AND PURPORT OF THE PRECEPT:

A Sermon,

By the Rev. Thomas Eyre Poole, D.D.,

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Exod. xx. 15.

"Thou shalt not steal."

The moral force and wholesome restraint of law, whether human or divine, in checking vice and suppressing crime, depend not, by any means, on the prevention only of the outward act. The scourge and the chain, the prison and the scaffold, are, it is sad to say, auxiliaries needful to enforce the awful judgments of the tribunal; but they work, nevertheless, for the most part, by terror alone, and are, after all, only partial in their effects.

If we explain the object of that rule of man's conduct, devised by wisdom human or divine, for the right discharge of his moral, social, and religious duties, by thus narrowly interpreting it, we err seriously in our ideas on the subject.

The spirit of all law, if founded on truth and justice, aims at accomplishing higher and nobler purposes. The due regulation of the desires and motives, that honourable sense of shame at doing what is not of good report in the sight of man and God—the best and only sure preventive against wickedness—and such a love for uprightness and integrity as requires nothing to induce and keep it alive, save that consciousness which is the only faithful interpreter of our actions, are the benefits to which this spirit directs its efforts.

Human law, truly, which can but provide for human actions, to which its penal power is in a great degree confined, cannot be, necessarily, conversant with our desires and motives in so conclusive a manner as to be able to judge with that evidence which alone and only should authorize punishment. At the same time, its views will assimilate with that which is divine, according to its capability, and thus be of that spirit already mentioned. Our intentions and purposes may and do so far betray themselves, notwithstanding all our artifices to conceal them, as to expose us, and justly, to the censure of all good men, and aggravate the punishment of our offences. Yet it is reserved for the divine law, and none but that, which is the law of the gospel of Jesus, to supply such an imperfection, by which it not only searches into the very thoughts and intents of the heart, but also punishes or rewards them according to their respective deserts.

It is on this account that men forget this important distinction, a distinction which is every thing in influencing human conduct, why the terrors of the law as well as the gospel work so inadequately and unequally on the mind and heart, and iniquity doth so largely abound. It is because this distinction is not kept steadily in view that vice and crime brave the light of day, and revel as they do in the darkness of night. Hence the explanation why secret sins, no less than presumptuous offences, are so much on the increase. The eye of God is forgotten in scheming to shun the eye of man; and the judgment to come is strangely overlooked in

an anxiety to avoid that which is of this world.

It would not be difficult to prove this, in every instance of vice and crime; but it will answer our object to illustrate this principle, which is here upheld, in the view generally taken of the breaking of the eighth commandment: "Thou shalt not steal."

The need and importance of such commandments as are contained in the decalogue must be manifest to every one who reflects on that dependence which the sad effect of the fall obliges us to place in one another, in our daily intercourse and business. And, had they not originally proceeded as they did from a divine and almighty Authority, they would not have been, so far as relates to their necessity, the less wanted or binding as a prohibitory agency against crime; for the safety and well being of society call for them. But, coming forth, as they do, from the eternal and all-wise Source of infinite wisdom and holiness, they increase proportionably in importance and authority; forasmuch as they comprehend the rule and government of the thoughts, as well as the deeds of the heart.

We may see from this that responsibility and guilt are not restricted to the overt act of unrighteousness; and for this reason it is not uncharitable or unjust sometimes to question the motives which restrain men from sin, and suspect the genuineness of that honesty and integrity, which if strictly examined would be discovered to be worse than superficial.

Thus, in respect to theft and robbery, which are forbidden in the text, it is very common to limit the breaking of the eighth commandment to the actual deed, to its detection, or to those more flagrant and aggravated aggressions on property, which become the positive subjects of public notice and capital punishment. But, could every man look into the heart of his neighbour, and learn each other's motives and wishes, many a transgressor of the law would start from the silken covering which a false character throws around him.

As for the act of stealing, a man may be guilty of it, as of any other crime or vice, without having virtually committed it. This is inferred in the tenth commandment, as well as shown in scripture generally, which teaches us not to covet our neighbour's goods. Indeed, the desire alone to obtain what does not belong to us, when suffered to gain a sinful ascendancy over our sense of right and wrong, becomes crime in reality and amenable to divine judgment, although not tangible by the laws of man, nor allowed by an over-ruling will to ripen into actual offence. O if it were possible to analyze the inward, secret workings of the heart, we should learn a melancholy but truthful fact, that opportunity and the chance of escaping detection are the only things wanting to add many a name to the list of those who break the eighth commandment. If, however, you would desire to claim the character and not the empty name of honesty, let integrity of purpose govern your thoughts as well as actions. "Think no evil," is a Christian maxim of the bible, which applies to every kind of vice and crime.

It is from not setting more importance on the motives and desires which beget human actions, that the charge is so exclusively laid to the act, its notoriety and extent, as if nothing more could be discovered in a moral and religious consideration to seal its offensiveness and guilt. But the word of God tells us that he, that sins in the least, sins in the greatest; that is, sins in the motive, the purpose, the principle; or, more correctly, against all these incentives to conduct. For, upon the doctrine of motives and desires, it is evident that every species of dishonesty, intended or committed (from the pettiest fraud which provokes the rod, to the daring robbery which demands a sterner punishment, be they perpetrated by whom they may, or glossed over as they are by the cunning devices of ingenious wickedness), comes, one and all, under the condemnation of him who is of purer eyes than to behold any iniquity.

And yet this crime, so injurious to society, so low in the catalogue of vice and scale of iniquity, taints, unknown, many a heart, and disfigures many an unsuspected character. Yes; this same crime, against which the cry of indignation and contempt is so loudly, and, I would add, most justly raised, as the vilest of transgressions—this crime, to which, like the effect to its cause, is often traced the last and darkest act of human atrocity, even the shedding of man's blood—could be identified in a hundred instances where we should least expect it, and in a manner we should, probably, never suppose, were truth and fact permitted to tear aside the veil which human craftiness and human policy are, for wise purposes, allowed for a little while to cast over men's evil thoughts and evil deeds. For, as I proposed at first, in inviting your attention to the motives and desires which alone can fully develop the quality and extent of human actions, good or bad, I shall now proceed to prove that it is not the actual thief alone who steals, neither the mere fact of robbing our neighbour of his temporal goods, which constitutes this crime.

It is not the thief only who steals.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

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No. IX.

THE PERVERT.

"Thus men go wrong with an ingenious skill,
Bend the straight rule to their own crooked will,
And, with a clear and shining lamp supplied,
First put it out, then take it for their guide."
Cowper—"Progress of Error."

I have witnessed instances of secession from our church, and of the sacrifice of worldly prospects and interests to scruples of conscience, which were of a peculiarly affecting character. I have seen cases where, from some conscientious scruple, a connexion was severed with an establishment which was nevertheless linked in the mind with the tenderest, the happiest, the most grateful associations and recollections. In the cases I now allude to, there was every thing to raise a feeling of admiration and respect for the motives and the conduct of the individuals, even though I believed their scruples to be morbid: there was the calm, patient, dispassionate and prayerful investigation: there was an openness to conviction: there was the honest endeavour to rid the mind of all bias: there was the prayer—solemn, fervent, instant prayer—for divine light, that they might be "led into all truth:" there was the eager adoption of every means which was the most likely to secure the object: there was the most humble and candid and fair and charitable spirit—an entire freedom from every thing like narrow-mindedness, bigotry, or intolerance; and, at last, making the sacrifice purely for conscience' sake, they relinquished every worldly advantage, and obtained nothing in return. They exchanged for a situation blest with a hundred advantages, with quiet, competence, friends whose society was their delight, the love and respect of all around them—this they exchanged for a situation the most trying the heart can conceive, one of dependence and straitness. They returned home to be an incumbrance to a family little able to bear the additional burden, doomed daily to encounter the looks of grief and displeasure from parents and friends, whose most cherished hopes their conduct had blasted.

Cases like these I have witnessed — sacrifices like these, made for conscience' sake; and I have admired the noble candour and ingenuousness and singleness of mind which marked their conduct. There was no feeling of bitterness or hostility manifested towards that church from whose bosom they had withdrawn. On the contrary, they spoke of it with tenderness, with love, with enthusiastic admiration, while they lamented, as one of the bitterest trials, that there were certain points affecting either her doctrine or her discipline, to which they felt conscientious scruples which they could not overcome. And, in regard of such cases, I have to add that I have found them, in almost every instance, eventually returning with redoubled affection to the bosom of that church from which they had temporarily seceded.

But the present times, fruitful in novelties of all kinds, have introduced us to a new description of seceders from our church. And, inasmuch as simplifying and facilitating every thing is the order of the day, so men have discovered a short and easy method by which "converts," as they are termed, may be made. Formerly, a change in one's creed was the result of much reading, diligent inquiry, of earnest prayer; but this method is laid aside as obsolete. A new one has been discovered, which in a summary way gets rid of the necessity for all these preliminaries. It is no longer necessary to give a reason for one's change of creed. Now you may figure as "a convert," renounce one church and join another, without any such lengthened, tedious, and troublesome process of investigation. The name and celebrity of "a convert" may now be acquired by a simpler and easier method. An individual, for example, grows weary of the dull monotony of being a mere "no-one" in the church, and he wishes to become a somebody: he wants excitement, to get rid of a little of the superfluous ether: he would awaken attention and interest in some way or another; and, as other avenues are closed against him, he thinks he may do so by announcing himself "a convert." There is something pleasing to his fancy in being spoken of as one who has changed his creed, renounced his former religious principles, and embraced another church. It is something even to be talked of and to be looked at, even though with looks of grief and pity. It is something to be the subject of lamentation to one's friends and acquaintance. There is a kind of *éclât* about it, which pampers a diseased appetite for notoriety. This is more especially the case if his friends and relatives have always been remarkable for the zeal with which they espoused the opposite religious principles. This only adds to the notoriety. It makes the convert's case the more powerfully interesting. It looks imposing, magnanimous, in one not to be trammelled by the opinions of any, to rise superior to the prejudices of education, to show how much wiser one is than one's fathers, whom he conceives to be behind the age. This only surrounds such men with the greater celebrity, and makes their secession from the church matter of greater notoriety. As to a change of religious views being expected to be the result of conviction, candid inquiry, and of weighing evidence—that course is now quite obsolete. Nothing of the kind is requisite under the new system. An enlightened conviction of the truth of the religion you have embraced is no longer necessary. O no: to become a warm and violent partizan requires no such thing as the conviction that results from calm, serious, dispassionate inquiry. It is no longer an affair of the judgment and the understanding: it is wholly a matter of feeling and prepossession. All that is required for the convert now is feeling, strong and intense feeling. It is quite enough to be able to work oneself up into a high fever of excitement, because this achieves at once all that it might be thought the clearest deductions of reason could accomplish.

It will be found that some of the warmest, the most staunch and strenuous amongst the modern converts, are they who never troubled their heads about the merits of the chief points in dispute at all. Arguments and sylle-

gisms and logical deductions were needless weapons. Strongly-excited feelings can make up for the want of all this. And the best method of covering the conscious weakness of a cause is by working yourself up into a fury of zeal; by becoming an "ultra," and going farther still than those who have gone the farthest. Yes: get excited; grow furious; grow intolerant; put yourself into a rage; resolve to believe that you are right; suffer nothing upon earth to move you from that persuasion; determine to listen to nothing that may be advocated on the opposite side; and you will find yourself, in a little time, a more decided zealous partizan than any that ever adopted a system of belief on the fullest and most soul-satisfying conviction. In fact, converts from whim and caprice and prejudice are now found to be far more zealous than those who are such from conviction. This is one of the new discoveries of the age. They are like those who suddenly transfer their affection from one object to another. In proportion to their former love is their after hate; for you find no such "good haters" as these young converts. You find none who have such an utter contempt for the opinions which their fathers held, and which they once held themselves. You will find none who go so far in scandalizing the names that they once venerated as they.

It is in no wise necessary now to examine into the principles of a system. It is quite sufficient to look to individuals who happen to embrace it, and form your judgment of the system according to the opinions you entertain of those individuals. For instance, you personally dislike such an individual, who holds your former opinions; you think him an uninteresting, a cold, a disagreeable character; but, on the contrary, how engaging is the manner of those who hold the new opinions! Can one, then, in such a case, hesitate as to which of the two is right and which wrong in their views, when all the liking and partiality goes with the one, and all the prejudice and dislike with the other? Ought one to question which must be right? O how much more delightful is it to be of the same way of thinking, on religious subjects, with such an extremely agreeable person, than with such a one as the other! Again, they learn to keep the eye fixed exclusively upon some one abuse. They look out only for matter to strengthen their prejudice: they listen only to what will awaken dislike and aversion; and it is astonishing to find what strenuous and violent partizans they by this method become.

This is a plan which a great many of our modern converts have either openly or secretly pursued. And what a salutary and ameliorating influence on their whole frame of spirit their change of sentiment has produced! How it has sweetened their temper and expanded their hearts! How calm and moderate and charitable and tolerant they are grown! How kindly and gently they speak of those who differ from them! With what admirable candour and moderation, with what self-diffidence they view themselves! What a beautiful thing is this singleness of eye, this purity of intention, this meekness, this catholicity of spirit! And what an invaluable acquisition are they to the cause they have embraced! and what an irreparable loss they are to that which they have abandoned! Yes; they whom they have joined well understand their value. They know how to appreciate them. With what blandness they welcome them! How they soothe and flatter them! how implicitly they confide in them! And what a high opinion they have of their judgment and conscientiousness! and how secure they feel themselves of their affections! and how entirely they can rely on their strength of principle, their stedfastness and constancy! What situation of power or trust which it is in their power to bestow, what honour will they not heap on them. At what important posts will they not place them —those models of constancy, those spiritual Fabriciuses, those unfickle and unwavering men!

THE LATE-HOUR SYSTEM*.

MARK a few of those moral evils resulting from the late-hour system, as entailed on the employers and employed.

First on the employers.

It is very obvious that the employers, however respectable the situations which many of them occupy, must sustain great moral injury by the prevalence of the late-hour system. There are habits formed; there is a class of feelings awakened; and there is unlimited control discovered and exerted, which must operate most injuriously on their character, and which injury will be increasing throughout life.

The late-hour system induces a grasping and rapacious spirit.

There is always a cry for more work. There is always an order for more time. There is always a demand for "more flesh." The more young females do, the more they are wanted to do. The longer they sit, the longer they are wanted to remain. There is no satisfaction, in very many instances, with any labour, or any hours which may be deemed fair, reasonable, and proper. The cry always is, "More work from you, and then larger returns for us." Now, this grasping spirit is soon induced, and is a serious moral evil.

The late-hour system injures employers; because it acts most directly on every kindly emotion of the nature.

Where there is clamorous demand for work, and for protracted hours on the part of employers, there can be little real kindness. Indeed, the demand, the unceasing demand, shows that there is a disregard of the health, the comfort, and the best interests of those entrusted to their care; consequently, we cannot wonder that there is a coldness, a hardness, a sternness induced, which must be felt to be most unlovely, undesirable, and improper. Many employers may affirm that this is not their spirit: still we maintain this is the tendency of the system, and, indeed, its legitimate and obvious result.

The late-hour system injures employers; because it weakens every good principle.

"Trade! trade! Fashion! fashion! Mammon! mammon!" are the cries heard continually.

* From "British Slavery; an appeal to the women of England." By T. Wallace. London: Ramsay. 1850. We hope the appeal made in this little volume will not have been made in vain.—ED.

Where are the comforts of home? Where are the regards which should be shown to children, and to the young? Where is that attention paid to the fear and worship of God in the family, which should be discovered? Where is that solicitude to honour the returning sabbath, the Christian's holy day, which should be exhibited? and where that preparedness for it, which is so desirable and necessary? Employers, carrying out the late-hour system, may be assured that they suffer materially themselves, by their having impaired any good qualities, and having weakened any good principles which would induce a better, a higher, a holier state of things.

The late-hour system injures employers; because it not only diminishes, but almost neutralizes their moral influence on those who are engaged by them. The undue demands which are made, the rapaciousness often discovered, the little kindness frequently manifested, the want of sympathy exhibited, prevent their being esteemed, beloved, revered. Whereas, if the hours were legitimate; if the attention paid to the health and morals of the young under them were marked and unvarying; and if their solicitude for their best and truest interests were sincerely and fervently expressed, what an influence would they exert on the character of those engaged by them! what a tone would they give to their conversation! what a direction and elevation would they impart to their morals! How much, therefore, even for the sake of employers, is a change to be desired!

Secondly, mark a few of the moral evils of the late-hour system which are entailed on the employed.

It is destructive of mental cultivation. This, to every thinking person, is palpable. There can be no culture of the mind; because there is no time afforded for that culture. There can be no effort made to enlarge and correct the views on literary and intellectual subjects, or on a wide range of interesting and momentous inquiries to which we might specially refer; because the whole of the day, and often the whole of the night, is very differently employed. What can be more deplorable than this fact, when we consider the close connexion between the appropriate cultivation of the intellectual, and the culture and improvement of the moral faculties? Education, if legitimately and wisely directed, will operate most beneficially on the judgment, the conscience, and all the emotions, passions, and tendencies of our nature.

The late-hour system is ruinous to all the domestic habits and affections.

Home can scarcely be valued; it cannot, at least, be enjoyed; because, strictly, there is no home. The words, "sweet home," connected with so many vivid and delightful associations, can by no means be applied with significance and power. Home should be the abode of quiet, order, amity, tenderness, and love—where every thing that is chaste, virtuous, and pure permanently dwells; but this is not the abode of multitudes of young females in our large dress-making and millinery establishments; this is not the spirit which they are taught, and fitted to appreciate and prize. Their late hours, their incessant application, their unending toil for the tradeswomen and ladies of their country, and to serve and gratify the circle of fashion, their increasing familiarity with those subjects, frivolous and profitless, which relate exclusively to dress, and the decoration of the person, are all, not only most unfavourable, but most ruinous to the order, the simplicity, the economy, the modest and wise arrangements, and the sweet and virtuous affections of a well-regulated, endeared, and happy home.

The late-hour system involves self-sacrifice of the most pernicious kind.

The freshness and bloom of life; all the buoyancy and animation of youth; all the energies as they are unfolded in the spring-time of existence; all the better feelings of the nature are given up, and are given up to what? To the cultivation of the mind? to the promotion of virtue? to the cause of charity and pure benevolence? to the service of God? O, no! O, no! but given up, and often how reluctantly! to the service of Mammon, to the worship of the god of this world, to gratify the wishes and obey the orders of the goddess of fashion, whose whims are boundless, whose caprices are inconceivable, and whose demands are always made, while at the same time they are always varying. Is this no trifling evil?

The late-hour system is connected with fearful desecration of the sabbath, and consequent neglect of public worship.

That day, which is the best and holiest of the seven, which all Christians value and honour, and the services of which are a preparative for all the engagements of the week, is not employed in the service of God, or consecrated to high and holy purposes. How is it possible that it can be, when we consider the time to which young milliners and dress-makers work on the Saturday night? Even if they cease their employments at twelve at night, are they in a fit state, either as regards the body or the mind, for the spiritual and hallowed engagements of the sabbath? But, when it is considered that they are often employed till one, two, or three on the Sunday morning; and that frequently the whole of the Lord's day is devoted to business, connected with the fashionable and dissipated world, is it not fearful to dwell on the desecration of the best day, which must prevail?—a desecration which is most pernicious and shameless; which robs God of his honour, society of some who would be its fairest ornaments; our houses of prayer of numbers who, differently brought up, would be among the devoutest worshippers; thus effectually rendering them irreligious, and opening the flood-gates of indifference, infidelity, and even vice of every kind; for, where the sabbath is habitually violated and dishonoured, nothing is entailed but a moral blight and pestilence which withers and destroys.

The late-hour system is associated, in innumerable instances, with utter recklessness respecting the character and conduct maintained.

There is complete apathy manifested, with regard to any thing that is virtuous, commendable, or pure. Every thing that is excellent is abandoned. There is no solicitude felt respecting any thing which morally may occur. How many young dress-makers and milliners, injured by the late hours maintained, and the habits formed, be-

come quite devoted to the world! They link themselves with undesirable companions, whose conversations and manners must be pernicious. In consequence of being only able to take a walk in the evening, and perhaps late in the evening, they form associations which are most ruinous. They are despoiled of that modesty which is the crown and beauty of woman. They addict themselves to vice; and they proceed from one step to another, till they plunge into an early grave, without any consolation in death, and without any bright hopes in relation to the eternal world.

"They die, and make no sign."

This is a concise statement, and by no means exaggerated, of the moral evils associated with the late-hour system maintained in the dress-making and millinery business; and, surely, to the philanthropist, to the moralist, to the Christian, it is an affecting and even fearful representation. We cannot wonder that public attention has been roused, that public indignation has been awakened; and we hope, most sincerely, that the exertions of the intelligent, the humane, and the benevolent, especially in the metropolis, will be unremitting till this gigantic evil be crushed, or, if not annihilated, be materially diminished. It is a fell destroyer of youth, of health, of virtue, of happiness, and of the fear of God.

THE PROVIDENCE OF GOD IN LUTHER'S HISTORY*.

The history of Martin Luther is substantially the history of the Reformation. Would we come at once at the real genius of that great revolution, we must follow up the history of its great controlling genius, from the time that little Martin was gathering sticks with his poor mother at the mines in Mansfeld, till he occupied the chair of theology at Wittemberg, and was the most powerful and popular preacher of the day; or till he faced, single-handed and alone, the ravening beast of Rome, at the diet of Worms. Such as God made the instrument, such was the work.

Though pinchingly poor, John Luther, the wood-cutter and the miner, resolved to educate young Martin. Thenceforward mark his course. First, he was submitted to strict discipline and religious instruction under the roof of his parents. How much he was indebted to this, and how much the world, is not difficult to conceive. At an early age he is sent to school in the neighbourhood of the mines. A new light had already broken in upon the world, and the honest miner of Mansfeld determined that his son should share in its benefits. At the age of fourteen, we find him at the school of the Franciscans at Magdeburg, yet so poor that he was obliged to occupy his play-hours in begging his bread by singing. Here he first heard Andrew Proles, with great zeal, preaching the necessity of reforming religion and the church. Next he is at Eisenach, still poor, yet persevering; and, notwithstanding these, to common minds, insuperable difficulties, our young reformer made rapid strides in his studies, outstripping all his fellows.

We now come to the second link of the providential chain: While begging his bread as a singing-boy at Eisenach, he was often overwhelmed with grief, and ready to despond. "One day in particular, after having been repulsed from three houses, he was about to return fasting to his lodging, when, having reached the Place St. George, he stood before the house of an honest burgher, motionless, and lost in painful reflections. Must he for the want of bread give up his studies, and return to the mines of Mansfeld?" Suddenly a door opens, a woman appears on the threshold: it is the wife of Conrad Cotta, called "the pious Shunamite of Eisenach." Touched with the pitiless condition of the boy, she henceforth becomes his patroness, his guardian angel; and from this time the darkness from his horizon began to clear away. Soon we find him a distinguished scholar in the university of Erfurth, his genius universally admired, his progress in knowledge wonderful. It now began to be predicted of him that he would one day shake the world: The honours of the university thicken upon him. He applies himself to the study of the law, where he aspires to the highest honours of civic life. But God willed not so. He is one day in the library of the university, where he is wont to spend his leisure moments. As he opens volume after volume, a strange book at length attracts his attention. Though he had been two years in the university, and was now twenty years old, he had seen nothing like it before. It is the bible. He reads and reads again, and would give a world for a bible. Here is the third link. Here lay hid the spark that should electrify the world—the golden egg of the Reformation.

But where next do we find our distinguished scholar, our doctor of philosophy, our humble reader of the bible? Strange contrast! He is an Augustine monk, cloistered in gloomy walls, the companion of idle monks, door-keeper, sweeper, common servant and beggar for the cloister. But what brought him here? He had read the bible, was bowed to the ground as a sinner; and, while in this state of mind, he was literally smitten to the earth by a thunderbolt. This was the fourth link of the providential chain.

From this hour he resolved to be God's. But how could he serve God but in a cloister? The world was no place for him. He must be holy; he will therefore work out his salvation in the menial services and solitude of monastic life. But the hand of God was in this. It was the school of Providence to discipline him for his future work. Here, too, he must learn the great lesson (justification by faith) which should revolutionize the church and the world; here receive the sword that should demolish the mighty fabric of Romish superstition, and separate from the chaotic mass of a corrupt religion the church reformed. And where, in accordance with the genius of the age, could this be learned but in a convent? From his youth up, Luther had believed in the power of monastic life to change the heart. He must, as he bitterly did, learn its entire inefficacy.

* From "The Hand of God in History." We have already called attention to this book. It is written by an American, and allowance (as the editor, Mr. Christmas, warns us) must be made for American principles and prejudices; but there is much to interest and instruct. A more comprehensive work of the kind, by some able English writer, would be most useful.—Ed.

When he had learned this, when he was slain by the law, and lay, as supposed, literally dead upon the floor, a good "Ananias" appeared, to raise him up, and to conduct him to the peace-speaking blood of Jesus, and, in Christ's stead, to tell him what he must do. This messenger is Staupitz, the vicar-general, who from this time becomes Luther's teacher in holiness, and his guide and patron in his glorious career of reform. This is the next link in the chain. Staupitz conducted him to Christ, gave him a bible, introduced him to a professor's chair in the university of Wittemberg, and to the friendship of the elector of Saxony, and brought out the reluctant monk as a public preacher; and, in a word, was the hand of Providence to conduct Luther forward to the great result of the Reformation.

Nor was it enough that Luther should serve a three years' apprenticeship to a convent. He must go to Rome, must trace up the corrupt stream to its fountain, must see what Romanism is at the seat of the beast. His embassy to Rome was the next great providential movement which marked the early life of Luther. Here he beheld with his own eyes the abominations of desolation standing in the place where they ought not. Though he had more than suspected the corruption of the church, he still retained a profound veneration for Rome. He thought of Rome as the seat of all holiness—the deep and broad well from which were drawn all the waters of salvation. Nothing but personal observation could cure him of this error. He found Rome the seat of abominations, the fountain of moral corruption. The profligacy, levity, idleness, and luxury of the priests shocked him. He turned away from Rome in utter disgust and indignation. Nor was this all he learnt at Rome. It was here God instructed him more thoroughly in the perfect way. While performing some of the severe penances of the church (as, for example, creeping on his knees up "Pilate's staircase") he had a practical lesson of the inefficacy of works; and the doctrine of justification by faith seemed revealed to him as in a voice of thunder. And now was he prepared, on his return, to echo this voice from heaven till the very foundations of Rome should tremble.

Soon after this, Luther was made theological professor, or doctor of the scriptures. There was, in reference to the oath which he was now required to take, another of those marked interpositions of Providence, to push him on in his work as a reformer. He was required to "swear to defend the truth of the gospel with all his might." This, though it had often been taken as a mere matter of form, was now received in good earnest. Luther now felt himself commissioned by the university, by his prince, and in the name of the emperor, and by Rome herself, to be the fearless herald of the truth. He must now, in obedience to the highest authority on earth and of heaven, be a reformer*.

Thus did the hand of God resuscitate a long and shamefully abused oath, and snatch it from the hands of profanation, and arm it with a power that none could gainsay or resist.

* Daubigné's "History of the Reformation."

Poetry.

LAYS OF A PILGRIM.

By Mrs. H. W. Richter.

No. LIII.

(For the Church of England Magazine).

HYMN.

Spirits, excellent and fair,
In the high empyrean soaring,
Spirits, that his missions bear,
Near him waiting, and adoring—
Praise him ever!

Seraph hosts, of might and glory,
Tens of thousands pure and bright;
Angels, that in sacred story,
Came on earth in mercy's light—
Praise him ever!

All ye works, that do his will;
Myriad stars that tell his power;
Pale and lovely moon, that still
Rulest meditation's hour—
Praise him ever!

Morning, with its lust'rous gleaming;
Eve, with closing flowers and dews,
When the lonely star is beaming,
Treasured gift to every muse—
Praise him ever!

Waves, that on the bounding ocean
Rear your foamy crests on high;
Storms, that in your wild commotion
Answer to the sea-bird's cry—
Praise him ever!

Glancing streams, that brightly wander,
And thro' grassy valleys glide,
In your silvery course meander
By the flowery meadow's side—
Praise him ever!

"Cloud-capt" mountains, hoar and frowning;
"Alps on Alps," that darkly rise;
Gentle hills, the landscape crowning
With your many-coloured dyes—
Praise him ever!

Forests dark in solemn shade,
With your dim cathedral aisles;
Gardens, bright as Eden made,
Where each gem of summer smiles—
Praise him ever!

Clouds of ever-varying form,
Golden now, or dark as night,
Swift careering thro' the storm,
Or as "May's sweet morning" bright—
Praise him ever!

Mortal, with the eye of gladness,
In life's noontide bounding on,
Musing aye, with brow of sadness,
Telling of the sunshine gone—
Praise him ever!

Thou, my soul, before him bending,
Give to him thy life, thine all:
Prayer and thanks be still ascending,
On his boundless mercy call—
Praise him ever!

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 820.—JUNE 15, 1850.

(Samson slaying the Philistines.)

BRIEF NOTES ON THE HISTORY OF SAMSON.

No II.

Samson had soon become dreaded by the Philistines, under whose supremacy the Israelites were at that time oppressed. Doubtless there were many achievements he performed, which the inspired penman has not recorded; but the injury he had done by destroying the standing corn in the neighbourhood of Timnath, and the slaughter he soon after made, were of themselves sufficient to rouse the wrath and fear of the Philistines.

Accordingly they came with a large force to seize and destroy him. And it is one of the most mortifying incidents in the sacred narrative that the people of Judah actually delivered him up bound into the hands of his enemies. He was not, it may be remarked, of their tribe, and perhaps they had some jealousy of him on that account. But yet that they should betray their countryman, one whom God had raised up with supernatural endowments to be their deliverer from a heathen yoke, and that not merely a few mercenary traitors should do this, but that the whole tribe should so combine, is an example of cowardliness and faithlessness hardly to be paralleled in any history.

Samson, however, was under no concern for his own safety. He merely stipulated with the elders of Judah that they should not themselves fall upon him; and then he consented to be conveyed to the Philistines. They set up a savage shout on seeing their enemy as they thought in their power. But he speedily rent the firm bands which confined him, with as much ease as if they had been "flax burnt in the fire;" and for want of a better weapon he seized the new jaw-bone of an ass, which was large and heavy, and with this, attacking the Philistines, he actually destroyed about a thousand of them. How strong is that arm which the Lord nerves! how effectual the most unlikely instrument when wielded by the hand of faith!

And here we have an evidence that Samson,

inconsistent as he was, had yet faith in God. For we are told that, wearied and thirsty with the battle, he cried to God for help. "It is highly in favour (says Dr. Kitto*) of the reality and active vitality of his faith that he did so. Not many would have had such strong persuasion of the Lord's providential care, as would lead them to cry to him for water to supply their personal wants in the like exigency. This, therefore, is one of the incidents which enabled the author of the epistle to the Hebrews to put the name of Samson among the heroes of the faith. The incident shows what manner of man essentially he was, and indicates the kind of spirit in which his great operations were conducted. The Lord heard him; and suddenly a spring burst out from a cleft in the hill to which he had just given the name of Lehi, or "the Jaw-bone". It is very unfortunate that our translators have perplexed the passage by translating the proper name, thereby making it appear as if the spring arose out of the jaw-bone of the ass, which he had cast away from him. For this there is not the least foundation in the original. Indeed this is clear from what follows; for it is said of the fountain thus created that it 'is in Lehi unto this day.'"

Here is an illustration of the power of the Lord to answer prayer, and that he can make waters to flow to the humble believer's comfort, even in a dry and thirsty wilderness.

THE GREEK CHURCH.

It denominates itself "the catholic and apostolical oriental church." It has four ancient patriarchates in Turkey — those of Constantinople, Antioch, Jerusalem, and Alexandria. In the north of Syria, particularly about Aleppo and Antioch, it includes the majority of the Christian population. For instance, out of the whole number of inhabitants in Damascus, which is above 78,000, this church claims more than 42,000 as its members. It is the largest denomination of Christians in Syria and the Holy Land; for those of the Greek church here amount to 345,000 souls, while that of the other Christian bodies does not altogether exceed 260,000. It has 2,000 or 3,000 members in Egypt, and possesses the convents in Arabia Petræa, among which is the monastery on Mount Sinai. In all parts of Asia Minor and Lesser Armenia, it has more followers than any other Christian church; and they exceed at Constantinople those of the Latin or Roman and Armenian churches taken together. It is almost the only Christian church in the Turkish provinces in Europe; but in respect of the united population of Turkey in Europe and Asia, it numbers about 4,000,000 out of the entire Christian community of 6,600,000, and forms about one-fourth of the whole of the Sultan's subjects. It is the established religion in the kingdom of Greece, where the law of August, 1843, has limited the number of bishoprics to twelve, though the present number is thirty-eight, including the twenty-six suffragan bishops, whose places will not be filled up when they die. The same law styles the national church "the orthodox eastern apostolical church of the kingdom of Greece." Out of the 640,000 inhabitants of this new monarchy, all are Greeks except about 25,000 Romanists. North of the Danube, more than three-fourths of the inhabitants are of this church; and in Hungary its adherents amount to about 1,350,000, or one-eighth of the entire population. It is the established religion of Russia, where the emperor holds the supremacy; and it has more than 47,000,000 followers, out of a population of nearly 64,000,000. The Russo-Greek church is administered in all general respects by the "holy-directing synod," consisting of certain dignitaries, besides a cabinet minister. The ecclesiastical affairs are conducted by forty-eight eparchates, divided into three classes, and each under the superintendence of its own prelate, who is either a metropolitan, an archbishop, or a bishop. Latterly, two additional eparchates have been created, in Warsaw and Kamtschatka. It has upwards of 28,500 churches in this vast empire, and 350 monasteries, all of the order of St. Basil.

The standards of this church, for doctrine and rituals, are contained in certain symbolical books, of which an edition in the original Greek, accompanied with a Latin translation, was published at Jena, in 1843. The Greek synod held at Jerusalem (Bethlehem), in 1672, enacted a "shield of orthodoxy," subscribed by three patriarchs, twenty-one bishops, and twenty-three other ecclesiastics, among whom were the legates from the Russian church, from which we collect that their church holds—

That the catholic church contains all particular catholic churches, and claims the primacy among them for the church of Jerusalem, "as being the only church that was favoured with the presence of Christ."

It holds the Nicene creed, maintaining the consubstantiality of the Holy Ghost with the Father and the Son, but affirming, with the other eastern churches, that he proceeds from the Father only; and charging upon the Latin church that it interpolated the genuine text of the Nicene creed, by foisting into the text the words, "and the Son."

That holy scripture is to be received "according to the doctrines and interpretation of the catholic church," which are declared to be of an "authority not inferior to that of the scriptures themselves," inasmuch as they are dictated by the wisdom of the Holy Ghost. Or, as it is declared in the Greek catechism of Mogilas, a recognized standard of this church, "all articles of faith owe their authority and acceptation, partly to the sacred scriptures, partly to ecclesiastical tradition, and the doctrine of the councils and the holy fathers." For "the dogmas of the church are consigned in the writings comprised in the divine books of sacred scripture. Others were delivered to the apostles by their living voice. And these are the doctrines which afterwards were more fully declared by the councils and the holy fathers; and on those two foundations faith is builded up."

* See "Daily Bible Illustrations;" by J. Kitto, D.D. Edinburgh: Oliphant and Sons. London: Hamilton and Co. 1850. We recommended the first part of this admirable work on its first appearance three months ago: we equally recommend the second part, which has just been published. We are anxious that all our readers should become acquainted with it.—Ed.

That the election of men is to be ascribed to the divine forethought of their good works; and that to hold sovereign election is a blasphemous disparagement of good works.

That sin flows from disobedience to the will of God, both in men and devils.

That all the dispensations of God are holy and good and just.

That sin came in with the fall of the first Adam; but that some, under both the Mosaic and Christian dispensation, such as the patriarchs, prophets, and innumerable others, inclusive of "the eternal virgin Mary, the mother of the divine Word," were not by nature tempted to iniquity, blasphemy, and the other sins expressly designated.

That Christ was conceived and born without prejudice to the virgin Mary; that he ascended into heaven, and will come to judge both quick and dead.

That, although "Jesus Christ is the alone Mediator and Ransom for all," yet "for presenting our requests and petitions to Christ, we reckon the saints to be intercessors, and, above all, the immaculate mother of the divine Word; and likewise the holy angels, whom we know to be our guardians, and the apostles, prophets, martyrs, and whomsoever of his faithful servants he has glorified, among whom we reckon the bishops and priests, surrounding, as it were, God's altar, and the other just men eminent for their virtues." With respect to the worship of the saints, the catechism says: "The worship of God does not forbid the invocation of the saints, as friends, through whose intercession God sometimes pleases to vouchsafe his favour."

That, although none are saved without faith, yet that faith justifies by works, because "it works by love, *i. e.*, by the observance of God's commandments."

That, though Christ is the Head of the church, yet he governs it by "the ministry of the holy fathers;" that ordination to the priesthood is only valid when given by a bishop, "the successor of the apostles;" from whom the priest receives the power he has inherited by uninterrupted succession, of binding and loosing, and by which ordination he becomes "the living image of God upon earth," "participator of the energy of the perfect Spirit," and "the fountain of all the sacraments of the church, by which we arrive at salvation."

That those only are members of the catholic church, who have the faith of Christ, as taught by himself, his apostles, and the "holy œcumenical councils," and show forth that faith accordingly.

That "that faith which, as a hand, lays hold of the righteousness of Christ, is not the faith by which a man is justified, but that which, by the good works to which it leads, becomes itself sufficient for our salvation."

That the will has undepraved freedom, and man a natural ability to choose good or evil.

That there are seven sacraments, viz., baptism; confirmation, or chrism; ordination; the bloodless sacrifice of the real body and blood of Christ; matrimony; confession, penitence, and remission; and extreme unction—intimating that they necessarily convey grace to the participants.

That baptism, even of infants, is absolutely necessary to salvation, destroys original sin, is infallibly accompanied by regeneration, and insures ultimate salvation.

That in the eucharist the bread and wine (both of which are given in a spoon to each communicant), though their accidents remain, are transformed into the real body and blood of Christ, and are to be worshipped and adored with supreme honour, and viewed as a propitiation and sacrifice both for the quick and the dead. In Mogilas's confession, we have the ceremony described; and next follows, "At the instant of the consecration, the priest is to say: 'O God, send down thy Spirit from heaven upon us, and upon these proffered gifts. Make the bread the precious body of thy Christ; and that which is in the cup make the precious blood of thy Christ; transforming them by thy Holy Spirit!' While he pronounces these words the transubstantiation is instantaneously effected: the bread is changed into the true body of Christ, the wine into his true blood, the species of each remaining visible, by the divine dispensation."

That the souls of the departed are either in a state of rest or suffering: those belonging to the church, which have been removed from earth with penitence incomplete, or with lack of its fruits, or the prayers, watchings, and charities, called "satisfactions" by the church, are in a state of exclusion from perfect bliss, but may be relieved from it by the prayer and alms of the priests, presented in behalf of the relatives, and by the performance of masses. But purgatory is excluded by the Greek church, which affirms that "there is no middle place in which the soul is purged of its offences by temporary suffering;" yet "many are snatched and freed from the gates of hell—in consequence of the pious works and prayers of the survivors, and particularly in consequence of the unbloody sacrifice which the church offers for the living and the dead."

Hence it will be seen that the apostasy of the Greek church yields in few things to the Roman; and this is further confirmed by the answers given to the questions in Mogilas's catechetical confession, p. 128, which is appended to the decretals. Here we find that holy scripture is not to be used commonly or indiscriminately by all Christians, and that its perspicuity admits of question. The inspiration of certain books of the apocrypha is asserted; and the virgin Mary, as well as saints and angels, are to be worshipped: the one by "hyperdulia," and the others by direct "dulia." So also the pictures and the relics of saints, holy places and articles, sacramental vessels, churchyards, and graves.

The other symbolical books of the Greek church are in harmonious keeping with all that has preceded, and declare that Jesus Christ's incarnation was not "of the Holy Ghost by the virgin Mary," as in our English litany, but "of the Holy Ghost, and of the virgin Mary"; that "Mary was the virgin mother of God," and is to "be frequently and earnestly worshipped," as "standing with all her honours and dignity at the right hand of her Son, according to the language of David' (Ps. xlv.); wherefore "the intercession of the virgin Mary is to be implored with great devotion; for the prayer of the

virgin is of great weight with the piety of the Son;" that angels present the prayers of the faithful to God, and intercede for them; that Christ's humanity is present in the eucharist, and that it is to be adored as the Saviour himself; that the presidents of the church are vicariously the hands for Christ; that the sick may wash away their stains by confession and partaking of the eucharist; that prayers are to be offered for the dead as well as the living; that the eucharist is pre-eminent among the seven sacraments, and that in it water must be added to the wine, to represent the liquid which flowed from the Saviour's side, the consecration converting the bread and wine and water into the actual body and blood of Christ; whence "it behoves us to adore the sacred eucharist, as our Saviour Jesus Christ himself, present on earth, the same Son of God, both God and man." Auricular confession and priestly absolution are affirmed to be absolutely necessary to salvation. The merit of prayers, alms, fastings, pilgrimages, and religious genuflexions, are represented as restoring the effects of baptism. All these declarations, and many more, are given under the head of "faith": under that of "charity," almsgiving is set forth as an expiatory exercise; and the anti-scriptural distinction of mortal and venial sin is recognized. The authority of the seventh general council is used to vindicate the worship of pictures and holy objects, and set aside the second commandment. Great stress is laid upon the "venerable sign of the cross, when men eat, drink, sit, walk, speak, or are silent." They should "begin nothing without previously making it, and should make it at home and on the road, by day, by night, and in every place." We have the particular method, too, described: "First, with the three first fingers touch the forehead, and say, 'In the name of the Father;' then bring down the hand, in the same form, to the breast, and say, 'and of the Son;' and then move the hand to the right shoulder, and say, 'and of the Holy Ghost,' moving the hand, while you repeat these words, from the right to the left shoulder; and conclude with the word, 'Amen.'"

The chief ecclesiastical authorities of the Greek church are the decretals of the seven general councils.

In fact, the Greek church has fallen away in a lamentable manner from the simplicity and truth of Christ's gospel, and agrees with the Romish church in most matters of highest moment. It places priests on earth and the saints and angels in heaven as intermediators between the soul and the Saviour, and allows the merits of the Son of God to be dispensed by the ministers, and purchased by the prayers, penances, and services of the worshippers. With all this, there are points in which the Greek church stands on superior ground to the Roman: its tyranny is not so compact and fearful: it wants the power or the will, which Rome has, to follow out its principles to the length of abomination of which they would admit: it does not lay claim to an infallible head upon earth; nor does it systematically oppose the diffusion of the scriptures. Let us pray, then, that the power of the holy light of those scriptures may bring this church out of the mire of error and superstition into which it has been permitted to its blind meddlers to plunge it.

In conclusion, I should observe that the symbolical books, to which I have referred, have not received an universal, though they have had such a general ratification as is not far removed from it*. S.

FRAGMENTARY NOTES.

By the Rev. Francis Jacox, B.A.

No. XXV.

CHARACTERISTICS OF WORDSWORTH†.

"In imaginative power he stands nearest of all modern writers to Shakspere and Milton, and yet in a mind perfectly unborrowed and his own."—S. T. Coleridge.

"Amongst all works that have illustrated our own age, none can more deserve an earnest notice than those of the laureate; and on some grounds, peculiar to themselves, none so much. Their merit, in fact, is not only supreme, but unique; not only supreme in their general class, but unique as in a class of their own. .... He sees the same objects (as other men), neither more nor fewer; but he sees them engraved in lines far stronger and more determinate; and the difference in the strength makes the whole difference between consciousness and subconsciousness. The author who rivets notice the most is not he that perplexes men by truths drawn from fountains of absolute novelty—truths unsunned as yet, and obscure, from that cause; but he that wakens into illuminated consciousness old lineaments of truth long slumbering in the mind, although too faint to have extorted attention. Wordsworth has brought many a truth into light, both for the eye and for the understanding, which previously had slumbered indistinctly for all men."—Thomas De Quincey.

"We remember the first appearance of this great poet. Seemed then to us 'a new morn risen on mid-day.' .... In the midst of many changes which time has wrought in our inner world, no change has there ever been either of thought or feeling then awakened by the poetry of Wordsworth. No change, but a perpetual deepening and strengthening and sanctifying—our love growing more solemn, and at times sadder, in the consciousness of the near approach of our life to its close; the revelations made to us by the poet being contemplated now by the light of our setting, as they were then by that of our rising, sun."—Professor Wilson.

The bard of Rydal Mount has had the unusual privilege to see his literary reputation advance from zero, or something even below zero, to a standard of respect and homage surpassed by none of his contemporaries. Time was when his name was accounted a fair mark for jocular contempt, when his lyrics were a signal for sarcasm to run its easy race, when his ballads were a provocative to laughter, when his grandest thoughts were consigned to the same category of "literary calamities" as the wildest mysticism of Emanuel Swedenborg. Time was when, as Mr. Gilfillan says, "his name was the signal for every species of insult; while one review was an incessant battery against his poetical character, and another, powerful on all other topics, returned it only a feeble reply on this; while stupidity itself had learned to laugh and sneer at him; while the very children of the

* I am indebted for the sketch which I have given of the doctrines and belief of the Greek church to Butler's "Confessions of Faith," and the copious extracts for its standards given in Wilson's "Lands of the Bible" (vol. ii. pp. 448-479), availing myself also of Gerlach's "Fides" (vol. ii. pp. 407-423).

† These "characteristics" were written before Wordsworth's death.

nursery were taught to consider his rhymes as too puerile even for them"*. The warmest of his present admirers—who are many, and daily may they become more!—can afford to allow that prosaics and common-places and puerilities are not wanting in the extensive productions of our poet. An inconsistency may be admitted between the seriousness of his theory and the levity of many of his works. According to an able reviewer, the very root of what is offensive in his peculiarities lies in this principle, that the feeling developed in his poems gives importance to the action and situation, not the action and situation to the feeling. Hence, trusting to the importance of the feeling, he does not scruple to consort it with weak and beggarly elements; and, furthermore, investing the feeling with an importance which the action and situation do not warrant, he uses language and illustrations as much above the occasion as the language he sometimes uses is below it—a strange mixture of homeliness and magnificence, like the brick floor and mirrored walls of a French bed-room: to be odd is not to be original, in a good sense†. But, however far some may go in their strictures upon Wordsworth's incongruities, most unaccountable is the prejudice which once denied him any merit at all, or any eminent merit in certain qualifications of the vision and the faculty divine. There is considerable weight in the remark of an American critic, that "it has been the fortune of Wordsworth, like many original characters, to be almost wholly regarded from the two extremes of prejudice and admiration. The eclectic spirit, which is so appropriate to the criticism of art, has seldom swayed his commentators. It has scarcely been admitted that his works may please to a certain extent, and in particular traits, and in other respects prove wholly uncongenial. Whoever recognizes his beauties is held responsible for his system; and those who have stated his defects have been unfairly ranked with the insensible and unreasonable reviewers who so fiercely assailed him at the outset of his career. There is a medium ground, from which we can survey the subject to more advantage" ‡. Taking his poetry as a whole, we exult in its increasing sway over the minds and affections of men, assured of its power to elevate, to refine, and to chasten. We rejoice in the token that, although for twenty years he was "the scoff of the world, and his poetry a byeword of scorn," yet, "since then, and more than once, senates have rung with acclamations to the echo of his name. .... His poetry is but now clearing the clouds that gathered about its rising"§. Whether it will soon, or ever, be what is called "popular" may be questionable. But it is tending thitherward; and every one who respects a noble range of thought, pure strains of devotional feeling, large-hearted sympathy with the universal race of man, and an undeviating voice of high-toned morality, will bid it God speed. What a contrast to the tendency of Byron's verse! One the sublime aspiration of hope, the other disturbed by black passions, without hope and without God in the world. The one cheerful resignation, the other tumultuous despair.

Samuel Taylor Coleridge, in his "Biographia Literaria," has classified under six heads the higher characteristics of Wordsworth's poetry. To follow the course of these divisions may aid the purpose of my brief "fragmentary notes."

I. The first is "an austere purity of language, both grammatically and logically: in short, a perfect appropriateness of the words to the meaning."

Very many and very fierce were the skirmishings which ensued upon the enunciation of the bard's theory of "poetic diction." It is generally admitted that his practice is inconsistent with that theory. Coleridge observes that the "Excursion" bristles with "dictionary words" beyond most poems. Laying aside, therefore, all reference to a systematic plan on the part of Wordsworth, my present reference is to the actual language employed in his better pieces. He selects the most expressive words, epithets the most suitable to the import of his as yet unuttered reflections. He does not, like some authors of note, repudiate the usage of any but pure Saxon words. To confine himself, as an inflexible purist, to this limited range were to mutilate the emphasis and to invalidate the energy of his diction. Mr. Henry Taylor—one of the foremost among his panegyrists—remarks that the English is essentially a highly composite language, and will be best written by him who avails himself of all its elements in their natural proportion, tempering one with another: thus the poetry of Wordsworth is characterized by a diction which is neither Saxon nor Latin particularly, but which abounds in all the treasures of our vocabulary, and makes the music which no man can make who has but one string to his fiddle*. Again: Mr. De Quincey considers that never was there a more erroneous direction than that "given by a modern rector of the Glasgow university to the students, viz., that they should cultivate the Saxon part of our language at the expense of the Latin part": "both are indispensable." While lyrical emotion and pathos connected with domestic events require the Saxon element, meditative poetry demands the Latin; the reason being that the former language is the basis, and not the superstructure, and therefore comprehends all the ideas which are natural to the heart of man, and the elementary situations of life; whereas the latter language supplies secondary terms, the results of reflection and logical distinction and accurate discernment. Surely the "composite" nature of the English tongue encourages a prudent use of expressions culled from the several departments, if such expressions are fairly possessed of a more emphatic and comprehensive meaning than can be found elsewhere. Surely a discreet and careful eclecticism, such as men of the laureate's order are fully qualified to exercise, is preferable to the cautious, prim exclusiveness of the opposite school. Mr. Macaulay remarks that Charles Fox purified his vocabulary with so nervous a scrupulosity that he would not allow Addison, Bolingbroke, or Middleton to be a sufficient authority for an expression, declaring that he would use no word which was not to be found in Dryden. But why not use all the riches of an

* Gallery of Literary Portraits. First series.

† See "Essay on Wordsworth," in Blackwood's Magazine, 1829.

‡ Tuckerman's "Thoughts on the Poets."

§ Thomas De Quincey.

* Quarterly Review, 1834.

ever-growing language? An "austere purity" is not incompatible with the appropriation of words very diverse in their genealogy. How chaste is the style of "Laodamia"! imbued with a classical spirit rarely to be met with; yet the lan-language is anything but "idiomatic." It is congenial with the scene and the persons—the appearance of Protesilaus "slain upon the breach of Troy," and the "impassioned queen" "all too weak in reason, in self-government too slow," to whom the apparition spake of worlds whose course is equable and pure, to whom he said,

> "The invisible world with thee hath sympathised;
> Be thy affections raised and solemnised.
>
> Learn, by a mortal yearning, to ascend,
> Seeking a higher object. Love was given,
> Encouraged, sanctioned, chiefly for that end:
> For this the passion to excess was driven,
> That self might be annulled."

In the sonnets, most of the odes, the exquisite lines on Tintern Abbey, and the "Excursion," we find a most opulent collection of forcible expressions "apparelled in celestial light," and seem to watch the poet "culling on every side, in a thousand valleys far and wide, fresh flowers." Thus he "fits his tongue to dialogues of business, love, or strife;" giving a local habitation and a name to "thoughts that wake, to perish never," and, by the felicity of his diction, enabling us to reap the harvest of his own quiet eye, and to sympathize with the very same emotions, to consider the very same "obstinate questionings," to be moved by the very same "first affections" which stir the inmost being of the minstrel. His utterances are not mere "words, words, words," in the sense of the prince of Denmark, but have a special mission entrusted to them, viz., the explication, the illustration, the elucidation of things. He circulates good coin, coin that will pass current wherever legitimate symbols of mental wealth are recognized; leaving to others, of bankrupt fortune, the habit of forging "bank of elegance" notes, a tissue paper-money of verbose nothings.

II. The next characteristic is adduced by Mr. Coleridge, in these words: "A corresponding weight and sanity of the thoughts and meditations won, not from books, but from the poet's own meditations. They are fresh, and have the dew upon them. Even throughout his smaller poems there is not one which is not rendered valuable by some just and original reflection."

Says a living thinker of celebrity: "I count him a great man, who inhabits a higher sphere of thought, into which other men rise with labour and difficulty: he has but to open his eyes to see things in a true light, and in large relations." Then is Wordsworth a great man. He has that genius which differs in degree, and even in kind, from mere talent. He is creative, inventive; not imitative. He communes with nature at first hand. He is conscious of a presence that disturbs him with the joy of elevated thoughts. To him the universe is, as Wilson says, "all written over with symbolical characters of light;" and not, as it is to so many who lack fine-ear and far-eye, "a blank obscurely scribbled over with dead letters," a shut volume, "a huge clumsy folio with brass clasps, bound in calf-skin, and draperied with cobwebs." He does not paraphrase the versions of brother poets, and take for granted the accuracy and the truth of their meditations; he does not depend for the form or the matter of his productions upon the labour bestowed by other great minds; nor does he peruse the outspread roll of nature's panorama with spectacles prepared and warranted by them; but he goes in his own right, and in his own power, to gather in impressions fresh as they fall, desiring to record what his own eyes have seen, what his own ears have heard, what his own heart has felt, amid the highways and byways of a living world. Honourable and venerable as the elder bards are in his esteem, he does not echo their "large utterance" in the woods and fields, but expresses his own individual sensations and reflections. Perhaps no poet is more intensely personal; none more closely and universally identifies himself with his subject, and leaves upon it the peculiar hues of his presence—hues of a dim religious light. Few verses can be simpler, but few more instinct with philosophical spirit, than those headed "Anecdote for Fathers;" wherein the poet speaks of his boy of five years old, with whom he strolls one morn, and holds his usual intermitted talk—his thoughts running on former pleasures, at a pleasant home, a long, long year before:

> "A day it was when I could bear some fond regrets to entertain:
> With so much happiness to spare, I could not feel a pain.
> The green earth echoed to the feet of lambs that bounded through the glade,
> From shade to sunshine, and as fleet from sunshine back to shade.
> Birds warbled round me; and each trace of inward sadness had its charm:
> Kilve, thought I, was a favoured place; and so is Liswyn farm."

He questions, in very idleness, the little Edward who trips beside him, "so slim and graceful in his rustic dress," whether he prefers Kilve or Liswyn farm; and the answer, given in careless mood, and afterwards explained with such difficulty, evokes from the poet the well-known *finale*—

> "O, dearest, dearest boy! my heart for better lore would seldom yearn,
> Could I but teach the hundredth part of what from thee I learn."

Mr. Henry Taylor observes* that doctrinal poems abound in Wordsworth's writings, which some persons complain that they cannot understand, having read them probably as rapidly as they would read any erratic effusion of any glowing gentleman who writes verses. "Romance and novels in verse," says Mr. De Quincey, "constitute the poetry which is immediately successful; and that is a poetry, it may be added, which, after one generation, is unsuccessful for ever"†. Our laureate's muse frequents other scenes, in aspect more sublime. He loves a wild secluded scene, because it impresses him with thoughts of more deep seclusion; sees into the life of things; listens to the still, sad music of humanity; all with a cheerful faith that what he beholds is full of blessings. Many of his earlier and shorter poems "scintillate with gems of profound truth—truth which suddenly strengthens into solemnity an impression very feebly acknowledged previously, or truth

* Taylor's "Notes from Books."
† De Quincey on Wordsworth's poetry.

ich suddenly unveils a connexion between ob-
ts always before regarded as irrelate and inde-
ndent. .... Gleams of steadier vision, that
ghten into certainty appearances else doubtful,
that unfold relations else unsuspected, are not
s discoveries of truth than the revelations of the
escope or the conquests of the diving-bell. It is
onishing how large a harvest of new truths
uld be reaped, simply through the accident of
man's feeling, or being made to feel, more
ply than other men"*. When the poet, in
elve short lines, suggests the life-history of one
o "dwelt among the untrodden ways, beside
springs of Dove," what a condensed meaning,
w much of heart and strength and psycho-
ical truth there is in that sweet ending—

"But she is in her grave, and O the difference to me!"

the fragment upon one who dwells alone upon
lvellyn's side, and there mourns his bereave-
nt, how beautifully is expressed his pain at
hts and sounds which were once replete with
arms, but now awaken associations of too
ving a kind!—thus:

"O what a weight is in these shades! Ye leaves,
That murmur once so dear, when will it cease?
Your sound my heart of rest bereaves,
It robs my heart of peace.
Thou thrush, that singest loud, and loud and free,
Into yon row of willows flit,
Upon that alder sit;
Or sing another song, or choose another tree."

the same mood he bids the "sweet rill" roll
ck to its mountain-bounds:

"Be any thing, sweet rill, but that which thou art now."

e eglantine, so bright with sunny showers,
dding in the air, stirring in the gale,

"Disturbs him till the sight is more than he can bear."

ow fine is the supplication that Wordsworth
ts into the mouth of the imprisoned queen of
ots, while forced to watch and weep, by
ounds that may not heal!—

"Great God, who feel'st for my distress,
My thoughts are all that I possess,
O keep them innocent!"

he admirable critic, already quoted, says: "A
lume might be filled with such glimpses of
velty as Wordsworth has first laid bare, even
the apprehension of the senses. For the under-
anding, when moving in the same track of
man sensibilities, he has done only not so much.
ow often, for instance, must the human heart
ve felt that there are sorrows which descend
r below the region in which tears gather; and
t who has ever given utterance to this feeling,
til Wordsworth came with his immortal line—

"Thoughts that do often lie too deep for tears"?

his sentiment, and others that might be adduced
ch as, 'The child is father of the man'), have
en passed into the popular mind, and are often
oted by those who know not whom they are
oting"†. With a soul of power, he strays along
ch lowly path, investing the common growth of
other earth with a light from within, bringing
to the "influences of nature" a "philosophical
imagination." Some of his pieces may be bald,
trite, shallow; but he is one of the last whom,
generally speaking, you can charge with surface-
ism. If he were more superficial, he would pro-
bably be more popular. But you must think
over what he says, and that is troublesome to
many: it costs something: they have to give be-
fore they receive: like mesmeric patients, they
must be placed *en rapport* with the practitioner,
if they would be successful: his own lines apply:

"And you must love him, ere to you
He will seem worthy of your love."

Without sympathy there is no understanding him,
no intercommunication of ideas and feelings, no
apprehension of the purport of his words. Many
people call Milton dull and heavy: probably they
read the "Paradise Lost" and the "Samson
Agonistes" at the same pace as they dash over a
paragraph in the "Court Circular." They expect
to unravel the network of thought in the sternly-
contemplative poet with the same cavalier, facile,
speeding nonchalance as they glance at a tale in
the monthly magazines. So with Wordsworth.
They like Byron's glitter, lurid fires, dark pas-
sionate scenes, exciting appeals, brilliant descrip-
tions, and romantic stories: they like Scott's
ever-moving activity, his sway of the fancy, as
he summons knights and squires to tournament
and battle-field, his dramatic touches, his chival-
ric characters, his glowing descriptions, illumi-
nated by a profuse outlay of artificial lights. But
Milton's lines, and Wordsworth's best, require to
be read twice over, sometimes thrice, sometimes
half-a-dozen times; nay, to be wholly paused at,
while you shut the book, and—ruminate. The
first reading frequently gives no meaning at all:
the second is possibly a wrong one: the third
right enough, as far as it goes, but only half-
spanning the subject: subsequent perusals are re-
warded by new suggestions; and what was ori-
ginally overlooked as trivial is now prized as
weighty with instruction; what was feeble be-
comes potent; what was dumb becomes eloquent;
what was ordinary becomes oracular; what was
one-sided becomes many-sided. Mr. Carlyle has
said that not what we take from an author,
but what we bring to him, permanently profits us.
The desultory reader, the snapper-up of uncon-
sidered trifles, expends nothing of his own on the
book in his hands: he reads, but he does not
mark, certainly he does not learn, least of all does
he inwardly digest, the food it provides. Whereas
the student, the thinker, the inquirer, pores into
the heart of the book to see its beatings, and ere
long his own heart throbs with responsive vibra-
tions. He acts on the principle that we have not
read an author till we have seen his meaning;
till we have stood at his stand-point, and thence
looked at the same object. And, as he has sown,
so does he reap. Sowing light of his own, he
reaps light from his author, which repays him a
hundredfold. But here I must pause awhile.

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* De Quincey on Wordsworth's poetry.
† Ibid.

THE CONVERSION OF SAUL OF TARSUS:

A Sermon,

By the Rev. J. Bull, M.A.,

Incumbent of St. John's Chapel, Walthamstow, Essex.

Acts ix. 1, 2.

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

The conversion of this extraordinary man, which is recorded in the chapter before us, is one of the most wonderful events detailed in the holy scriptures. The character of Saul of Tarsus (for such was his name till some time after his conversion), the miraculous manner in which he was stopped in his violent career of persecution, and the change which took place in his views and conduct afterwards, are points which demand from us an attentive and distinct consideration. Let us then observe,

I. The character of this man before his conversion.

Saul was born at Tarsus, a city of some note in Cilicia, which enjoyed the freedom of Roman citizenship. Being descended from Jewish parents, he was regularly trained up in their religion. It is probable that at an early period of his life he manifested some striking proofs of an active and intelligent mind, which might be the reason why his parents sent him to Jerusalem to study their law at the feet of Gamaliel. It seems that he entered on that study with singular strictness and vigorous perseverance, and soon became a proficient in every branch of learning. It is supposed, with great probability, that he not only became master of the Hebrew scriptures and the traditions of his forefathers, but also acquired a very considerable knowledge of the polite learning of other nations. It is evident that he was thoroughly acquainted with the Greek poets, as he afterwards quoted several passages from them in the course of his evangelical preaching and writing (Acts xvii. 28; 1 Cor. xv. 32; Tit. i. 12). This extensive learning, however, was of no advantage to him in regard to Christianity. It did not dispose him to attend to its divine credentials, nor render him humble and candid in embracing the truth. On the contrary, it tended to puff up his mind with a vain conceit of his own superior attainments, and rendered him extremely bigoted and attached to the opinions of his fathers. He was filled with deep-rooted prejudices and deadly enmity against Jesus of Nazareth and against the new religion which was established in his name. He therefore exerted his great talents to the utmost, in order to suppress this despised sect; and he became the ringleader of their violent persecutors. Like an enraged wild animal, he thirsted for the blood of the harmless Christians. He was present at the death of the first martyr, Stephen, and "kept the clothes of those who stoned him." Afterwards he "imprisoned and beat in every synagogue them that believed in Christ." This he acknowledged, with bitter remorse, when he was converted to the Lord; for he says in his epistle to the Galatians, "Ye have heard of my conversation in time past, in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (Gal. i. 13, 14). How admirably well does this confession from his own mouth accord with the description which is given of him in the chapter before us: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest." His proceedings were altogether terrible; his soul was full of fury; and he was determined to satiate his rage on the disciples of Christ who lived at Damascus. He therefore applied for a commission, in order to undertake this journey with the public sanction; and he set out with a full determination to spare neither age nor sex, but to bring as many as he found of that way, that is, Christians, bound unto Jerusalem, whether they were men or women.

Behold him now on his bloody expedition, surrounded by a considerable body of attendants, and proceeding with eager steps to fall on the helpless prey! Unhappy man! Little did he expect that he would so soon be arrested in his violent progress; that his cruel designs would be defeated by the arm of Omnipotence, and that he himself should become the zealous defender of those whom he was now seeking to overwhelm with utter destruction.

Let us then observe,

II. How this violent persecutor of Christ's flock was stopped in his wild career, and was converted into another man: "And as he journeyed he came near Damascus," says the sacred historian; "and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice

saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and, when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink."

It is probable that he spent this solemn time in deep humiliation and earnest prayer, as well as in fasting. Observe here, my brethren, what an astonishing change was thus wrought in a short time! The ferocious lion was now changed into a lamb! The proud Pharisee was now fully convinced that the disciples of Jesus Christ had not followed cunningly-devised fables (2 Pet. i. 16); that he, who had suffered on the cross, was indeed the Prince of life (Acts iii. 15); that he who was laid in the tomb of Joseph of Arimathea was not stolen away by his disciples, according to the ignorant and malicious fiction of his countrymen, but was alive again, and had been received up into glory. He now saw that he himself had only been fighting against God, while he was persecuting the disciples of Christ. When our Lord said unto him, "Saul, Saul, why persecutest thou me?" he could not reply, "Because thou art an impostor, and thy disciples ought not to be suffered to live." No: the light which he then saw was more resplendent than the light of the sun: he was filled with horror and amazement, expecting perhaps to be struck dead by him whom he had so long despised and opposed. He did not, at the first, know the voice of Jesus, being so greatly alarmed by the sudden vision; but, when the Lord said, "I am Jesus, whom thou persecutest: it is vain for thee to oppose my power," he, trembling and astonished, said, "Lord, what wilt thou have me to do?" The Lord then directed him to go into the city, and there to wait for further instruction.

It seems probable that, during the three days and nights which he spent in fasting and prayer at Damascus, he was favoured with remarkable communications of divine grace. He now began to see himself in his true character, as a sinner, condemned by the righteous law of God, even by that law which he had formerly made his boast: he perceived that he had been opposing the counsels of God; that he had been despising the only means of life and salvation. His heart was thus changed by the grace of Christ: his haughty imaginations were brought low: his soul was humbled in the dust: his violent rage and stubborn unbelief were softened into gentleness, submission, and penitential sorrow. He, who had formerly made long prayers as a proud Pharisee, now prayed from the heart, like the humble publican. He now looked upon himself as "the chief of sinners." Afterwards, in allusion to the time before his conversion, he styled himself a blasphemer, and a persecutor, and injurious; and he frequently extolled the abundant grace of Christ. He now began to discover the nature and excellence of the gospel dispensation, which he had been so long endeavouring to overturn; and he was made willing to become an humble follower of Jesus, the despised Nazarene; to bear his cross, and to be numbered among those whom he once regarded as the "offscouring of all things." So mightily did the grace of Christ prevail over this champion of persecution, to change and convert his soul, and to make him a new man.

The Lord, in a vision, directed Ananias, who was an eminent disciple at Damascus, to go to Saul of Tarsus, and to lay his hands upon him, that he might receive his sight: "for," says he, "behold, he prayeth." The Lord, in great mercy, saw his distress, and heard his ardent prayers. He would not, therefore, suffer him to continue any longer in the depths of affliction and sorrow: he therefore sent his servant to heal him, and to comfort him. For even here the Lord saw it proper to employ one of his disciples to do that, in the use of means, which he could have done immediately by himself. Hence we are assured that the Lord in all ages of the church will especially bless "the means of grace," which he has established in his own name.

Ananias was at the first afraid to go, saying: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy

sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."

Thus we perceive that, although he was called into the way of salvation in such a miraculous manner, he was admitted into the number of believers by the regular mode of Christian baptism. "And, when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus."

III. We will proceed to take a view of his conduct after his conversion, after his call to be an apostle of Jesus Christ.

It is remarkable that, while he continued at Damascus, he straightway preached Christ in the synagogues, that he is the Son of God. He immediately preached that Saviour before his brethren, the Jews, whom he had come thither with an express view of opposing. And it is singular that the scene of his conversion should lie in that place which he intended to make the scene of a violent persecution against the poor Christians; and that he should begin to extol Christ among those who were Christ's bitter enemies. Instead of presenting his letters of recommendation from the high priest to the elders of the synagogue at Damascus, and instead of exhorting them to further his bloody intentions, his first appearance among his brethren was with the view of persuading them to embrace the gospel of Jesus Christ. "All that heard him therefore were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither with that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ," that is, the Messiah promised to their forefathers.

It is probable that the miraculous manner of Saul's conversion and his powerful preaching were a means, in the hands of God, of opening the eyes of many who dwelt at Damascus, and of turning them to God, through faith in Jesus Christ; yet there is no mention of this effect; and we are told "that after many days the Jews took counsel to kill him." Such is the power of wilful prejudice and hardness of heart. No external means are of themselves sufficient to bring men out of the darkness of sin into the marvellous light of the gospel of Christ.

The apostle, for thus he might now be styled, was providentially preserved from the malicious attempts of his inveterate countrymen, and, travelling to Jerusalem and to various other places, he became a most eminent minister and ambassador of Jesus Christ. He was, indeed, for some time "unknown by face unto the churches of Judea, which were in Christ. They had heard only that he which persecuted them in times past now preached the faith which once he destroyed. And they glorified God in him."

After some time he was called by the name of Paul, the reason of which is not precisely known: perhaps it was so changed on account of his ministering so much among the Greeks and Romans, to whom the name Paul was more familiar. He soon became as active and zealous for extending and building up the church of Christ, as he once was for planning its destruction. It would be no easy task to follow this great apostle through all the course of his laborious and useful life. He was peculiarly distinguished by a lively zeal for the glory of God, by an ardent love of the blessed Redeemer, and by an unbounded affection towards all mankind. His piety was strong and vigorous; and his hearty desire for the salvation of his brethren the Jews, and indeed for that of all people in the earth, was disinterested and uniform. The Lord had taught him the nature of the gospel scheme, the new covenant of grace, by express revelation; and he certainly appears, by his writings, to have been favoured with very enlarged views of the divine counsel, with respect to both providence and grace. The sovereignty, majesty, holiness, and mercy of God, are exhibited in his epistles in the most exalted and affecting manner. And he also entertained the most lively conceptions of the glorious excellence and condescending grace of the divine Redeemer. He scarcely ever mentions his name without expressing in the most lively terms his gratitude and thankfulness and unfeigned love. He thus speaks of himself in one place: "But, when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal. i. 15, 16). And again, he says, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief"; that is, a chief offender, on account of his former opposition to Christ (1 Tim. 14, 15).

Of the strength of his love towards men he gave the most decided and striking proofs. He preached the gospel boldly and incess-

santly among his own countrymen, till they blindly "rejected the counsel of God against themselves": afterwards, he was directed to extend his labours more especially among the Gentiles. He was then the principal means, we believe, of converting many thousands of the benighted heathens, of "turning them from darkness to light, and from the power of Satan unto God" (Acts xxvi. 18).

When he was constrained by some false teachers to appeal to his own conduct, how affecting is the account which he gives! "Are they ministers of Christ?" he asks. "I am more," he says; "in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides those things that are without, that cometh upon me daily, the care of all the churches" (2 Cor. xi. 23-28).

This eminent servant of Christ, after going through such an unwearied course of labours and sufferings, at length sealed the truth with his blood; being beheaded at Rome, where he was twice imprisoned, by the command of Nero, the emperor. To this event he touchingly alludes in his second epistle to Timothy (iv. 6-8): "I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

From the subject now before us we may learn,

1. The certainty of the Christian revelation*.

The conversion of Saul of Tarsus is justly considered as a most striking proof of the divinity of our holy religion. A man, indeed, of his learning and talents could not have been imposed on to believe that to be a miracle from heaven which had happened according to the usual course of nature. Although he and his attendants might have been struck to the ground by the power of lightning, yet that could not have produced the words which he is represented as hearing. And this light seems to have been of an extraordinary kind; not a sudden flash, but a continued irradiation of glory. Because he frequently and publicly appealed to this occurrence as a well-known fact; and his attendants would certainly have exposed him, if there had not been in it something very miraculous. This, however, he dared to avouch, in the most sober manner, before his incensed countrymen, and even "before kings and rulers." And such a determined enemy as he had been was not likely to be influenced by anything of a trifling nature. His blindness was real, and his cure was miraculous under the hands of the devout Ananias.

We may further observe that he could have no object in view by imposing on others under a false representation; for, by renouncing the Jewish religion, or rather by embracing that to which it was designedly an introduction, he forsook everything which was deemed most valuable in this world, all his prospects of honour and riches. And, among the despised Christians, he would have to encounter ignominy and poverty and troubles and continual labours; he would also be constantly in danger of losing his life.

He, moreover, proved himself to be a true apostle of Christ by working miracles in his name, and by speaking in various languages by the power of the Holy Ghost. He approved himself also "as the minister of God, in much patience, in afflictions, in necessities, in distresses; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left" (2 Cor. vi. 4-7). We may therefore confidently conclude that Paul did really see and hear the things which are reported of him, and those also which he himself reports. Hence it follows that Jesus Christ was indeed raised from the dead, and then exalted to heavenly glory, and is now become "the Head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 22, 23).

2. We may also learn, hence, how unmerited and free is the grace of our Lord and Saviour.

Saul of Tarsus obtained mercy, at the very time when he was most violently opposing the cause of Christ. Well, therefore, may he ascribe his salvation, not "to the works of righteousness, which were by the law,"

* See lord Lyttelton's admirable Treatise on the Conversion of St. Paul.

but to the free exercise of divine grace, communicated through Christ, the great Redeemer. And this we are taught to consider, not as applicable to him alone, as a singular character, but as the case of all mankind, who are in a sinful condition by nature, and the enemies of God." "Howbeit," says he, "for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. i. 16).

Therefore none amongst us needs to despair of obtaining mercy from God, however great his sins may have been, provided he seeks his favour in the appointed way; that is, with sincere repentance, and with a lively faith in Jesus Christ, the blessed Mediator of the new covenant. And our Lord invites all mankind to return unto God; for he graciously says, "Him that cometh unto me I will in no wise cast out" (John vi. 37). Let this encouragement induce you, my brethren, to devote yourselves to his service, and to listen to his heavenly calls, that you may not oppose your own eternal happiness, but may each of you be ready to say, Lord, what wilt thou have me to do? And, while you "work out your own salvation with fear and trembling," pray unto God to "work in you both to will and to do of his good pleasure" (Phil. ii. 12, 13).

Although you may not be called in the same extraordinary and miraculous way to the knowledge of the truth as Saul was, yet you must also undergo a similar kind of change. Your souls must be converted and renewed by the grace of Christ, by the influence of the Holy Spirit, whether this work be sudden or more gradual; your eyes must be enlightened to see the glorious excellence of Christ; your hearts must be humbled in the dust before him; your prejudices must be overcome; and you must be brought to lay hold on the mercy and grace of God, through the great Redeemer, with penitence and faith and joyful hope. And, being made partakers of the mercy of God, and the grace of Christ, and the communion of the Holy Ghost, you will follow the steps of the great and zealous apostle St. Paul, in aiming to promote the glory of God the Father, the spreading abroad of the gospel of Christ, and the conversion and comfort and eternal salvation of all mankind.

ROMISH AND BRITISH SAINTS*.

We answer, we avow, we proclaim, we publish, we preach the fact—it is a fundamental verity of the Christian religion, that there have been no saints†, in the Romish sense of the word, in this church of England, either since the Reformation or before it; that there existed no such saints in the church of Rome when that church flourished in the purity of the gospel; and certainly there are none such now, in the days of its corruption and degradation; that there were no such saints in the days of the apostles; that the virgin Mary, whose faults the fathers were able to detect, was no such saint; that no such saint has existed from the day of Adam's fall to the present hour. We preach and proclaim that Christ alone is without sin; and all we, the rest, as our fifteenth article expresses it—all, aye, St. Peter and St. James and St. John, and the blessed virgin herself—"although baptized and born again in Christ, yet offend in many things; and, if we say we have no sin, we deceive ourselves, and the truth is not in us."

Our answer to a papist is that a saint, in his sense of the word, "is a mere chimera, a nonentity of the imagination, and has no more existence than the Subellian's god." ....

What do we, the members of the church of England, mean, when we speak of a departed saint? What are the hopes we are taught to entertain with respect to all those who die in the Lord? What are the hopes with which, in the burial of the dead, the church of England consoles the bereaved, and elevates the soul? In the hour of affliction and bereavement she comforts the heart, by causing to be read to us those words of St. John, which occur in chap. xiv. of the Apocalypse, verse 13: "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours."

All who die in the Lord die in a state of justification. When God justifies a sinner, he remembers his sins no more: justification stands opposed to condemnation, and implies an entire exemption from punishment. All, then, who die in the Lord, enter at once into blessedness and rest: though absent from the body, they are present with the Lord: in the very act of their justification they hear their Lord say to them: "To-day shalt thou be with me in paradise." They are just men, justified by their faith, made perfect by the Holy Spirit: they are saints, holy persons, waiting with their Lord until the time of his coming, when, their bodies being raised, they will not only live with him, but reign with him for ever. ....

When we think of the saints departed, we think indeed of Peter and James and John and all the confessors and martyrs of old; but we think also of the saints of our own household, who are in communion with them in the church tri-

* From "Nonentity of Romish Saints, and the Insanity of Roman Ordinances;" by the rev. W. F. Hook, D.D., vicar of Leeds. Murray. 1850.

† "By a saint the Romanist means a person who is justified by his own inherent righteousness; whose righteousness is such that he "merits" grace and salvation, and on the ground of that righteousness may appeal to the divine justice or acquittal, acceptance, and reward" (p. 16).

umphant: the parent; the child; the friend with whom we have taken sweet counsel in the house of God; the penitent, whose repentance, like that of the thief upon the cross, we believe to have been real—all who have fallen asleep in Jesus. They, like St. Paul, are found in Christ, "not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that they may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

In short, we believe that the blood of Jesus is all-sufficient for the salvation of sinners, and that the soul of the real Christian, when emancipated from the flesh, passes at once into a state of felicity: he dies a just man, and he becomes a just man made perfect, and is entirely sanctified. ....

Jesus, Jesus, Jesus! He is first and last and midst and without end in the Christian scheme. Win Christ—win all. Without him, you are lost; but, under his wings, nothing can harm you. "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints!"

THE SACRAMENT OF THE LORD'S SUPPER*

As if to try our sincerity, he who knows our needs, and by whom alone our souls live, has appointed certain means of grace, in the use of which only he, ordinarily, bestows his spiritual gifts. In his ordinances you "have received, not the spirit of the world, but the Spirit which is of God": by his ordinances you must seek to retain and increase the precious blessing.

First, then, be fervent in prayer. To prayer, childlike prayer, the promise of the Spirit is made: "If ye, then, being evil," said our Saviour, "know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" (Luke xi. 13). Pray, then, as those who feel that they need what they ask, and believe that they shall receive it. Let your prayers be frequent and fervent, rather than long: you, probably, cannot bear long prayers yet. Watch against wandering thoughts. Keep before you your own worthlessness and want, and the majesty and holiness of him to whom you speak. And, besides your stated hours of prayer, try to form the habit of lifting up your hearts to God in short silent aspirations of prayer and praise, in the intervals of duty, or as the passing events of each day bring their occasions of thankfulness and their need of pardon and grace. To private prayer must be joined the punctual and devout performance of public worship; not, of course, as a form, or as a mere decent duty, but as a privilege, bearing a special blessing, and having the promise of our Saviour's more immediate presence (Matt. xviii. 19, 20). And I cannot forbear to recommend to all who are desirous of cherishing the spiritual life, and have the opportunity (as very many have, or might have), attendance at the daily prayers of the church. Frequented devoutly, and with watchfulness against formality of spirit, they tend to solemnize and hallow daily life, to attune the soul to Christian feelings, and to prevent us from forgetting, amidst the glare and hurry of this world, that our treasure and our home are in another. Each day, too, we should read, with meditation and application to self, some portion of the holy scriptures; never rising from our task till we have learnt some lesson, and resolving to put the lesson in practice on that very day.

But these are means of grace with which you are all, I trust, acquainted, and which I need only urge you to use more diligently. You are now invited for the first time to share in another, which is as well the highest act of Christian worship, as a rich source of spiritual strength and refreshment. On this, the sacrament of the Lord's supper, let me now offer a few plain remarks.

While celebrating the passover which he was himself just about to fulfil, our Lord Jesus Christ "took bread, and gave thanks, and brake it, and gave unto his disciples, saying, This is my body, which is given for you: this do in remembrance of me" (Luke xxii. 19). "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament (or covenant), which is shed for many for the remission of sins" (Matt. xxvi. 27, 28). Here, then, we have an institution which is at once the command of our Lord, the dying precept of our Saviour, and a means of grace to our souls; the observance of which is, therefore, equally bound upon us by duty, by gratitude, and by interest. "This do," "Drink ye all of this," are precepts which demand our obedience: the words "in remembrance of me" should vibrate on our feelings of thankful love; while the assurance, "this is my body," "this is my blood," opens a mystery of spiritual grace, to which we should eagerly bring our weak sad souls, for comfort and for strength.

For our Lord hereby instituted a sacrament; that is, an outward visible sign of an inward spiritual grace, not merely typified, not only promised, but *given* to us; and he ordained that sign as a means whereby, if we duly use it, we receive the inward spiritual grace, and as a pledge to assure us that we have received it indeed. The outward sign is the bread broken and the wine poured out: the inward and spiritual blessing is the body and blood of Christ, really though spiritually taken and received by the faithful communicant, who, while he eats and drinks with his bodily organs the bread and wine, feeds spiritually—his soul feeds—on the body of Christ broken and his blood shed for him. It is not, as the Roman church feigns, that the bread and wine are changed or transubstantiated into Christ's body and blood; so that not the faithful only, but whoever receives the one receives the other, and that not merely spiritually, but with his bodily organs—a theory which overthrows the nature of a sacrament, by confounding together the outward sign and the inward grace; contradicts our Lord's declaration, when he said, "It is

* From "The spirit of the World, and the Spirit which is of God:" a valuable sermon, addressed to the newly-confirmed; by the rev. J. Jackson, M.A., rector of St. James', Westminster. London: Skeffington and Co. 1850.

the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John vi. 63); and has naturally given rise to many unscriptural, not to say blasphemous superstitions. The bread and wine eaten and drunk by the faithful are bread and wine still; but are not only the symbol, but the appointed mean by which his soul verily and indeed receives Christ's precious body and blood.

This holy sacrament, then, is not only a commemoration of the sacrifice of the death of Christ, in which we "show the Lord's death till he come" (1 Cor. xi. 26), and thus, by an apt figurative rite, animate our flagging faith and deepen holy impressions in our hearts: it is not only a sacrifice of praise and thanksgiving, an eucharist, in which we offer up our thanks for the innumerable benefits which by his precious bloodshedding he has obtained for us, and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God: it is not only a communion, in which we realize and express our continuance in the church, which is in Christ's body, and, because united to Christ, are knit into closer spiritual union with his saints: it is all this; but it is also a mean, in the use of which all those benefits are made over and sealed to the faithful, which Christ's body was broken and his blood shed to obtain. It is a pledge of pardon for all repented sins: "the blood of the New Testament, which was shed for many for the remission of sins" (Matt. xxvi. 28). It is the appointed instrument by which we abide in Christ; for "he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 56). It is, therefore, a source of spiritual strength and refreshment—the food to invigorate us for a holy life; for, as "without me," said our Lord—separate from me—"ye can do nothing," so "he that abideth in me, and I in him, the same bringeth forth much fruit" (John xv. 5). It is an assurance of God's favour and goodness towards us, who are reconciled to him by the death and passion we are commemorating. It is a pledge of our resurrection to life; for "whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John vi. 54).

The sign or sacrament, therefore, of so great a thing, and the means of such blessings to the penitent and faithful, it is clear that the Lord's supper must not be approached by any lightly, thoughtlessly, or unworthily. They who thus come to the Lord's table, or those who come without faith, or those who are indulging any known sin, do but "eat and drink their own damnation" (or condemnation), "not considering the Lord's body," making no difference, in the way they treat it, between it and common food. But it is not usually those who feel their unworthiness, who are the most unworthy. An humble, contrite heart is the meetest guest at this spiritual feast. Presumption, not penitence, is that which turns the blessing to a curse. I say this for the sake of those who shrink from coming to this sacrament from a sense of their unworthiness, and from an undefined dread of the guilt of coming to it unprepared. To come unprepared is indeed sin and danger; but our preparation is not a state of sinless obedience—God's table would then be left unfurnished with guests; but a contrite heart, a sincere purpose, and earnest desires after holiness. You are not to come unprepared: you are to examine yourselves; and you are to seek for, not any extraordinary degrees of sanctity, such as all should aim at but few attain, but what is required of every Christian every day of his life upon earth—true repentance of past sins, with a stedfast resolution to lead a new life; a lively faith in God's mercy through Christ; a thankful remembrance of his death; unfeigned charity with all men. Whenever we are without these requisites, we are not living as Christians; we are not prepared to die. If ever, then, conscience warns you that you are not fit to go to the Lord's table, listen at once to the warning; not in order that you may stay away from the ordinance, where the penitent finds pardon and the weak finds strength, but that you may discover and cast out with an unsparing hand whatever it be that is barring the access of your soul to God, and which must be therefore deadening your soul's life and endangering your soul's eternal future. And let it be your endeavour and prayer, not merely that you may never come to the Lord's table unprepared, but that you may never be unprepared to come.

THE GARMENT SPOTTED BY THE FLESH*.

How is it to influence our conduct, when we are commanded, and desire to obey the precept, "Hate even the garment spotted by the flesh"?

We think it may be applied,

1. First, to the Christian's intercourse with the world.

The world is God's world. It is the work of united wisdom and beneficence; the Christian's appointed sphere for the discharge of his duties both to God and man, and the theatre given him for the display of all his graces. There is much in it he may use lawfully, and much that he may enjoy. Regarded in this light, we are connected with it by the closest ties, ties which we cannot disunite. But still the church is separated from the world, and the world is ever described as lying in wickedness (1 John v. 19). With all its fair outside show, it is a "garment spotted by the flesh." And the effects of contact with it the Christian often knows too well by a sad experience. He knows it by chilled affections, by a low standard of holiness, by earth-bound hopes, by diminished jealousy for his Master's honour, by a dread of self-denial, by a more sparing liberality, by a soul laid open to the assaults of every tempta-

* From "Sermons." By the rev. Henry Hughes, M.A., perpetual curate of All Saints', Gordon-square. London: Rivingtons. 1850. We have looked through Mr. Hughes's volume of sermons with pleasure. They are short, without any pretension to deep research or high intellectual power. But they are of the class most likely to be useful to the mass of hearers. They are plain, very perspicuous, and faithful in applying, for personal and practical advantage, the truths that have been illustrated. In the first discourse a statement is made of the great fundamental principles of the gospel, with which we fully coincide; and in succeeding sermons a variety of important topics are enforced. The extract we have made will give our readers a fair notion of Mr. H.'s style and mode of treating his subject. We hope that the volume may be extensively read.—Ed.

tion. While, therefore, he uses it as not abusing it, he will still shrink from its pollutions, guard against its fascinations, and keep himself a stranger to its ways. To him, the text will be an emphatic reiteration of the command and warning of the apostle, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15).

2. Again, we have a lesson with regard to the amusements and pleasures of the world.

We speak of those which involve no direct violation of the commands of God. But they are such as the world, in its own character, living without God, and without reference to God, chooses for itself—chooses, to amuse its leisure, to minister to its appetites, to excite its mirth, to gratify its pride, to dispel its sorrows, or allay its fears. It is often urged by those who are addicted to them, that they are innocent because they are no where forbidden, and, in fact, that it is only by a morose and overstrained religion they are discountenanced. And so, indeed, if there were no sin, they might be innocent. If there were no passions to be inflamed, no pride to be nourished, no levity to be evoked, no worldliness and contempt of God's word and commandments to be riveted on the soul, they might be innocent enough. But, as it is, they are garments spotted by the flesh. By the very minds that have invented them, by the beings that furnish them, and by the natures which delight in them, they have been defiled; nor can any be immersed in them without contracting their defilement.

3. We may say the same of the world's most serious and loftiest pursuits, when followed too eagerly. On this side the grave there is no ambition more honourable than that of acquiring knowledge, no endowment more righteously sought than mental superiority. Industry and energy in an honest calling must always be respectable, and wealth obtained by persevering integrity is its well-merited reward. But what do these things become when they turn away the soul from God? when they seize the affections which ought to be occupied on eternity, and the sin that is in man's nature misuses them to drive into oblivion the awful realities of death and judgment, heaven and hell? Then they too become spotted garments, polluted and unclean; and he must hate them, who would be himself pure before God.

4. A fourth application is to the appearance of evil.

The appearance of evil is that which ordinarily indicates its presence, the usual outward mark by which its inward existence is discerned. Now, the appearance may be there, but yet not the thing itself; nay, even while its dress is too recklessly assumed, it may still be hated and abhorred. Under such circumstances, however, we shall get no credit for innocence. Society, taught both by suspicion and experience, readily attaches evil surmises to things which are in themselves not wrong, which may indeed be perfectly right and justifiable before God. A certain thing may proceed from a bad motive: we know that it often does. The assumption therefore will be, wherever it appears, that evil is there, and suggesting it. If there were no sin in the world, no possibility of depravity within having prompted looks and words and acts which are now taken as its expressions, it would be otherwise. Then such things, exempted from the liability of being misunderstood, would be holy and unblameable before God and man. But now they have become garments spotted by the flesh. Sin has worn them; and they are polluted by her touch. No man has a right to expose his Christian honour to disgrace, or to give the enemies of the Lord occasion to blaspheme, or to risk the influence for good which a pious and consistent department exercises over other men. Hence it becomes of the utmost importance that we should obey the apostolic precept, and "abstain from all appearance of evil" (1 Thess. v. 22).

5. Further, we may apply the precept to the abuse of God's best gifts.

What is there, however pure or noble in itself, which man's sinful nature does not contaminate, and stamp with the mark of its corruption? Intellect, the power of research and acquisition belonging to a subtle mind—men either tower in the pride of its possession, till they cast off faith, and esteem themselves wiser than God; or else it is prostituted to the basest and most execrable purposes. Health and physical powers they rely on, as insuring them such a continuance in this life that there is no need to think of a preparation for a better. Wealth they employ to gratify and foster the selfish principle, to surround themselves with the means of indulgence, and to multiply the ties that bind them to the world. Industry and diligence are so perverted in their use that, at the best, they only lay up for them a treasure upon earth. Even home, with all its blessings and rational delights, becomes a snare, when it is taken as the soul's rest, and in the place of that continuing city which hath foundations, whose builder and maker is God. Yes, wealth, and physical endowments, and industry, and blessed homes, and the workings of the immortal mind itself, in this sad world, become garments spotted by the flesh. Thanklessly received, and recklessly misused, they contribute to the soul's ruin. O may God give us grace that his very gifts and blessings may never call us into judgment.

6. Lastly, there is the application which seems to have been especially intended by St. Jude, namely, a caution to those engaged in the conversion of sinners, lest they themselves should become familiarized with sin. "Others," he says, "save with fear, hating even the garment spotted by the flesh."

Nor can there be any caution more important to those who, in the discharge of charitable or ministerial duties, are brought into daily contact with human nature in its vilest and most polluted state. Missionaries to the heathen, living among their abominations, tell us that the constant sight of them is apt to produce a debasing, as well as depressing, effect upon the mind. And all those, who are frequently obliged to witness vice in its worst forms, will probably experience the same thing. By long custom the appearance of sin loses its deformity. It is not so shocking and hateful as at first. There is danger in this. One personal safeguard is thrown down. Souls *must* be saved, saved at any risk. They must be pulled out of the fire, though there be danger lest the flames

from which we rescue them scorch us. But it must be done, not in presumption, but with fear—fear for ourselves, lest the enemy should assault us, through eye or ear, with the stirrings of temptation in the midst of his own foul and contaminated abodes, and our own garments should be found to be defiled. The hatred of evil must be kept strong and vigorous, by unceasing applications to the fountain and standard of all purity, to God and to his word. And even while we are speaking words of love and mercy to the sinner, we must shrink from and abhor his sin.

Ah! brethren, there is one thing that may worthily tax our powers; and all the energies of a life, if consecrated to it, could not be said to be misapplied. It is, to get rid of impurity, to free ourselves from sin. How many tears and groans and hours of repentance we should be spared! how many burdens and hindrances would be laid aside! Yet bear in mind that for the attainment of this object our strength is perfect weakness. All rules, all precepts, all commands, and all examples will be as nothing to us, unless the Spirit of God himself shall endue us with divine power. To us it belongs to "glory in our infirmities, that the power of Christ may rest upon us: for when we are weak then are we strong" (2 Cor. xii. 9, 10). Sought for in our behalf by the intercession of Jesus in the skies, sent down from heaven upon earth on the glorious day of pentecost, dwelling in the hearts of believers, and working there to the "bringing into captivity every thought to the obedience of Christ," the Spirit himself is ever hastening on the accomplishment of this end. Through him, our intercourse and contact with the world, its pleasures and amusements, its more serious and engrossing pursuits, will be deprived of their power to hurt. Taught by him, we shall "abstain from all appearance of evil;" and, while we use God's gifts thankfully, we shall shrink from their abuse. We shall enter with lowly fear into the abodes of ungodliness, even though mercy be our errand; till at length, girdled by his defence, and sanctified by his grace, we shall attain to a purity which will minister as much to our own happiness as it will adorn our Christian profession.

Poetry.

HYMN.

(For the Church of England Magazine.)

PITY thy child, O Lord!
Look down in mercy from thy home above:
O cause thy grace divine
Within my breast to shine,
And fill my wayward heart with heavenly love.
What though life's path be drear,
And thorns are spread amid the pilgrim's way?
Do thou with pitying aid
Look on the heart dismayed,
And light each thought with thine own radiant ray.
Lord, make my spirit thine;
Impart thy riches to my fainting breast;
In thy dear love alone,
By the sad cross made known,
O teach the pilgrim to find peace and rest.

M. B. L.

Llangynwyd Vicarage.

PRAYER.

(For the Church of England Magazine.)

How comforting is prayer,
When we lie down to rest,
Possessors of its holy power
To calm the troubled breast!

How beautiful is prayer,
When we for those we love
Petition at a throne of grace
The joys that are above!

How uncontrolled is prayer,
When, far from earthly things,
From worldly dross and low desire,
The spirit heaven-ward springs!

How glorious is prayer,
When, high from vale and sod,
The soul, unfettered, seeks to hold
Communion with its God!

EMILY VARNDELL.

Farnham.

CHRIST THE LIGHT (JOHN i. 4)*.

CHRIST is the Truth; in Christ we live;
Life from the dead is his to give.
By faith, of him to life we rise,
Though the poor earthly body dies.
Who lives by faith gives him the praise,
And shall outlive no end of days.

S.

* From the hymn "Die zwei Ergfeinde Christi und seiner Kirche;" by Martin Luther. 1542.

Miscellaneous.

SABBATH DESECRATION.—A boatman who maintained the character of being a sober, steady man, while following his occupation six days in the week, and "resting on the sabbath according to the commandment," when removed to another boat which was worked on the Sunday, gave himself up to dissolute habits, and lost his health with his character. On his death-bed he was upbraided by one of his employers for his change of conduct, which had brought him into such awful circumstances. The boatman retorted by pointing out the source of his ruin, and charged his masters with being accessory to his fall, by inducing him to neglect his duty to God on the sabbath, which led him to become the victim of temptation. The master felt the justice of this rebuke so keenly, that he never rested till he gave up participating in Sunday trading; and it is worthy of remark that he ever afterwards prospered, and, when he mentioned the circumstance to me, was as much respected as any person residing in the town where he lived.—*Rev. J. Davies.*

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OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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(Grave-clothes.)

EASTERN MODE OF ENFOLDING THE DEAD IN GRAVE-CLOTHES.

THE manner of burial in the east is so totally different from our own, that many of the passages in scripture relating to the subject seem, without explanation, almost unintelligible to the common reader. The sepulchres were frequently cut in rocks; and the bodies were deposited in recesses formed in the sides of such caverns. It was not the custom to use coffins; and therefore a corpse was elaborately swathed in grave-clothes.

A dead person was stretched out with his arms laid straight by his sides; after which, the whole body was tightly wrapped round from head to foot with many folds of cotton or linen cloth; and then, when every part was securely and repeatedly covered, the ends were sewed in, or else a narrow bandage was wound over the whole to keep it firm and compact. A corpse thus swathed presented somewhat the appearance of an Egyptian mummy.

The knowledge of this custom will explain the notice of Ananias' death, Acts v., where it is said that "the young men came, *wound him up*, and carried him out and buried him."

It will also explain the history of the miracle performed by Christ in restoring Lazarus to life (John xi.). The body, it would seem, was deposited in a deep niche, into which it was introduced with the head foremost. When the powerful words were uttered, the man who had been dead, "worked himself out of the recess, and, sliding down, stood on his feet on the floor of the cavern." But he was "bound hand and foot with grave-clothes;" and while these bandages remained he could not use his limbs. Hence our Lord directed that these should be loosed, so that he might walk and leave the sepulchre.

Similar bandages, it may be added, were wrapped around Christ's body; and these were the linen clothes that, after his resurrection, were left in the tomb.

THOUGHTS ON THE ATTRIBUTES OF THE DEITY, AS MANIFESTED IN MAN'S SALVATION.

BY THE REV. ROBERT TAYLOR,

Incumbent of Hartlepool.

No. XXVI.

NATIONAL ECCLESIASTICAL ESTABLISHMENTS.

A NATIONAL church differs from the universal church in this: it is limited to its own peculiar government, and includes all that are publicly admitted to its privileges by the baptismal rite; it is, therefore, visible and demonstrative: while the universal church is invisible and mystical; including all who are, through the agency of the Holy Spirit, admitted into covenant with Christ, and are really known of God the Father. The

one may comprehend many who cry, "Lord, Lord," but do no more; unto whom the Saviour in the day of judgment will answer, "I never knew you." The other comprises all those who come from the east and from the west, from the north and from the south, and sit down in the kingdom of God.

"The visible church", says our nineteenth article, is a "congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same". Perhaps there never was, as mere human words, a better definition than this is of a national church. The word "congregation" answers to the Greek word *εκκλησια, ecclesia*, translated in our version of the New Testament, "church," which means the house of the Lord. It signifies, called or assembled together in the name of God by national or lawful authority. But, in the twentieth article, the church is alluded to as "the witness and keeper of holy writ." And, as the whole fabric of the church, whether invisible or mystical, or visible and national, so far as the belief in the one gives rise to the other, rests upon the authenticity and authority of "holy writ," it may properly be be said that the visible church, as a national establishment, has for its end and aim the guardianship of the holy scriptures, containing the revealed will of God as the great charter of man's salvation.

In the eighth essay of this series the origin of civil government was shown to be a consequence of man's rebellion against God; that it was ordained of God to restrain the depravity of man's fallen nature, so that each individual should be safe from the violence of his more powerful neighbour. But, as the world is only a temporary preparation for an eternal existence, the due attention to this preparation is of more importance than that which only pertains to the welfare of this temporary sojourn; and, therefore, it was that, before civil government was instituted, the plan of salvation, as the mystical church with external and visible correspondencies, was devised. And, although Adam was made ruler over his wife on the expulsion from Paradise, yet, before he could exercise his government, the visible church was established at the manifestation of "the presence of the Lord" (Gen. iii. 24). And, wherever the holy scriptures, as the word of God, are duly reverenced, faithfully expounded, given without reserve to the people, and religiously obeyed, there, in that hallowed place, sanctified to the honour of God, is "the presence of the Lord." The scriptures in this view are identical with the "tree of life," or with Christ himself, who is "the way, the truth, and the life," pre-eminently called "the Word;" that Word which was with the Father from the beginning, and was and is God, "the brightness of the Father's glory and the express image of his Person". Hence it is that the ecclesiastical establishment has for its purpose, as the authority of its office, the witnessing and keeping of holy writ. It is the bible's citadel. It is identical with that which the cherubim were, when placed at the east of the garden of Eden, with the flaming sword which turned every way, to keep the way of the tree of life (see Essay xiv.).

The next well-developed illustration of an ecclesiastical establishment was the ark of Noah. This visible church was 120 years in building; and by it, as the pillar and ground of truth, as a demonstrative witness to his words, Noah preached of righteousness; and thus, by this manifest symbol, foretold the approaching judgment.

Here, then, was a visible established church, by which he condemned the world but saved his own house, who then were the universal church on earth. At length Noah and his family enter the ark; and then we have another dispensation, when the waters of the deluge became the enemies of the church; symbolizing the real church of Christ contending with the overflowings of human depravity. The ark protected the Noachian family, who were then in the act of transmitting the knowledge of God to a new world, as every national church, in its divine purpose, protects the truth as it is contained in the bible, and transmits it to new succeeding generations. But it is evident that, to carry out to the full the divine intention in this, the church and state must be united; for, were the bands of government loosed from the guardianship, revelation, as a barrier against human depravity, would soon be lost in the general sectarian scramble for political ascendency; and such would be the raging waves of wickedness in the reprobate multitude, that not only the people of God but the merely well-disposed (being so for the sake of their families and property) would soon be overpowered. "Behold," says the Saviour, when he sent out his first missionaries, "Behold, I send you forth as sheep in the midst of wolves." And what has become of religion, and finally of the state itself, where the government first became infidel, and then repudiated the national faith, gave it up to idolatry, or left it to be perverted and dissipated among unrestrained popular leaders, maintaining such doctrines as are the most effectual in increasing the numbers of their followers and forming powerful political factions?

Little is said by Moses of the religious or ecclesiastical system as prescribed to Noah after the deluge; but there is the promise of the divine favour upon these conditions; that they increase and multiply, replenish the earth, and subdue it, and refrain from shedding human blood. On these two chief conditions God promises no more to curse the ground, but to give seed time and harvest, cold and heat, summer and winter, day and night. When the Noachian family had so far increased that it was necessary that they should disperse over the face of the earth to their divinely-appointed portions, as in the days of Peleg (Gen. x. 25), then, in rebellion against this divine ordinance, a party at Babel erected a visible sign, a standard, a rallying point, to keep them together. And this seems to be a counterfeit of the true ecclesiastical establishment. "Go to," say they, "let us build us a city, and a tower whose top may be for heaven; and let us make us a name, lest we scattered abroad on the face of the whole earth" (Gen. xi. 4). Babylon was at the centre of a level country. There is not a hill or an elevation of any importance, travellers tell us, for the space of sixty miles around. And, therefore,

this building was an artificial "high place," a transcript of mount Ararat with the ark containing the Noachian family resting upon it. It was the birth-place of symbol worship and of idolatry; so that Babylon, as the site of the patriarchal apostacy, is called the ancient "Mother of harlots and abominations of the earth." And her desolation of old remains to this day as a dreadful example of God's wrath against all the abettors of idolatry. But at this time, and wherever the various tribes of Noah's family dispersed, it is evident, according to the testimony of such writers as Bryant, Faber, and Harcourt, that the tops of hills, and the summits of moderately high mountains and elevations, which most resembled mount Ararat with the subsiding deluge, represented by a neighbouring lake, river, or some artificial contrivance as a substitute, were fixed upon and adapted to their purpose as places of worship. These, on the hills or mountains, were the "high places" so often referred to in the Old Testament; and the ancient names of many such places, even in our own island, signify the resting-place of the ark, plainly showing to what purpose the first settlers and their priestly Druids had applied them. Nor were these places at first idolatrous; plainly showing that they were legitimate churches. "The king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the Lord appeared unto Solomon in a dream by night, and God said unto Solomon, Ask what I shall give thee" (1 Kings iii. 4, 5).

But, from the time of the building of the Tower of Babel, idolatry came in like a flood. And, if the high place was then the true place of worship, we find the "sacred grove," as an idolatrous temple, in opposition to the "high place." But in course of time the high places were infected with idolatry; and then they and the sacred groves were, when convenient, blended together. If the high place was a transcript of Ararat and the ark with Noah offering sacrifice, the sacred grove appears to have been a copy of paradise. And, if those who the longest adhered to the true worship of God in the high place were called "water-worshippers," from the deluge, those who worshipped in the sacred grove were called "fire-worshippers." And, while in the baptismal rite the former made their children to pass through the "water of regeneration" on their admission to ecclesiastical privileges, the latter made their children to pass through the fire to Moloch. Noah was the hero-god of the one, when idolatry had invaded the true church; while Adam was looked upon as acting in the creation a part, in their notions, divinely identical with that of Noah at the deluge. Adam was, mythologically, the god of fire, and came forth as the sun from the chaos of creation, as Noah from the deluge. And, when idolatry invaded the high places, he was Baal and Moloch; and in his imaginary divinity involved the attributes of Noah; and was also the soul of nature, and was, likewise, worshipped in the hosts of heaven. In process of time the wickedness of the high places was as great as that of the sacred groves, and their abominations were identical (Ezek. viii.). In both the two chief commands given to Noah were contravened: the priests in both shed man's blood in abundance in offering human victims in sacrifice; and the people gave their own children, even the most beautiful and most beloved, to be offered to their imaginary deities. And these gods they clothed with such attributes as favoured the indulgence of the utmost depravity; and such depravity as, in reality, was opposed to the divine command to increase and multiply.

To resist the growing idolatry, the Jewish church was instituted. It originated with the call of Abraham, when the idolatry of Babel had spread, and its votaries were persecuting as heretics such men as Abraham, who stedfastly adhered to the primitive faith, handed down from Adam through Noah. Its intention was to set forth a more extensive and elaborate system of types and shadows than had been given to the patriarchal church, till such times as the Son of God should assume the human nature, to offer the great sacrifice which should put an end to typical or symbolic worship. But all these dispensations succeeded each other as different stages of the same process. As a regular development of the divine will, revelation may be compared to a growing tree, increasing from the seed or merest twig till it throws out large and extended branches, representing the fully-expanded scheme of redemption.

In the gospel is a clear and perfect manifestation of the will of God, which throws light upon all the various revelations of the previous dispensations, and shows that they all had the same end and design. The Adamic was as the first streaks of the morn; that of Noah, the dawn of day; and that of Abraham, Moses, and Aaron, as the sun approaching the horizon, and seen by refraction before he actually reaches the verge of the eastern sky; while that of Christ was the risen luminary increasing in elevation till he attains the meridian altitude and splendour. And this gives some idea of the end and aim of all ecclesiastical establishments: first, to bring the divine truth, as in the revealed will of God, to every one's knowledge, that he may know his real condition as regards this world and the next: then, to show him the way of eternal life, and instruct him how to walk in it; and, thirdly, to supply him with every means of assistance which God has granted for the purpose; and, lastly, to protect him from false teachers.

From what has now been stated, it will appear that what has been called the apostolic succession, or chain, does not, speaking figuratively, commence with the apostles, but in reality with Adam. From him, under divine superintendence, it was transmitted through Noah, Abraham, Moses, and Aaron, and other prophets; and these steps or progressions are, in one respect, as much links in it as the apostles. Christ, as the Son of God, the Rock of ages, is that to which the chain is fastened; and the Holy Spirit gives it the cohesive power. And in every link or dispensation were the two sacraments—the one admitting, and the other strengthening and refreshing; and these, in essence, were ever one and the same. All the Mosaic oblations, sacrifices, and observances were but as outspread branches from that first tree of life which grew in paradise, and was afterwards kept by the flaming cherubim. And in a like, but now in a perfect, manner, the apostolic ordi-

nances took the place of the Aaronic. The essence was one and the same: the externals varied, inasmuch as the former were typical and prophetic; while the latter are commemorative and historical. The one chiefly restrained the morals; the other coerces the spirit. The apostles unbound the body from the burden of the Mosaic rites, while the gospel binds the soul with the love of God in the spiritual law; but, from first to last, the end and aim was, and still is, one and the same—the salvation of the human race through the Redeemer's merits.

The origin of the church is in the great covenant of the atonement. Its foundation is the Rock of Christ's divinity, and its superstructure is that which he, having taken our nature, instituted while in it; and then gave to his apostles to carry on and transmit to a continued line of successors, till the whole undertaking shall be accomplished. Every ecclesiastical establishment is the external, visible part of this systemized process for carrying out what was thus begun; and, so far as it fails in this, so far is it from being a church in the true sense of the word. But let it be distinctly understood that, in all the system, the vitality of the work is directly and immediately from God, through the Saviour's mediation, and extended to us by the agency of the Spirit; and that this vitality is as fresh, new, vigorous, and efficient in imparting life to the soul as it was in the days of the apostles. It is as if we received water from a fountain, catching it as it springs and leaps out of the rock; and not as when it has meandered through vast regions, much wasted, and the remainder rendered turbid with foreign materials, and made pernicious by having become impregnated with deleterious ingredients, before it reaches our parched lips and thirsty souls. And the assurance we have of this is—that the Deity is, from everlasting to everlasting, always the same. The Father, as the fountain of the Godhead, is unchanged and unchangeable—as much a God at hand as well as afar off, as when the apostles were transmitting their testimony to their immediate successors. Jesus Christ is "the same yesterday, to-day, and for ever." He has promised to be with the church to the end of the world; and this is understood to be through the agency of the Spirit. While in the ages when the church of England was bound in the papal chains, and its doctrines hid in the dungeons of the Romish idolatry, there was always a manly, protesting resistance which showed that there was still vitality in her benumbed and paralyzed limbs; and ever and anon her doctrines were, in the dimness of dungeon darkness, cheered with gleams of light from those vast multitudes which, from the east, overspread Europe, and employed the executioners of the papal decrees in destroying them. Although these faithful witnesses and martyrs of the truth as it is in Jesus generally disregarded all ecclesiastical ordinances and forms of government, yet they resuscitated the embers of piety, and fanned the flame of vital Christianity. They went from town to town, from house to house, preached, prayed, disregarded the common enjoyments of life and the allurements of the world, despised all the terrors of their papal tormentors, and cheerfully, in thousands, with their blood sealed their testimony against the tyranny and idolatries of Rome. But these were only the one witness which God raised up to testify against the outpourings of the gates of hell against his true church. There was another in the Waldensian churches, no less faithful and true, who transmitted the ecclesiastical ordinances, in their apostolic integrity, along with the word of God, carefully preserved in its divine purity. These are traceable to the fifth century, when the pagan dogmas began to be amalgamated with the Christian doctrines. Vigilantius has the honour of being the connecting link between the Waldensian churches and the orthodox party of that century. He contended with Jerome, sometimes called the father of popery; and, if there be a true, unbroken chain of apostolic ministerial succession, bringing down the Christian ministry, clear of idolatrous infection, to the reformed churches, here it is to be found. The members of these churches, in the twelfth and thirteenth centuries, coalesced with the other class of witnesses; who in those times took the name of Albigenses; and afterwards the names of Albigenses and Waldenses were used indiscriminately—they all mingling their blood in one copious stream, shed for the testimony of Jesus.

But, after all that may be said about the channel of ministerial grace, we must rest the argument upon its real merits. The true church is an organized system for continuing the work which Christ began and delivered to his apostles, to carry on and transmit through succeeding generations. Its purpose is the salvation of souls, and it will continue as long as the human race exists in its state of probation. And, on the assurance that the church is as perfect as when it was transmitted from the hands of the apostles, we have the holy scriptures unchanged and unchangeable. We have the sure word of Jesus Christ recorded in the gospel that, through the Spirit's agency, he is, and ever will be, with us in his church; and, as stated (Essay viii.), we have a transcript of the divine government in the union of church and state. The sovereign, as head of the church, without taking any part in the sacred ministrations, is represented by the Father of the eternal Trinity: the second Person, having assumed our nature in the work of redemption, is the head of the sacred functions, with the Holy Ghost, as the church producing well-instructed members for the state, without as such entrenching on the sovereign authority, any more than the wife, in the marriage institution, controls the husband in being a help-meet for him.

It may be replied that our establishment differs, in many respects, from the Christian church as founded by the apostles, before it was received into union with the state; and that it also differs no less from what it soon became after Constantine had placed himself at its head. As pertains to the continental churches, what is meant in the former part of this reply was what might have been expected when the limits of the visible church were extended. But Christ gave power to his apostles to bind and loose; and this power was, through them, transmitted to the rulers of the church and their successors; the sovereign, till the papal usurpation, being always the head of the church, as well as of the state, while the bishops, or spiritual heads, were the ecclesiastical council. And

this is plainly and justly claimed by our church in her twentieth article. But, while we claim the model of church and state government in the three Persons of the Godhead, far be it from us to claim the infallibility of the divine government. The councils and governors of churches, whether bishops under their respective sovereigns or general councils of churchmen, have erred, and grievously erred. And they will do so again; and, should they ever attempt to act without their oracle, the word of God, their collective wisdom will be foolishness, and their counsels will come to nought. And, if we look at the history of nations now passed away, we shall find that their declension kept pace with their defection from the divine law.

The church, as a national establishment, is a witness and keeper of holy writ; for this holy writ is her charter from the sovereign Disposer of all events. And any departure from its rules, either in letter or in spirit, is a forfeiture of her privileges so far as they depend upon divine authority. And the leading principle which pervades this charter from first to last is, that she put every part, precept, promise, and threat as one whole and perfect code, into the hands of the people, without reservation or respect of person, making all alike, for this plain reason—that the salvation of the meanest individual is equally precious in the sight of God with that of the most exalted. And this excellency is the chief characteristic of the church of England. She is in reality the witness and keeper of holy writ. The bible is her national palladium. For, notwithstanding the endeavour of the church of Rome, from the commencement of her apostacy to the present day, has laboured with all her subtlety to destroy, distort, and give a different meaning to the various most important passages of the word of God, she has not succeeded in any one instance. And, though the church of England by no means claims the merit of being the sole guardian of the bible, in such a manner as the gates of hell have not prevailed against it, as constituting the essential charter of the true church, yet she has done her part, and has the pre-eminent merit of now presenting it to her people, one and all, as pure as it came from the hands of the apostles. She, moreover, retains the two sacraments as the two great pillars of her edifice, as they were anew instituted by the Baptist and the Saviour, and transmitted by the apostles with other ordinances. And she proves all upon the ancient, primitive, and apostolical model. And, should any one be so uncharitable towards her as to say that she retains many popish usages, or that all her ritual may be traced to those of some ages of the church of Rome, instead of saying that they existed in the primitive, ancient British church—founded either by the apostles in person or in the days of the apostles five hundred years before the apostate church of Rome, in the year 597, sent over her first missionaries—let him be told that the worst which can be said of her with truth is, that she was invaded by Rome's idolatry, that she was seized and held in captivity many centuries, when the apostolic purity of her doctrines and discipline was polluted by lying traditions, put in the place of the holy scriptures; and that she groaned under her hard servitude till her God and Saviour heard her cries, and in his love and mercy achieved her redemption and deliverance in that great event called the glorious Reformation.

ON THE FULFILMENT OF THE SCRIPTURE.

"In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—MATT. iii. 1-3.

HAVING established, by the evidence of prophecy fulfilled in the person, place of birth, and events that happened during the infancy of Jesus, that he was the Christ, St. Matthew proceeds to write the history of the public life of Jesus. The prophets Isaiah and Malachi had foretold that a messenger should precede, and make ready the way for, the coming of the Messiah; therefore in maintaining that Jesus was the Messiah, it was necessary to show the fulfilment of these prophecies. Accordingly, St. Matthew prefaced the history of Jesus' public life with a short account of the person and preaching of John the Baptist, whom he described as the messenger predicted by those prophets.

The prophecies referred to are written in Isa. xl. 1-8, Mal. iii. and iv. In pointing out their fulfilment in John the Baptist, I propose first to explain their meaning, and afterwards to adduce the testimony in proof of their accomplishment in him.

While the covenant people of God, as part of and in common with the nation of Israel, are suffering under severe judgments which separate them from God, he thus addresses the prophet Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." The Lord's people can conceive of comfort only in his return (see John xiv. 18). Separated from him, their language is: "How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily?" "Return, O Lord, how long?" "My God, my God, why hast thou forsaken me?" The address to the prophet is a promise, then, of the Lord's advent to his people. They so understand it, and immediately hear the proclamation of his coming: "The voice" (that is, we hear, and do ye listen to, the voice) "of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." The sins of the nation, their wilderness state of mind, had been the impediment to the Lord's return; but these are repented of; an impassable way is made a highway for God. "Every valley" continues the proclamation, "shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Now the people of God can say: "Lo, this is our God; we have waited for him; and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his

salvation" (Isa. xxv. 9). The great danger ever recurring to Israel, and ever to be warned against, was their tendency to rest in their carnal advantages and outward privileges, instead of using them to strengthen and express inward convictions and feelings. To teach them, therefore, that the preparation spoken of was "of the heart, in the spirit, and not in the letter," the voice bids the prophet cry: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever" (see 1 Pet. i. 23-25).

The ideal person, whose voice, according to Isaiah, proclaims the advent of the Lord and exhorts Israel to prepare the way for him, is in Malachi foretold as the messenger of the Lord who prepares his way: "Behold, I will send my messenger; and he shall prepare the way before me" (Mal. iii. 1). Both priests and prophets were messengers of God (see Mal. ii. 7, and 2 Chron. xxxvi. 15). Their duty was to proclaim his presence, to bless those that feared, loved, and obeyed him, and to punish the disobedient and impenitent (Hag. i. 13). Hence immediately following is the promise of the Lord's coming: "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." But, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear" in that day? The inquiry, therefore is: "But who may abide the day of his coming? and who shall stand when he appeareth?" for he will come to purify unto himself a peculiar people, and to consume his enemies (Mal. iii. 2-5); to "baptize with the Holy Ghost and with fire". The last aspect of the Lord's advent gives him an occasion to point Israel to his unchangeableness and long-suffering as the reason of their not having been consumed, since from the days of their fathers they had been disobedient; and thereupon they are exhorted to return to the Lord (ver. 6, 7). Their insensibility to his goodness and their self-righteousness are strongly marked by their asking, "Wherein shall we return?" In answer to this inquiry, God tells them that "they are lovers of their ownselves, covetous, boasters, proud, and blasphemers" (ver. 8-15). He also justifies his own ways. Israel called the proud happy. They said: "Yea, they that work wickedness are set up; yea, they that tempt God are even delivered;" meaning, that such were the persons whom God favoured. In contradiction to such statements, God describes his people as fearing him, speaking often to one another and thinking upon his name (ver. 16, 17). If Israel then would put away their wicked ways, they should return to the Lord, and "discern between the righteous and the wicked, between him that serveth God and him that serveth not" (ver. 18). Such a return is again enforced upon Israel by the repetition of the Lord's advent in its two aspects, either to punish or to bless (iv. 1-3). God had charged upon Israel that from the days of their fathers they had been a disobedient people (iii. 7). Now, in closing the book of prophecy (not a word of which could fail of being accomplished; wherefore, if Israel remained impenitent and disobedient, they must finally perish), God called upon them to remember the law given them by Moses, and especially the day when they stood before him in Horeb (Deut. iv. 10-13); for, unless the terrible sight then witnessed produced in them the fear of and obedience to God, they might be assured that the power and majesty of God, which was then seen, would be exerted for their destruction.

The prophecy closes with the declaration that, before the coming of the Lord, he would send to Israel Elijah the prophet, to reform their evil ways, lest when the Lord came he should, instead of blessing the earth, smite it with a curse (Mal. iv. 5, 6).

This portion of the prophecy was a warning to Israel that, notwithstanding the exhortations and invitations of the Lord, they would continue impenitent and disobedient. The sending of one in spirit and power like unto Elijah would be necessary only because Israel had become as wicked as they were in the days of that prophet. The work he would effect is descriptive of their previous state of wickedness. He finds them without natural affection, because both parents and children were without the love of God. The mutual affection of parents and children is the brightest evidence of true religion. The command, to "honour thy father and mother" is not only the first commandment with promise, but it is the only commandment that has a promise affixed to it; and this is, the promise of the life that now is, and of that which is to come (Eph. vi. 1-3). Where, then, this affection is wanting among a people, they must be wholly given up to ungodliness. Such would be the state of Israel. The light that was in the world would become darkness; how great, then, would be that darkness! And the Lord when he came must smite the earth with a curse, unless he should avert this judgment by sending a reformer as great in power and successful in his labours as was Elijah the prophet.

From this explanation it is seen that the meaning of these prophecies was expressed by the angel in foretelling the birth of a son to Zacharias: "Fear not, Zacharias," said the angel, "for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness: and many shall rejoice at his birth. For he shall be called great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke i. 13-17). And also by Zacharias, after the birth of his son; when, full of the Holy Ghost, and prophesying of the advent of the Messiah, he said: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that

sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke i. 76-79).

Having explained these prophecies, I will now adduce the testimony in proof of their fulfilment in John the Baptist.

The chain of evidence commences with the application of these prophecies to him by the angel, before his birth, and by the Holy Ghost, speaking by Zacharias immediately after his birth. We have next the testimony of St. Matthew, St. Luke, and of John himself, that he was "the voice" spoken of by Isaiah (Matt. iii. 1-3; Luke iii. 4; and John i. 23); of our Lord, that he was the messenger of whom Malachi wrote (Matt. xi. 10); and of St. Mark, that he was the person written of by the prophets Isaiah and Malachi (i. 2-4). And, lastly, we adduce the testimony to be derived from John as a preacher. 1. In his authority. "The word of God," writes St. Luke, "came unto him in the wilderness"; and he came unto all the country about Jordan preaching (iii. 3); and, from our Lord's question to the chief priests and elders of the people, we learn that John's baptism was from heaven (Matt. xxi. 23-27; see also John i. 33). 2. In the locality in which he preached. He preached in the wilderness, fulfilling literally the prophecy of Isaiah, and at the same time thereby testifying to the unfruitful state of mind of Israel, to whom he was sent to preach. 3. In the subject-matter of his preaching. He came, writes St. Matthew, "preaching in the wilderness of Judea, saying, Repent, for the kingdom of heaven is at hand"; or, as St. Mark expresses it: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (i. 4). John did not assume the power to forgive sins. He did not say, "Thy sins are forgiven," but preached repentance for sin, and baptized for the assurance of the penitent that their sins should be forgiven by the Messiah. John was particularly zealous in disclaiming that he was the Messiah, or that he possessed that power which belonged alone to Christ: "When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not, but confessed, I am not the Christ" (John i. 19, 20). "And, as all the people," writes St. Luke, "were in expectation, and all men mused in their hearts of John whether he were the Christ or not, John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (iii. 15, 16; see also John iii. 28). But, while John preached the advent of the Lord as the kingdom of heaven to the penitent, he also preached the coming of the Lord as a day of wrath to the impenitent. The Pharisees and many of the Jews prided themselves in being the children of God, because they were of the seed of Abraham. They thought themselves righteous, and despised others. To the feelings of such persons John's baptism unto repentance must have been most repugnant. Still, as all the people believed John to be a prophet, they came to his baptism; for the purpose, as it would seem, of appearing to acknowledge his authority. In his preaching to these we see John having the spirit and power of Elias, the same zeal for God, the same boldness in reproving sin, and the same decision in warning against coming dangers. "O generation of vipers," said he to them, "who hath warned you to flee from the wrath to come?" Following the exhortation in the prophecy of Isaiah to cry, "All flesh is grass," he added, "Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, We have Abraham to our Father; for I say unto you that God is able of these stones to raise up children unto Abraham." And, with an especial reference to the prophecy of Malachi in which the Messiah is represented, at his coming, as a refiner either to purify or to consume, he continued: "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." And, lastly, in its effects. Such was the power of John's preaching, that there "went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. iii. 5, 6). In thus preaching repentance for sin, and witnessing by his baptism of its forgiveness by the Messiah at his coming, John "made ready a people prepared for the Lord." He thereby prepared the way of the Lord. The heights and depths—that is, "the frames and tempers of mind of unbelief and faint-heartedness, of pride and self-conceitedness, which impeded the ministry of Christ" (Olshausen, Matt. iii. 3)—were removed by repentance; and the Lord's advent was felt to be "the times of refreshing," the consolation of Israel waited for.

In confirmation of what has been stated, we may refer to the personal conduct of John the Baptist. His life was obedience to the law of God given by Moses. But his raiment and food represented the severe discipline to which the inner man was subject in yielding that obedience, and pointed out the necessity there existed for that grace which came by Jesus Christ to make the service of God perfect freedom. It is in the view of possessing this grace, which John had not, that the least in the kingdom of heaven is greater than he (Matt. xi. 11).

In sending his disciples to Jesus with the inquiry, "Art thou he that should come, or do we look for another?" (Matt. xi. 2-6), John did not betray any ignorance of the true character of the Messiah's advent, even if he thereby exhibited a doubt as to Jesus being the Messiah; for the answer of Jesus could only remove that doubt, on the assumption that John knew the Messiah would be "the Lamb of God that taketh away the sins of the world;" and the works to which Jesus appealed evidenced that he had come, and had power to forgive sins as John had preached the Messiah would do. The testimony John held during his life he sealed with his death. For a

faithful protest against sin, he was imprisoned and afterwards beheaded (Matt. xiv. 1-12).

The views here expressed of these prophecies were denied by the scribes and Pharisees. They contended, from Malachi (iv. 5, 6), that Elijah was the messenger to precede the Messiah. "Art thou Elias or that prophet?" was their inquiry of John; and, because he said he was not, they would not be baptized of him (Luke vii. 30), and said he had a devil. For this reason they refused belief in Jesus as the Messiah, saying that Elijah must first come (see Matt. xvii. 10).

This rejection of John arose from misunderstanding the prophecy of Malachi. When rightly understood, it foretold, as we have seen, that, before the coming of the Lord, Israel would have become as ungodly as they had been in the days of Elijah, and that the Lord would send a messenger before him, in the spirit and power of Elijah, to reform them, lest at his coming he should smite the earth with a curse. To have judged correctly, whether John the Baptist was the Elijah of Malachi, the scribes and Pharisees must have seen in the state of their own nation the fulfilment of this prophecy: they must have felt the necessity of a reformation, and have understood the object, as stated in the prophecy, of his having been sent. But, so far from the scribes and Pharisees, the chief of the nation, feeling any need of reformation, they justified themselves, and sought to establish their own righteousness. And, instead of looking for the Elijah of Malachi to turn the children of Israel to the Lord their God, they expected him to appear and restore to their coming King "the kingdoms of this world and the glory of them." Under such feelings, and with such expectations, the scribes and Pharisees could but reject John the Baptist.

That John the Baptist was the Elijah of Malachi Jesus expressly stated on two occasions. After he had borne witness before the multitude to the faithfulness of John, he said, with the intention of drawing their minds to a correct view of the dispensations of God and of their own position: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John" (Matt. xi. 12, 13); or, as in St. Luke: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke xvi. 16). The law and the prophets represented that kingdom as future; but now it is at hand, either to save or to destroy. "And," Jesus continued, "if ye will receive it, this is Elias which was for to come:" or, as though he had said, this is the Elijah of Malachi: if ye are not moved to repentance by his preaching, and baptized for the remission of your sins, the Lord at his coming, instead of blessing you, will smite you with a curse. Of such deep importance is this subject to you, that, though ye cannot understand it, yet receive it on my testimony: "He that hath ears to hear, let him hear." And, on another occasion, when his disciples seemed for a time to be affected with a sense of the majesty of Jesus, and were under the persuasion that he was the Messiah, they inquired of him, "How say the scribes that Elias must first come?" Jesus answered: "Elias truly shall first come and restore all things. But I say unto you that Elias is come already; and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. xvii. 11-13).

The restoration of all things is the forgiveness of sins, the abolishing of death, and the establishment of life and immortality. This John the Baptist preached, and by his baptism pledged; and thus he restored all things. But the Jews did not understand this work of John's; and the same feelings which led them to reject him would operate to their rejection of Jesus.

J. E. W.

THE PUBLICAN THE EXAMPLE OF PRAYER:

A Sermon

(Preached in Queen's College Chapel, Birmingham),

BY THE REV. JOHN TAYLOR, B.A.,

Tutor, and Chaplain of the Queen's Hospital.

LUKE xviii. 13.

"The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

THE parable from which my text is taken was spoken by our blessed Lord, we are told, to "certain that trusted in themselves that they were righteous, and despised others". And, for this purpose, he contrasts the prayer of the self-righteous Pharisee with that of the humble and penitent publican; the one being the prayer (if prayer it may be called) of the man who saw not his sinful heart; the other that of him who not only saw his miserable state as a sinner, but humbles himself before God, and cries aloud for mercy.

Though our Saviour only made use of the publican as a contrast to the Pharisee, yet I would wish to take him as an example of the penitent and contrite sinner in prayer before God; as a pattern for us, to show us what we ought to do when we go up to God's house to pray.

We all know that "every good gift and every perfect gift is from above, and cometh down from the Father of lights"; that in him "we live, and move, and have our being"; that "we are all his offspring"; and, as David says, that "we are the people of his pasture, and the sheep of his hand." If God, then, is so great as to have all that we need at his disposal, and so good as to bestow them upon us if we ask him for them, is it not manifest that it is our part, as humble recipients of his favours, to ask him for them, when he says "Ask, and ye shall have"? This is

true when we ask for the blessings of this life; but how much more so is it when we pray for spiritual blessings! when we pray for a greater outpouring of the gift of his Holy Spirit, for the enlarging and blessing the means of grace to us, that we may have a sure and certain hope of glory! These blessings, purchased for us at such an unspeakable price as that of his own dear Son, we can but ask for thankfully, if we wish to receive them from him "who giveth to all men liberally, and upbraideth not."

That we should pray to the Giver of all good gifts even nature herself seemeth to teach us; but that we should meet together for this purpose does not appear so evident from the reason of the thing. But, though reason herein might not direct us, yet we have the unerring word of God for our sure guide, that it is his will and our duty to meet together in his name to pray; and not only so, but that we should have a place to perform our devotions in, even an "house of prayer." Our Lord says that, where two or three are met together in his name, there he is in the midst of them; and, whatsoever they shall agree to ask, it shall be done for them of his Father which is in heaven. Our Lord himself too, we know, was an attendant on the public worship of the temple; "as," the evangelist informs us, "his custom was." Moreover, in the form which he has left us, we have evidence that it was intended for public rather than for private use; for it speaks of "*our* Father, give *us* this day *our* daily bread; forgive *us our* trespasses; lead *us* not into temptation; deliver *us* from evil." St. Paul, too, exhorted the Hebrews "not to forsake the assembling of themselves together, as the manner of some was"; speaking of it as of a duty well known to them. And so doubtless, it was; for we read that it was the constant practice of the first Christians to pray daily. Before Christ was well out of their sight, we read that "they all continued with one accord in prayer and supplication"; and, again, that "they (the disciples) continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And, when Peter, being released from prison, came to the house of Mary, the mother of John, he found "many gathered together, praying"—very likely, praying for this same Peter; for we read, in the fifth verse of that chapter, that "prayer was made without ceasing of the church unto God for him."

Thus, then, we see that it is our duty to meet together in one place to offer unto God our common supplications, and to ask for those things which are necessary as well for the body as the soul.

We will now consider the frame of mind in which we should come before God, and fall low on our knees before his footstool.

Here it is that the comparison of our Lord shows itself most marked and striking. The Pharisee comes to God's house with no feelings of humility or penitence, but with those of one going to demand his just and lawful due; with no misgivings for any sins of infirmity or ignorance, much less for sins wilfully committed against the law of God; and, consequently, he crosses the sacred threshold of that temple, where God's honour dwelleth, with a light step and confident air: he stands not near to the door, as if unworthy of such near approach to Deity, but draws near to the court of the priests and the most holy place. The publican, on the contrary, feels within a burden that is too heavy for him to bear: his sins have taken such hold upon him, that he is unable to look up: he lifts not so much as his eyes to heaven: they are more in number than the hairs of his head: his heart hath failed him; consequently, he stands afar off, as if his presence was offensive to the great and holy God, who hath said, "Holiness becometh his house for ever."

The contrast of God's holiness and our own sinfulness should at all times beget in us a correspondent humility and abasement; so that we should fall low in the dust before him, and bewail our manifold sins and wickedness, and supplicate his mercy and forgiveness. And this should be our frame of mind and feeling when we present ourselves here before God; and our church, if we have not this spirit before we enter this sacred place, appoints some sentences of scripture to be read most suitable for this end.

Our church, I say, puts some texts of scripture into the mouth of her ministers to impress our minds with a sense of our sinfulness, and to encourage us to confess our sins, and so obtain forgiveness. What can be more appropriate for this purpose than that: "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou will not despise"? or that other of David's: "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified"? or that of the poor prodigal, which each of us is: "I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son"? Here is a balm for those whose hearts are broken, or a rod to break them with if they are not: "Repent

ye; for the kingdom of heaven is at hand." And then follows that beautiful "exhortation" to confession, which is so eloquent an appeal to the heart thus feeling its depravity and consequent weakness, that one would imagine it would carry the whole congregation with it; that we should have one burst of impassioned penitential sorrow for our past sins, and a heart-stirring cry for mercy; but, from the few voices which generally join, we fear this appeal is more listened to than felt; more looked upon as a thing of course for the minister to repeat, than for the people to take heed to, and let sink deep into their hearts.

But, doubtless, the root of the evil lies, not so much in inattention to the appeal, as in the heart upon which it falls—a heart without this preparation for it, viz., the due sense of its own sinfulness. I do not mean the simple knowledge of our state as sinners, but the due appreciation of it by the mind. It is one thing to know that we are sinners; but another to feel it. No man is so ignorant but that he knows he is and has been a sinner, and that sinful depravity is now in the nature of every man that is naturally engendered of the offspring of Adam: it is not this knowledge alone, but the laying it seriously to heart that constitutes the frame of mind that duly appreciates the exhortation "not to dissemble or cloke our manifold sins and wickedness; but to confess them with an humble, lowly, penitent, and obedient heart."

This first step in our church service is so necessary and important, inasmuch as we cannot go one step beyond it if this first one is not properly taken; and therefore it behoves us to use every endeavour to attain this humbleness of soul, this abasement in God's sight; for the declaration of God's pardon attaches not to him who has not confessed his sins: absolution follows confession, pardon penitence. God's terms are: "If we confess our sins (which is another of the sentences), if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Nor can we otherwise join in the praise and thanksgiving which follow: it is prayer alone that tunes our hearts to praise. How can we magnify him whose power our hearts have never felt? How can we praise him when we have not tasted his mercy? How can we feel grateful or reverence him for goodness, long-suffering, and kindness we have never experienced? or love him, when our hearts are insensible to his love to us? How can we praise him for blessings we value not? or thank him for that we have never received?

There are no exceptions to this doctrine that I have been laying down: the saint and the sinner it becomes alike to confess their sins, and to sue for pardon. The one may be in a different state in the sight of God to the other; but that is only that God in his mercy has deigned to accept him through Christ; not that he has now escaped the pollution which clings to his sinful nature, and can therefore perfectly fulfil the law of God. Our church makes no exception in favour of any one on account of his holy life; but enjoins that this confession be said "of the whole congregation, all kneeling;" the outward posture of the body according with the inward prostration of the soul. Nay, so far from any one being excepted, on account of his good living, when we are about to perform the most solemn act of our religion —the holy communion of the body and blood of our Saviour Christ; when only those, it is to be hoped, are present who do truly and earnestly repent of their sins, and are in love and charity with their neighbours, and intend to pursue the same course of holy living following the commandments of God, and walking in his holy ways, we are taught thus to pray: "Almighty God, Father of our Lord Jesus Christ, Maker of all men, Judge of all men, we acknowledge and bewail our manifold sins and wickedness: we do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy dear Son's sake forgive us all that is past." What language can be more humble than this? What expression of penitence more sincere, of sorrow more heartfelt? What sighing more sorrowful? What more akin to that of the poor publican, who smote upon his breast, saying, "O God, be merciful to me a sinner"?

So that our church seems to say, the better the Christian the more humble his confession; and conversely, when in the church the bad and good meet together, the confession of sins is not near so strong as when, it may be hoped, only real Christians are there alone. And this, paradoxical as it may seem, is natural and according to truth.

The sinner, before he has been led to see the error of his way and the wickedness of his heart, has no such idea of his sinfulness as he has after his mind has been illuminated by the Holy Spirit: it is then that that which appeared before, if not strictly moral, yet at least not very heinous, appears now exceeding sinful; and, the greater the experience of the true Christian, the more holily he strives to

live, the more narrowly he watches the thoughts of his heart and the motives of his actions, the more will he see the depravity of his heart and the sinfulness of his life. Whereas, the man who does not do this, but walks on through life heedless and thoughtless of God and his law, who has not set a guard upon his thoughts, or a watch upon the door of his lips to tell how oft they offend, and is happy and contented in his own carnal security, knows not when or how often he offends against the law of God. His conscience is either asleep or hardened, and therefore tells him not when he has transgressed. His state, therefore, as appears to himself, is not so bad as that of the righteous man who tests his every act by that righteous standard, the unerring word of God, and tries to view his heart as it is viewed by God himself. The Pharisee and publican in the parable will illustrate this. The one sees no evil in himself, no sins to be forgiven; and he therefore prays not, but compliments himself on his blameless, righteous, and godly life; whilst the other not only feels that he is a sinner, but freely acknowledges it. From listening to the two praying, and having only their own words to guide us in our opinion, we should esteem the Pharisee a righteous man, and the publican, according to his frank avowal, a sinner; but we know from what our Saviour said that the latter was the better man, and that he went down to his house "justified rather than the other".

So that we see that the sincere Christian less esteems himself than the less enlightened, or than the unconverted sinner; and, the more the Christian strives to walk uprightly, the more he feels his own weakness, and the more he prays for pardon for the past and grace to help in future time of need.

Prayer, dear brethren, is the business of sinners here below: it is the atmosphere in which we ought to live. Whilst we are in this world we have everything to obtain: prayer is our employment here as praise will be hereafter. But remember that prayer, to be such, must be warm: true devotion burns: prayer to avail must be fervent: "The fervent prayer" (says St. James) "of a righteous man availeth much." Such was Abraham's when he interceded for Sodom, Jacob's when he wrestled, Hannah's when she appeared drunken, Hezekiah's when he turned his face to the wall and wept, the publican's when he smote upon his breast, our blessed Lord's when in an agony in the garden he sweat great drops of blood.

Think not, dear brethren, that God hears the prayer of the lips when the heart is not engaged: the cold, formal prayer he heeds not—nay, it is displeasing to him, and perhaps it were better left undone. When we pray, then, let us possess that humility which becomes us as sinful creatures in the presence of a holy God; and when we enter God's house let us bear the caution of Solomon always in mind: "Keep thy foot when thou goest to the house of God: be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore let thy words be few." And the few words that you utter let them not be those of indifference or carelessness, but let them flow from out the heart with the fervency and earnestness of traitors begging their forfeited lives at the hand of their sovereign, and you will find, to the comfort of your heart, that God hears and answers such prayer for the sake of his dear Son Jesus Christ our Lord. Amen.

Juvenile Reading.

THE CHRISTIAN MARINER AND HIS COMPASS*.

JUNE 23.—FOURTH SUNDAY AFTER TRINITY.

"The God of our Lord Jesus Christ, the Father of glory.... give unto you the Spirit of wisdom and revelation in the knowledge of him."—EPHES. i. 17.

"And is thy word a compass, to direct my course to glory? .... I have a poor soul embarked for eternity: it is now floating on a dangerous ocean: rocks and sands are on every side: I go adrift before every wind of temptation, and know not where I am. O thou, that hast been so gracious to give a perfect rule, give me also a perfect heart to walk by that rule to glory."

You know what a mariner's compass is, and that by the needle pointing always to the north the helmsman knows in what direction to steer the ship. In old times, before the discovery of the compass, sailors were afraid to venture far out of sight of land, as they would not know which way to steer. Now I was in Ireland about a year back, and had to come over again to England in a steam-packet by night. We set off in the evening; and, as I walked up and down the deck, looking at the waves as they rolled by, and watching the far-off coast gradually sinking lower and lower, till nothing was to be seen all around but the deep sea, the twilight passed away, and it became dark. I could still make out the mast and the funnel stretching up into the dark sky. By the helm stood the steersman, turning the wheel to and fro. But how was he to see the compass that told him which way to steer? There was the box that held it, fixed on a stand on the deck just before him. But it was too dark to see even as far as that; so there was a lantern placed in the same box, which poured a bright light just down on the compass; so that, while all around was gloomy and indistinct, the helmsman could see as plainly as possible

* From the Church of England Sunday-school Quarterly Magazine, No. ix., pp. 39, 40.

the movement of that wonderful little needle, and shape his course by it.

And does not this remind us, how we need light to guide us? This life is like a dangerous voyage: there are many rocks and many storms; and man, if left alone, could not find the right track. The holy scriptures are like the compass to him. For, as the needle always turns to one point, the scriptures all turn to Christ. "They testify of me," were the Saviour's own words. But how is it that many read the scriptures, and gain nothing by it? Why they have no light shed on them. They keep poring in the dark, and they can make nothing out clearly. They want the helmsman's lantern. Yes, if you would understand the bible, you must ask the Holy Spirit to teach it you. "The natural man," says St. Paul, meaning the unconverted man, "understands not the things of the Spirit of God." The Holy Spirit, and he alone, can "take of the things of Christ and show to you." Pray earnestly then that, in your course through the world, you may have the light of the Holy Spirit thrown clear on the word of God. So will you reach the haven of eternal rest.

J. G. F.

THE CLOSE OF THE LIFE OF DR. DOYLE, ROMAN-CATHOLIC BISHOP*.

As it had been fully determined that Bessie should embrace a conventual life, she had free access to the convent, as all viewed in her a future sister. She was allowed to walk in the garden with the nuns, and was much attached to several of them. There was one young nun near her own age, of whom she was very fond: a mutual friendship sprang up between them; and they longed for the time when, from being under the same roof, they should be thrown more together. Their characters being quite different made them more dependent upon each other. Bessie's warm and ardent temperament would be softened by the quiet gentleness of her fair young friend, who in return would receive encouragement and support from Bessie's bold and fearless disposition.

When the confidence of the latter in the church of Rome began to be shaken, she used to draw the nun to a retired part of the garden, and confide to her all her doubts. But, as she increased in spiritual knowledge, and deepened in Christian experience, she took more interest in the young nun; and, considering that her fate was sealed for life, she forbore making any allusion to controversial subjects. She spoke to her only of heavenly things; and, holding sweet communion together, they conversed of Christ, whom their souls loved.

But, when it became known that Bessie was "infected with heresy," they were watched; and, as soon as they entered into conversation, some of the older nuns put an end to it by joining them. After she had formally quitted the Romish communion, and become a Protestant, she still continued her visits to the convent, and often met priests who disputed with her on the step she had taken, or tried to shake her confidence with awful warnings of the danger she was incurring. Sometimes the older nuns, or even the lady abbess, would try to persuade her of the error of her way, and of the holiness of a "religious life;" supposing, from her youth, that she would be easily overpowered by their arguments. But her judgment was more matured than that of most young people of the same age, and she stood her ground firmly, though often detained for several hours by these discussions.

Dr. Doyle frequently made allusion to her visiting the convent; but she never would take his hints to discontinue going there, as she was fond of the nuns, and particularly of that young one with the clear blue eyes, open countenance, and confiding disposition, who leaned much on her judgment in spiritual things, and seemed to need the help of a friend with a strong mind and clear intellect to lead her in right paths, and uphold her courage when it failed. But one day the bishop said plainly to her, "I have often given you hints not to go to the convent; now I advise you plainly not to go there any more alone, as you have done."

"But, Dr. Doyle, what harm can arise? They cannot detain me, as I have made up my mind not to enter it; and, even if they did, you could extricate me."

"My dear child," he said, with great emphasis, "there are those over whom I have no control. Do not ask me any questions; but do not despise my counsel, which is, not to go near the convent alone."

When Bessie repeated this conversation to her sister, she urged her to follow the advice given her, feeling sure that their kind guardian would never have enforced it if he had not had strong reasons. What these reasons were never came to light; but she discontinued her visits, lost sight of her young friend, and never heard anything more of her.

As Bessie grew older, she became more indefatigable in visiting the poor, giving up all her spare time to them. As she visited and comforted all who were in distress, whether [Roman] catholics or protestants, she often came into collision with the priests, who were vexed to find her so active in disseminating what they thought was "heresy," and regretted having lost such a champion.

That part of Ireland was much disturbed at different times by Rockites; and many families kept one in the capacity of servant, as a pledge of safety. Her brother kept a gardener who was a Rockite, who often accompanied the members of the family when they walked out; the country being so disturbed, it would not have been safe to have gone without him; but when he was with them they were secure anywhere. Bessie often tried to draw him into conversation, hoping she might find out their peculiarities; but she was unsuccessful, as he was particularly silent, and would not speak unless absolutely obliged.

Twice their house was attacked at night, when the brothers defended it valiantly, opening a battery upon the intruders from the windows.

* From "The Morning of Life; a Memoir of Miss A——." Bath: Binns and Co. London: Nisbet and Co. We have frequently heard that there was reason to believe that Dr. Doyle's views were modified towards the close of his life; and here is striking confirmation of the fact. The general character of that well-known prelate is pleasingly exhibited in this volume, which will well repay the perusal.—Ed.

Bessie, on these occasions, manifested the most entire absence of fear, proving how courage and self-possession are compatible with the most perfect feminine gentleness.

One Sunday, their cook, who was a Roman-catholic, returned earlier than usual from the mass, in great terror and dismay. She said that, when she came to the church, she found a crowd collected outside, who were very noisy; and she had some trouble in making her way through them; but she did at last succeed in gaining the church. The mob continued increasing, and becoming more tumultuous, standing on the steps of the church, and preventing either entrance to it, or departure from it. She had great difficulty in finding out the cause of this uproar; but at last she was told "that a report had spread that the two Miss A——s, who had left the church, were coming in a carriage, and the people were determined that heretics should not pollute that holy place." Soon a close carriage made its appearance, and the mob rushed towards it, shouting, "Death to the heretics!" "Death to the heretics!" and tried to overturn it. Those inside looked out of the windows frightened and astonished; and it was with much difficulty the priests prevented mischief following, by assuring the people "these were good Christians, and not the heretics they sought for." Though the mob allowed these persons to enter the church in safety, yet they were not pacified; but continued very noisy and tumultuous. The poor cook trembled all over, fearing lest she should be recognized as their servant; and took the first opportunity of slipping through the crowd, and, hastening home, assured the Miss A——s that, if they had been there, they would certainly have been killed.

As under former difficulties, so now, the two sisters determined to apply to their friend and protector: Bessie, therefore, went to Dr. Doyle, and repeated the whole occurrence, and asked him if he could explain it. He merely answered, "I have several times expressed an opinion that it would be better for you and your sister to live in some large city, where you would not be so well known; and, now that this circumstance has occurred, I think it would be decidedly better for you to leave this neighbourhood without delay;" repeating emphatically the remark, which he had often made to her in confidence, that "there were some in his diocese who were not under his jurisdiction;" alluding, as she understood him, to certain members of the "Order of Jesus," who are subject to no authority but that which is derived from the "general" of their own order at Rome; to whom they are bound by the most solemn vows to yield implicit and unhesitating obedience. Whether Dr. Doyle did in truth intend an allusion to them, or to the violence of the Rockites, cannot now be certainly known, since he did not farther explain himself.

For some time past Bessie had observed a decided change in his manner on religious subjects: he no longer argued in favour of Romanism, and even listened silently and attentively to whatever she said against it; and often seemed lost in deep and anxious thought. She gave him a little book containing a text for every day in the year. He valued it very much, and always carried it in his waistcoat pocket, from which he often took it; read the text for the day, made remarks, and conversed with her upon it; taking more interest now in spiritual conversation than he had formerly done in political strife.

For nearly a year before she left Carlow, she had noticed a great difference in his general health: he frequently complained of not feeling well, of great lassitude, and yet he did not suffer pain, and had no symptom of any disease; but he became thin and languid, without being able in any way to account for it. The fire of his eye was dimmed, and the power of his mind weakened. The two sisters were deeply grieved to leave him in that state; but they did not like to disregard the advice he had given: they therefore left Carlow, and went to live near some friends in Dublin.

They had not been there long before they heard that their revered guardian was dangerously ill. They immediately started off to Carlow; but were not allowed to see him. They wrote frequently to ask for a time to be appointed when they might have an interview with him: a day was often fixed; but each time they were doomed to be disappointed. The priests who lived in his house made various excuses; and, in spite of their persevering efforts, he died without their having seen him.

When informed of his death, they were told at the same time that he had requested the "holy communion" to be administered to him, and had died with the wafer in his hand. The sisters sent for the nurse who had attended him in his illness, and had returned to her house as soon as he breathed his last, desiring her to come to them without delay. They asked her many particulars respecting him, and whether he had died taking the "communion." She said, "No; that he had not taken it during his whole illness." The woman was a Roman-catholic; and appeared dreadfully shocked to think that her bishop had died without either the eucharist or extreme unction. She seemed possessed of very dull intellects; and either could not, or would not, repeat anything he said. She represented that he hardly ever spoke, and suffered only from debility.

During the last three months of his mortal career he was closely guarded by the two priests who were with him; and they allowed no one to approach him but themselves and the nurse: thus no one saw him who could give any account of his state of mind. There must have been some special reason for keeping him a prisoner in his own house, with two priests for his gaolers; and the general impression is that he died a protestant*. At all events there seems little doubt that he died trusting in Jesus; for in the little text-book, which Bessie obtained after his death, there

* A few years afterwards Bessie was going over Prior Park Mansion, near Bath, and saw a room where there were marble busts of all the Roman-catholic bishops of recent times, who had distinguished themselves in Great Britain or Ireland. She looked round anxiously for that of her own loved guardian; and, not perceiving it, she asked the person who accompanied them why he was omitted? He replied, he believed the bust was in the lumber-room. She thought that was indirectly conclusive to the truth of his having renounced Romanism; and that, as they considered him a heretic, they would not allow his bust to stand amongst the others.

were several passages marked in pencil, especially those which alluded to the finished work of Christ for the salvation of sinners.

After his death the body was laid out in state, and the public were admitted to see him. The two sisters availed themselves of this opportunity of beholding for the last time those features so dear to them both. When they entered the room there were no other strangers present. He was dressed in full canonicals, a number of large wax tapers were burning around him, and several priests stood on each side chaunting masses.

As Sarah A—— stood at his feet, she gazed on that lifeless form, and thought how much more he could reveal, were he now living, of all that had passed in his mind, and all that had happened during the last three months. Her indignation arose within her, and she looked sternly at the priests, and said, "Now that those lips are sealed in death, and can disclose nothing, we are permitted to see him; though, when he was alive, you kept him a close prisoner, and allowed no one to approach him. Now, in solemn mockery, you dress him up in these gorgeous robes, when his soul is much more glorious in heaven. And you sing masses for him as if he were in that purgatory, which has no existence but in the vain imaginations of men."

The priests seemed electrified: they all ceased at the same instant, and fixed their eyes on the speaker. She met theirs calmly, but firmly, and said no more; and they, when they had recovered from their astonishment, continued their chaunting.

It was a painful and melancholy scene. The two sisters returned to Dublin, feeling that their strongest tie to that neighbourhood was broken. A few months before, they had left Carlow very reluctantly; but now it brought so many sad recollections to their minds that they hastened from it without regret.

THE HAPPINESS OF A LIFE SPENT IN GOD'S SERVICE*.

The testimony of God's servants is most abundant and striking, as to the happiness of a life spent in his service; and, having once experienced his blessedness, nothing less can satisfy them. From age to age we can trace the same spirit. Hear the aspirations of the devout St. Bernard: "Nothing, Lord, that is thine can suffice me without thyself; nor can any thing that is mine without myself be pleasing to thee." "I find," writes Baxter, "that thou, and thou alone, art the resting-place of my soul. Upon the holy altar erected by thy Son, and by his hands and his mediation, I humbly and devotedly offer to thee this heart. It loves to love thee: it seeks, it craves no greater blessedness than perfect, endless, mental love. It is vowed to thee, even to thee alone, and will never take up with shadows more."

Let me give you the testimony left us by Coleridge, one of the most thinking men of his day. These are his words in the decline of life: "I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that threescore years can give, I now, on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing; competence, obtained by honourable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian"*.

Another eminent man distinguished for his unwearied zeal in behalf of the practice and doctrines of Christianity, Lavater, pastor of the church of St. Peter at Zurich, in Switzerland, has given us this interesting witness to the satisfaction afforded by the religion of Christ: "Believe me, I speak deliberately, and with full conviction: I have enjoyed many of the comforts of life, none of which I wish to esteem lightly: often have I been charmed with the beauties of nature, and refreshed with her bountiful gifts: I have spent many an hour in sweet meditation and in reading the most valuable productions of the wisest men: I have often been delighted with the conversation of ingenious, sensible, and exalted characters: my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies. I have found pleasure when calling into activity the powers of my own mind; when residing in my own native land, or travelling through foreign parts; when surrounded by large and splendid companies; still more, when moving in the small endearing circle of my own family; yet, to speak the truth before God, who is my Judge, I must confess I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole nature, as that which I derive from religion; from faith in God, as one who not only is the Parent of men, but has condescended, as a brother, to clothe himself with our nature. Nothing affords me greater delight than a solid hope that I partake of his favours, and rely on his never-failing support and protection. He, who has been so often my hope, my refuge, my confidence, when I stood upon the brink of an abyss, where I could not move one step forward; he, who in answer to my prayer, has helped me when every prospect of help vanished; that God, who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands—may this God be thy God, thy refuge, and thy comfort, as he has been mine."

But it will be perhaps well if we examine closer into the elements of this happiness. To feel that we are truly fulfilling the end of our existence, that the glory of God is our one great

* From "Hints for the earnest Student;" compiled by Mrs. W. Fison. London: Seeleys. 1850. We have before briefly recommended this book, and we desire to repeat our recommendation. But it is mainly a compilation; and the different parts, quoted from authors of different degrees of credit, are not of equal authority. Thus the story is repeated (pp. 305, 6) of Hume's (the historian) having sapped his mother's faith. We believe that this story is unfounded: we know that it has received an authoritative contradiction. The list of books, too, we cannot altogether approve. For instance, some of Abbot's works are recommended. None of these would we admit into a Christian house. But, on the whole, we think the "Hints" likely to be useful.—Ed.

* "Letter to his Godchild."

aim; that we are reconciled to our heavenly Father through the blood of his dear Son; that death will but bear us into the more immediate presence of the Master we have served on earth; such are the thoughts and convictions which constitute the present happiness of the earnest Christian. In the midst of the infirmities of his fallen nature, and the knowledge he possesses of his utter unworthiness, he feels that he can appeal to the Searcher of hearts, and rejoice in the consciousness that to him is known the one desire, the single aim of all his actions.

His language is: "For none of us liveth to himself, and no man dieth to himself; for, whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

He takes to himself the precept of the inspired apostle: "Whether ye eat or drink, or whatever ye do, do all to the glory of God"; and, while others are crying, "Who will show us any good?" his constant prayer is, "Lord, lift up thou the light of thy countenance upon me." Instead of asking, "How little can I do for the advancement of my Master's cause? how many of the pleasures of the world may I retain? how far may I go in this or that compliance to worldly custom or fashion?" he realizes the glowing language of the apostle: "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"*.

Animated with a spirit of ardent love to his Saviour, those things which were once dear to him he now rejects, because they are not consistent with the revealed will of his heavenly Father. "He rejoices in a hope full of immortality," thus beautifully expressed by abp. Leighton:

"A living hope, living in death itself. The world dares say no more for its device than 'Dum spiro spero' (whilst I breathe I hope); but the children of God can add, by virtue of this living hope, 'Dum expiro spero' (whilst I expire I hope).

The peace he enjoys is not dependent upon the transitive and fleeting vanities of earth. In relinquishing the pursuit of these, he has obtained in their place a foretaste of those pleasures which are at God's right hand for evermore.

* "Religion more than compensates for what is done or suffered. In trial it gives peace; in death it gives comfort; and it gives heaven beyond. The testimony of all the best men who ever lived must be true; and Christians of all denominations, who live now, or ever have lived, unite in declaring that, after having tried the world in every form of gaiety, folly, or vice, they can, with one voice, protest that they never knew peace till they found it in the gospel. Charles V. left these words as a testimony behind him: 'I have tasted more satisfaction in my solitude in one day than in all the triumphs of my former reign. The sincere study, profession, and practice of the Christian religion have in them such joy as is seldom found in courts and grandeur.'

"Miss Sinclair."

CHRISTIAN INFLUENCE OF YOUNG PERSONS OVER THEIR YOUNGER RELATIVES*.

The great design of the gospel is to restore to man the lost image of his Maker; to make him resemble, so far as he is capable, that divine Being whose character and whose works are expressed by the psalmist with such concise sublimity: "Thou art good, and doest good" (Ps. cxix. 68). The atonement of Christ was the means to this end: it reconciled God to man, and it opened the way by which man might be reconciled to God. Not that we are to imagine that there were feelings of vindictiveness or revenge on the part of the Almighty, which could be allayed only by the suffering and death of Christ. When we speak of God being reconciled by the atonement, we simply mean that his attributes were reconciled; so "that he might be just, and the justifier of him that believeth in Jesus" (Rom. iii. 26). Thus we see that "mercy and truth are met together, righteousness and peace have kissed each other" (Ps. lxxxv. 10). When, through faith in him who "died for the ungodly," the penitent sinner can say, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and now thou comfortest me" (Isa. xii. 1), then every obstacle to the exercise of the divine goodness is removed; a free and broad channel is opened for the overflowings of infinite love; and God displays his love by "creating us in Christ Jesus, unto good works" (Eph. ii. 10); so that we are "renewed in knowledge, after the image of him that created us" (Col. iii. 10). We thus become "followers of God as dear children, and walk in love as Christ also hath loved us" (Eph. v. 1). "Made partakers of the divine nature," we imitate the divine example: we seek to be conformed to him who is "good to all, and whose tender mercies are over all his works" (Ps. cxlv. 9).

The short life of the young lady, whose Christian experience is here recorded, affords abundant evidence of the truth of these statements. Having herself been brought into the enjoyment of "peace with God, through our Lord Jesus Christ," she felt anxious that every member of the human family should enjoy the same blessing. Hers was no selfish piety, which can rejoice in its own privileges, and remain unconcerned about others: she "had not so learned Christ;" but she very properly felt that her first and most important duties were at home; and her signal success in leading both her sister and her brother to him who came "to guide our feet into the way of peace" (Luke i. 79), shows with what zeal, wisdom, and propriety she persevered in this difficult but important duty.

It must be acknowledged that the soil which Miss Place had to cultivate was a very favourable one. Anne, her only surviving sister, had been, from her earliest years, a very interesting and amiable child. She was born on the 25th of January, 1837. Her devout parents early devoted her to God in the ordinance of baptism;

* From "Memoir of Miss Place." By T. Spalding. London: Jackson. This little book has been placed in our hands; and we have found in it much to please us. The conduct narrated in the extract given above may well serve as an example to all who have brothers and sisters younger than themselves.—Ed.

and while, by this sacred rite, they were reminded that their dear child was "born in sin," they were also reminded that God had made a merciful provision for her salvation; that he, into whose name she was baptized, had thus declared his love to her soul, and his desire for her salvation. In this assurance, so simply, yet so beautifully conveyed, they felt an encouragement far greater than could have been felt by the Hebrew parents, when their children were, with themselves, by the extraordinary display of divine power, miraculously "baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2); and were thus assured of God's readiness to bring them all safely to the promised land. They felt encouraged to train up their child "in the nurture and admonition of the Lord;" and they applied themselves with assiduity to this task from her earliest years.

To a young family the loss of a wise and godly mother is incalculable. Little Anne was only six years old when she sustained this heavy loss. Had Jane, who was then in her thirteenth year, been a gay and thoughtless girl, how different would have been her influence on the tender and susceptible mind of her little sister! But, happily for all the family, very shortly after her mother's decease, Jane was made to feel the power of godliness, and to possess that "fear of the Lord" which is the "beginning of wisdom" (Ps. cxi. 10). She taught both by precept and example, and appears to have done in the family what the apostle enjoined on Timothy in the church: "Take heed unto thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. iv. 16).

In a letter which Jane addressed to her sister at school, in April, 1848, she thus endeavours gently to lead her tender mind to the pursuit of her eternal interests: "I trust, my dear, that amongst your school studies and avocations, you are not forgetful of the 'one thing needful;' but that it has a due share of your attention. You remember what our Saviour said: 'Seek ye first the kingdom of God, and all these things shall be added unto you.' And Dr. Watts says, 'A flower, when offered in the bud, is no vain sacrifice.' O, dear Anne, pray that God will give you his Holy Spirit, to enlighten your understanding; and, O, read the bible much, whenever you have an opportunity, whether you like it or not. Satan would endeavour to persuade you that you are too young to attend to religion at present; but do not believe him. Pray to God that he may give you grace to withstand the temptations of Satan. Our blessed Saviour said, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' That we may both walk in the narrow path which leads to glory and to God, is the prayer of your affectionate sister,

"JANE."

NOTICES OF BOOKS.

WE have received the following books, of which we are able at present to make only very brief mention. From some of them we shall probably hereafter make some extracts.

"Tales of the Elder Reformers;" by W. Anderson, Esq. London: Partridge and Oakey. 1850. This volume contains a pleasing account of Wicliffe and of Lord Cobham.

"The Great Journey; a Pilgrimage through the Valley of Tears to Mount Zion." London: Ramsay. This is an allegory, avowedly borrowed from Bunyan's "Pilgrim's Progress."

"On Preaching, and on popular Education;" by T. J. Graham, M.D. London: Simpkin and Co.; and Hatchard. 1850. There is much important matter in this book, but many unguarded statements, of which we fear an enemy will take great advantage.

We have also received: "The Christian's Comfort at the Hour of Death," a sermon, by the rev. W. Warde, M.A. (Doncaster, Hartley, 1850). "Covenant Hymns" (London, Collins). "The Mercy Seat; Thoughts suggested by the Lord's Prayer;" by G. Spring, D.D. (Edinburgh, Clark; London, Hamilton and Co., 1850). "The great Gorham Case; a History in five Books" (London, Partridge and Oakey, 1850). "Brief Outline of the Study of Theology;" by the late Dr. F. Schleiermacher; to which are prefixed Reminiscences of Schleiermacher, by Dr. F. Lucke;" translated from the German by W. Farrer, LL.B. (Edinburgh, Clark; London, Hamilton and Co; 1850): we cannot admire Schleiermacher's theology, but the account here given of him is interesting. "Philip the Second, a tragedy"; by N. T. Moile (London, Simpkin and Co., 1849). "The Parting Prayer, a Sermon on the Death of the rev. E. Bickersteth;" by E. Steane, D.D. (London, Partridge and Oakey, 1850). "Let us uphold the Scripture Rule of Marriages; an earnest Address to Englishmen;" by the rev. A. W. Brown, M.A. (London, Low, 1850).

The Cabinet.

THE RIGHT PERFORMANCE OF DUTY.—I must not venture on a duty unless I bring God to it, nor rest satisfied unless I carry God from it. Hear David's precept: "O seek the Lord and his strength, seek his face for evermore." Be sure thou rise not from duty before the countenance of God rise in mercy upon thy soul. It must be Christ that must fit thee, and it must be Christ that must meet thee; or else it will be no ordinance of comfort to thee. What is the chariot, if thy beloved be not in it? Then hear St. Bernard's practice: "Lord, I never come to thee without thee; I never go from thee but with thee". O blessed be that soul that never prays, hears, or receives, but carries Christ to all, enjoys Christ in all, and brings Christ from all. Lord, in all my approaches to thee let me go out in thy strength and return in thy presence.

THE SELF-RIGHTEOUS.—The light of their own doctrine is so extreme darkness, that they cannot see.—*Tyndale.*

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OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 831.—JUNE 29, 1850.

(The Feast of Tabernacles.)

THE FEAST OF TABERNACLES.

"THOU shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the work of thine hands; therefore thou shalt surely rejoice" (Deut. xvi. 13-15). Such was the command respecting the feast of the tabernacles which Israelites were to observe every year.

Its primary object was for a memorial of the dwelling of the people in tents while they were traversing the wilderness. The first day of this feast was to be kept as a sabbath; and during that and the six following days they were to live in booths or huts made of the branches of several sorts of trees, which are enumerated Levit. xxiii. 40, and are interpreted to be the citron, the palm, the myrtle, and the willow. Other trees are, however, mentioned in Neh. viii. 15. The branches were also, it seems, carried in procession;

and greater demonstrations of joy were shown than at the other festivals.

But this feast was for several centuries little observed. On its revival, after the Babylonish captivity, it is expressly said, that, "since the days of Joshua the son of Nun unto that day had not the children of Israel done so" (Neh. viii. 17); that is, in all probability, they had not kept it with all the specified solemnities.

In our Lord's time there was an additional ceremony practised, of which Moses makes no mention. "The priest properly attended, repaired to the pool of Siloam, from which he drew water with a golden pitcher, and, returning to the temple by the water-gate, poured it out, mixed with wine, upon the sacrifice on the altar. Manifestations of great joy, with the sounding of horns and trumpets, attended this ceremony; so that it became a common proverb, 'He who never saw the rejoicing of drawing water never saw rejoicing in all his life.' The custom was alleged to be founded on the passage Isa. xii. 3: 'With joy shall ye draw water out of the wells of salvation.'" It is probable that it was while witnessing this rite that our Lord uttered those memorable words: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John vii. 37, 38). This probability adds exceedingly to the interest of our Saviour's words.

THE CHRISTIAN NOT, NECESSARILY, REWARDED NOR PUNISHED ON EARTH:

A Sermon*,

(Preached in the Royal Naval Chapel, Island of Ascension, March 10, 1850),

BY THE REV. WILLIAM HENRY PILCHER, B.A.,

Chaplain R.N.

JOHN xvi. 33.

"In the world ye shall have tribulation."

THE candour of the New Testament writers has always been regarded by the apologists for Christianity as a strong auxiliary evidence of its divine origin. For, if the evangelists and apostles had conspired, under the superintendence of its Founder, to pass off a creed of human invention on mankind—if they had first agreed upon a set of doctrines, and then endeavoured to persuade people they had been revealed to them by Almighty God, we may be certain they could not have helped having acted as all impostors ever, before or after them, have been found to do, namely, to have made their religion appear as agreeable as possible, by concealing or denying, or in some measure endeavouring to extenuate and explain away, any portion which appeared unpleasant or objectionable; but, open the New Testament at almost any page, and the very opposite to this will at once strike any one, who really reads his bible in search after gospel truth; every thing will strike him as leaving undeniable marks of honesty and candour and truth. Suppose, for instance, our Lord's object had been to add numbers, merely, to his followers, nothing could have been easier. Had the Truth wished to have spread his religion by enlisting falsehood in its sacred cause, there was little to prevent the success of such an undertaking; for all he had to do was to appeal to men's prejudices, to use a little guile, to avow himself what he knew he was not, but what the Jews were all so anxious for—a temporal prince. Or, had his apostles been desirous to make Christianity popular, they too had every facility; for, by qualifying and explaining away its peculiarities, they would (had they imagined the end justified the means) have rendered their teaching more palatable, and their lives more secure from danger. But they were subjects of the "kingdom of truth;" and, at all hazards, its interests were to be advanced by its own power, not by any foreign aid. Thus you will find that the disadvantages of our religion are never kept in the background; that the trials, the dangers, the contempt, the mockery, the insults, the persecutions, and even the death of all those who should embrace it, are all prominently set forward. Rewards, no doubt, are offered; but they are not to be looked for in this world. Peace is proclaimed, not so much between man and man, as between God and man. Punishments are denounced against its opponents; they are, however, reserved for a future period—that great day in which God shall judge our race.

To this subject particularly I am desirous to confine your thoughts this morning, since a great deal of confusion of mind exists about it; for, as long as we hear Christians pointing out this temporal prosperity as the reward of piety, or the other adversity as a punishment or a judgment on sin, we may be certain there lurks some suspicion among them that the sanctions of our dispensation are the same as those attached to the Mosaic—of this world; a doctrine contradicted in many parts of scripture, and totally irreconcileable with our daily experience; not to say anything of the words of my text, which promise tribulation to the Redeemer's followers.

The Mosaic dispensation, which was (as you all know) but preparatory to that by

* This sermon was preached the Sunday after the news of the late queen dowager's death reached Ascension. A tribute of respect to the memory of one so honoured, from that distant rock, will not be unacceptable to the home reader.—ED.

which "life and immortality were brought to light," was supported in this manner; and God Almighty has thought proper so to arrange it, that vice generally secures its own punishment. Thus idleness, for example, and fraud and dissipation beget generally disappointment and distrust. But this does not invariably happen; for many persons who cultivate habits of industry incur the disapproval of their fellows, and this has often (indeed of late *very often* in Ireland and Scotland) been the only apparent recompence this side the grave for the benevolence of some Christians, whose hands were never closed when poverty and distress called for relief. Nor has disease confined its ravages to the profligate; but many a one has fallen its victim, in consequence of his or her humane endeavour "to visit the orphans and widows in their affliction." And the other mark of the Christian, "keeping oneself unspotted from the world," has frequently exposed the follower of our divine Master to contempt and obloquy and hatred. However, as I have observed, it is a general rule that vice entails its own punishment; but *all* misfortunes, *all* diseases, *all* sudden deaths are by no means to be pronounced as such. None suffered more in this world than our blessed Lord; and few men have equalled the apostles in temporal calamities. Surely, then, if we are warranted in saying that all misfortunes are visitations in consequence of sin, or are at liberty to select what are and what are not, we cannot consistently blame the Jew for rejecting Jesus as the Christ, whom he pronounced "stricken, smitten of God, and afflicted." To some, no doubt misfortunes are punishments; but to others they are not; for they may be sent as warnings. God, and he only, knows the exact state in each instance; and, until he be pleased to reveal for what purpose he sends them, it surely savours more of Christian humility (not to mention charity) to remain satisfied that they are sent for some purpose, than, without any authority, to take upon us to attribute them to the conduct of others who differ from us, and who may be as sincere in their convictions as we are in ours. Afflictions should rather lead us from others to ourselves—to think over our past lives, to see how far, if they be punishments, our own individual sins have deserved them, or, if they be warnings, what part of our conduct requires them.

And with reference to worldly prosperity the same observations hold good; for, as adversity is not necessarily a punishment, so neither is prosperity necessarily a reward. Your own observation will have supplied many proofs of this: I am sure all of you have known many good and pious and humble believers so afflicted, and many notorious, sinful, and irreligious person, so free from pain and poverty and distress, as to induce you, at some unguarded moment, to listen to Satan whispering "that Almighty God does not trouble himself with our world." An instance of the former has but yesterday come under the observation of us all. You have all heard of, some few of you have seen in the papers, an announcement of the death of the queen dowager; and ill would I be discharging my duty to the church of England, as her representative in this distant island, if I did not in her name offer a tribute of respect to the memory of this truly pious lady; for I am firmly persuaded that modern days have not witnessed a more sterling or a more sincere friend to the Christian religion generally, or to the established church in particular, than she invariably proved. To her account she has now gone; and, as far as her duty to her Maker in this respect is concerned, we need feel no apprehension that, relying on the merits of her Mediator, she will find it accepted of God; and in all her Christian practice, as far as human conduct is open to mortal scrutiny, we may safely say the same. She was a Christian, but not rewarded in this world. To enter into the details of her life is not the province of the preacher, nor must he convert the pulpit into a place for eulogizing either the living or the dead; but it is his province to avail himself of the various occurrences of life, when he thinks they tend to illustrate any portion of our faith, or to encourage us to proceed in the path of our duty; and I consider a brief allusion to the prolonged bodily suffering, and subsequent death, of her late majesty, peculiarly suited to the former, whilst her unostentatious and purely Christian life may well assist the latter. She was a queen; but royalty did not exempt her from those ills to which, since man's fall, "flesh and blood have been heirs." She was a Christian; yet Christianity did not free her from bodily pain or death; but it enabled her to bear the one with fortitude, and to look on the other without alarm. Surely her case proves that disease is not necessarily the punishment of sin; and, if the Christian is punished and rewarded here without exception, how do we account for the absence of reward in her case? She was visited, no doubt, for wise purposes; but, until they are revealed, we have no authority, either in her case or in that of any one, to say we know what those purposes were.

Learn, my brethren, not to pass judgment

on those whom God may think proper to afflict; for you may depend upon it, whatever object he may have had in view, it was not to hold them up to scorn and ridicule and contempt, and at the same time to feed our pride, to cause us to exclaim, "Stand off, for I am holier than thou."

And Christian practice will also be assisted by a prayerful reflection on the life of this Christian queen. Let us take, for example, that characteristic of a believer, that distinguishing badge or mark to which St. James points, visiting "the fatherless and widows in their affliction," or benevolence. And who, in her sphere of life, ever exceeded her in this? None, my brethren. Like the good Samaritan in our Lord's beautiful and instructive parable, she stopped not to examine whether the wounded traveller were a worshipper at Mount Gerizim or at Jerusalem, but acknowledged all as "neighbours". Like her divine Master, she endeavoured to do good to all; and it would be well did we all, when called upon to alleviate distress, learn a lesson from her here.

When funds were required for spiritual destitution, her late majesty was foremost in the field. And many a noble edifice, erected to her Creator's glory, will hand down to distant ages the name of her whom the prophetic picture comprehended as one of "the nursing mothers of the church."

Learn, then, from her death to prepare for your own; and let her life teach you that this world is your state of trial; the next, of your recompence: look forward to that day, and let your thoughts and words and deeds all have some reference to it. "In the world ye shall have tribulation; but be of good cheer", your great and good Master has "overcome the world." Amen.

SKETCHES.

By the Rev. Denis Kelly, M.A.,

Minister of Trinity Church, Gough-square, Fleet-street.

No. X.

THE MAN OF GENIUS—BYRON AND COWPER.

"Were he but Christian, what could man be more?"

There is something about great genius that constrains the homage of our admiration. We cannot contemplate it without a feeling of enthusiasm. Whatever it touches it exalts to a degree of perfection so far above what ordinary minds can reach that it seems a thing inspired. It seizes the Orphean lyre, and it elicits from it tones on which thousands hang with rapturous delight. It takes the solid marble, and it moulds it into shapes of such transcendent beauty and sublimity that we gaze on them with mingled wonder, delight, and awe. It seizes the canvass, and it impresses on it images which waken the most hidden feelings of the soul, and stamp themselves indelibly on the memory. It takes the pen, and indites the "thoughts that breathe, and words that burn." It pours forth a strain to which nations listen with delight. The words fly from lip to lip. They are treasured up in every heart, and are handed down from from age to age, a monument more lasting than the enduring brass. We cannot but admire such a quality. There is a resistless fascination about it. We connect with it superior elevation of thought, a nobility of mind, exquisite feelings, a sensibility and tenderness almost divine, the finest perceptions of the grand and the beautiful in nature. We connect also with it indomitable energy, unwearied industry and perseverance*, the days and nights of unremitted toil, and a separation from low and grovelling cares and pursuits. We love to dwell upon genius as a thing of almost ethereal temper. For, if ever any gift seemed to be descended from heaven, and destined to return thither as to its native home, it is this. And yet, alas! greatly as this endowment seems fitted to bless and to add to the happiness of its owner, it rarely does so. The temperament of genius is far from a happy one; and a bitter penalty is paid for the pre-eminence which it secures to its possessor.

If we look to those who have been most distinguished for genius, we shall find that they have been, for the most part, unhappy men. With powers and capabilities of enjoyment beyond what fall to the lot of ordinary men; endued with a strength and vividness of imagination, which could spread a halo of beauty and splendour around the dryest and the most common-place subjects, which could convert a wilderness into an Eden; yet that very fancy, that gave them such a keen susceptibility and enlarged capacity for happiness, gave them an equal susceptibility of suffering; and, in a world like this, where evil so greatly predominates, the almost necessary consequence of this susceptibility is that the balance must be on the side of suffering. I have therefore beheld men of the loftiest genius perhaps the most unhappy of their kind. They were men worn out by the intensity of their feelings; the body consumed by the too active spirit, as the scabbard is eaten through by the sharp sword. They were men that had grown old before their time; who had soon drunk off, as it were, the cup of life, and left nothing but the bitter sediment remaining; men but ill adapted either for the ordinary intercourse or the common-place duties of life. They have been men wondered at, but not loved. Envy has pursued them step by step, and consoled herself for the spleen their acknowledged superiority has occasioned her by the vituperation and slander she has heaped upon them. The various arts of tormenting have been put in practice to exasperate and embitter their too-keenly sensitive spirits. Some of them have been vilely maligned, and as absurdly as vilely. While they were performing intellectual labours that would have worn out a frame of iron, and which must have engrossed almost every hour of their time, coarse, hard, vulgar, unfeeling minds, that were inca-

* "Genius is nothing but labour and diligence" (Hogarth).

pable either of understanding or appreciating them, have represented them as addicted to the lowest and most debasing sensuality.

I have therefore found some of the most highly-gifted men amongst the most discontented and unhappy of their kind; embittered in spirit, morbid, and distrustful of a world that has proved but little of a friend to them. I have sometimes found them prostituting their transcendent powers in the adulation and worship of the basest idols—idols which they afterwards flung away in disgust. I find in them a bitter heart-withering sense of the hollowness of mankind, whose motives they seem to have read through and through—as well as of the vanities of life, its honours and applauses. I almost shudder to read the language in which some of them have complained of the rigour of their destiny. They have been men, in short, surrounded by a sort of splendid misery, while they were strangers to the best and purest joys of life; the creatures of impulse, the sport of blind feelings and misdirected affections. They remind me of some noble bark drifting before the tempest, without chart, compass, or rudder. Their life was an alternation between the short-lived intoxication of success and the long depression which followed. In short, they were unlike other men, isolated from their fellows: their characters were misunderstood, their motives were misconstrued: to use the prophet's affecting similitude, they were like the "speckled bird" assailed and set upon, the object of attack to the rest of the flock.

Surely, if ever we have to deplore the absence of piety in any, more than others, it is in men of this cast of mind. Religion seems to be that quality or virtue which would bestow upon them precisely that of which they most stand in need. That cheerless, aching void which they feel within their hearts, which some of them have lamented in strains of such thrilling eloquence, religion would have filled up and relieved. That ideal perfection which they so fondly sighed for, ever panting after some object on which their ardent burning affections could wholly centre (but which they looked in vain for here), they would have found in that glorious Being who is the sum and concentration of all excellence. Religion would have called back their vagrant desires. It would have checked their fiery impetuosity, and turned the lava tide of their feelings into a right channel. They would have found in religion a refuge and sanctuary from the unkindness of a world that too often has neglected, maligned, hated, and persecuted them. Religion would have furnished them with inward resources, which would have rendered them, in some sort, independent of the caprice and envy and spite of their fellows. They would have found in religion that peace, that deep, unutterable calm, which they had been long seeking in vain. If ever any spirits seemed to have wandered from their native heaven, and to be doomed never to know rest until they come back to it, it is men of this order of mind, who have been gifted with great genius. O how fondly does imagination linger on the idea of that change which piety, deep personal piety, would have wrought in the lot of some of them, to whom the world has accorded the praise of highest genius!

What a different being would Byron have been had he become a truly religious man! Had that great, that most impassioned of bards, whose immortal numbers found a responsive echo in every heart, far as the horizon of man extended—had he possessed piety; had Byron become what many had hoped one day to see him—an altered character, a truly-religious man—what a glorious moral transformation should we then have witnessed! How the fancy clings to the thought of that great genius, but wayward and most unhappy man, turning to his long-forgotten Maker, and shedding those tears of true repentance, at which angels rejoice; penitence, which—with feelings and sensibility so acute as his—would have been so deep, soul-felt, and sincere! O, had he sought and obtained that mercy which he so often seems himself to have felt his need of (for he, with all his dreadful faults, was far removed from the cold, heartless, flippant, sneering infidel*); had he obtained that mercy, through the peace-speaking blood of the Atonement, what a glorious illustration should the world have witnessed in him of the beauty and excellence and power of religion! How would thousands have rejoiced at the event! For Byron had friends amongst the religious, who lamented his wretched course of life, and prayed to heaven in his behalf; and he knew this, and felt it. How one loves to think what would have been the deep, fervent, impassioned, penitential breathings of that heart, had it been truly broken and contrite for his many and grievous sins! How would he, that exercised such a mastery over the feelings of others, have touched our inmost hearts, had that soul of fire poured forth itself in a torrent of anguish and bitterness and self-reproach, such as could have proceeded from him alone of all men! And O, in what a burning strain would his immortal numbers have flowed in praise and adoration of him whom he had first learned to regard as his Lord and Saviour, his Deliverer from death and hell! How changed now from what he once was! the proud, reckless, unhappy misanthrope, self-exiled lord become a calm, wise, sober-minded man, abhorring and lamenting his past vicious course of life, shunning the scenes and companions of his former guilt, striving to make all the reparation in his power for the injury he had done to society (and, chief of all, to that bosom which, alone perhaps of any upon earth, truly loved him—a love that he requited so ill), now learning to consecrate those matchless powers to the service of heaven—those matchless powers that had been bestowed upon him; those weaknesses and follies, which made his personal character as much the subject of pity and contempt as his genius was the subject of unmingled admiration, got rid of, and those virtues gained which would have endeared him to all! O how one loves to think of the poetic strains that would have flowed from his pen in his renewed character—verses which would not alone have kindled our souls, as the effusions of transcendent genius must always do, but which would have improved, elevated, refined, as much

* This is not spoken at random. The relict of the accomplished and truly pious officer who held conversations with lord Byron at Missolonghi, a short time before his lordship's death, was a member of a congregation in which the writer officiated some years since. She was of opinion that Byron was anxious and earnest on the subject of religion.

as any of his former writings had perverted and corrupted and debased the mind! O blessed change! to witness those poetic powers which had been so long exercised on themes so unworthy of them, on subjects which turned a thousand silly heads, and corrupted thousands of viciously-disposed hearts, now bestowed on themes the noblest that ever waked the songs of men or of angels!

Happy, thrice happy and blessed transformation! Such a one was that which took place in the character of him, who, as a poet, was Byron's compeer, and in every other department of literature was vastly Byron's superior*—the immortal Cowper, whose noble numbers will live long after Byron's have passed into oblivion; Cowper, who, in genius, fire, fancy, originality, and all the attributes of the great poet, stands, on the admission of the ablest scholars and critics of the age, unsurpassed†; Cowper, whose verses can stand that severest test of excellence, which so few even of Byron's verses can endure—that the oftener they are perused the more they are admired—verses which, of all others, we most delight to treasure up in our memories and in our hearts. But Cowper possessed true piety. It was this which made him at once the ornament and the delight of his age. This made his personal worth as admirable as his genius was transcendent. He was pure and blameless in morals; generous, noble-hearted, unsuspicious, unselfish; most free from all weak affectation and personal vanity; calm, sober-minded. His was the wisdom of meekness, and the meekness of wisdom. We see him seize the poet's lyre: he strikes the chords: numbers are heard which will live in the memory of thousands—which will be perused with ever new delight as long as our language lasts. But, his task now done, we see the rapt bard sink into the quiet, amiable, kind-hearted, unaffected man; his highest earthly object apparently being to make that circle happy, of which he is the delight and the ornament, enjoying with keenest relish the simplest and the purest pleasures. Full of native and unaffected modesty, he is almost unconscious of his own powers. He feels as if he had accomplished nothing; nay, he is rather weighed down under a sense of his defects, when he had wrought marvels. Beautiful is genius when it is thus allied to piety! Then it indeed becomes the charm of mankind. Great genius may of itself indeed dazzle us by its overpowering splendour; but the sweetness, the amiability of the personal character sheds so mellowing an influence upon it, that we linger with unabated delight upon its mild radiance, even as we gaze upon the soft and pure and beautiful light of the starry heavens!

* "We think him (Cowper) by far the most delightful letter-writer in our language" (Quarterly Review, April, 1824).

† Nothing which Byron has written—not even his magnificent lines on the night before the battle of Quatre Bras—can stand comparison with the close of the sixth book of Cowper's "Task": "O scenes surpassing fable, and yet true," &c. I speak in regard of the classic grace and purity and the intrinsic merit, in every way, of the verses.

Miscellaneous.

ORIENTAL ENTERTAINMENTS. — "When thou art bidden of any man to a wedding, sit not down in the highest room," &c. (Luke xiv. 8-10). —It was fixed that at the end of August the Ameen-ad-Dowlah, or second vizier, was to give an entertainment to the ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came to us, about five o'clock in the evening, to bid us to the feast. I might make use of scriptural language to commence my narration: "A certain man made a great supper, and bade many; and sent his servant, at supper time, to say to them that were bidden, Come; for all things are ready" (Luke xiv. 16-17). The difficulty that infidels have made to the passage of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were, therefore, already pledged to appear at the feast at the hour when they might be summoned: they were not taken unprepared, and could not, in consistency and decency, plead any prior engagement. When a Persian enters a "mejlis", or assembly, after leaving his shoes without, he makes the usual salutation of "Salem aleikum," "Peace be unto you," which is addressed to the whole assembly, as it were saluting the house (Matt. x. 12), and then measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes that arise on matters of precedence are numerous; and it was easy to observe, by the countenance of those present, when any one had taken a seat higher than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect; and will bring to mind the caution that our Saviour gave to the Jews against their scribes, whom, among other things, he characterizes as loving the uppermost places at feasts (Mark xii. 39). The master of the entertainment has, however, the privilege of placing any one as high in the ranks of mejlis as he may choose; and we saw an instance of it on this occasion; for, when the assembly was nearly full, the governor of Kashan, a man of humble mien, although of considerable rank, came in, and seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he accordingly did.—*Oriental Customs, by rev. Dr. Burder,*

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REGISTER

OF

Ecclesiastical Intelligence.

JANUARY, 1850.

Ordinations.

ORDINATIONS APPOINTED.

By Abp. of York, Feb. 24, at Bishopthorpe.

By Bp. of Chester, Feb. 24, in Chester cathedral.

By Bp. of Norwich, Feb. 24, in Norwich cathedral.

Bp Bp. of Worcester, Feb. 24, in Worcester cathedral.

ORDAINED.

By Bp. *of* Cashel and Waterford, *in Waterford cathedral, Nov.* 18.

PRIESTS.

Of Dublin.—F. Parker, B.A., W. R. Vowell, B.A., Trin.

Lit.—J. Darby.

DEACONS.

Of Dublin.—J. Alcorn, M.A., Trin.

Lit.—D. Arthurs.

By Bp. *of* Durham, *in the chapel within Auckland Castle, Durham, Dec* 16.

PRIESTS.

Of Cambridge.—G. L. Cole, B.A., St. John's *(lett. dim. bp. of Worcester)*; G. H. Smyttan, B.A., C.C.C.

Of Oxford.—C. M. Preston, B.A., Queen's; J. W. R. Roy, B.A., All Souls.

Of Durham. — J. Bennett, B.A., R. R. Bradley, B.A., F. Fisher, B.A., W. Hill, B.A. F. J. Newton, B.A., Univ.

Of Dublin.—G. Carey, B.A., Trin.

DEACONS.

Of Cambridge.—A. W. Hobson, M.A., St. John's.

Of Oxford.—T. W. Crawley, B.A., Magd. H.; E. D. Cree, Oriel; C. L. Parkinson, B.A., Brasen.; T. Robson, Magd. H.

Of Durham.—E. J. Hayton, M.A., R. Sorsbie, B.A., Univ.; T. N. Wannop, Hatf. H.

Lit.—T. Holme.

By Bp. *of* Exeter, *in Exeter cathedral, Oct.* 21.

PRIESTS.

Of Cambridge. — G. Sharp, M.A., Caius; J. R. Turing, B.A., Trin.; W. Woodward, B.A., Cath. H.

Of Oxford.—J. E. Hill, B.A., Ch. Ch.; T. Jones, M.A., Brasen.; J. N. Lightfoot, B.A., Magd. H.; W. B. Lott, B.A., Ball.; H. T. Purrier, B.A., Magd. H.

Of Dublin.—G. M. Irvine, B.A., Trin.

DEACONS.

Of Cambridge.—J. T. H Delafous, B.A., J. H. Paramore, B.A., C.C.C.

Of Oxford.—H. H. Birley, B.A., P. Hedgeland, B.A., Ball.; J. W. Pantin, B.A., Pemb.

Lit.—A. T. Gurney, R. L. Loughborough, R. Matson, B. B. Newenham, T. Whitney.

By Bp. *of* Hereford, *for the* Bp. *of* Llandaff, *in Abergavenny parish church, Oct.* 7.

PRIESTS.

Of Lampeter.—H. Jones, B.A., D. Noel.

Lit.—W. Davies, W. Fothergill, W. D. Horwood, R. Prichard.

DEACONS.

Of Cambridge.—W. Somerset, S.C.L., Magd.

Of Oxford.—H. A. Olivier, B.A., Ball. *(lett. dim. bp. of Salisbury)*; L. Thomas, B.A., Jesus.

Of Lampeter.—J. B. Richards, B.A. *(lett. dim. bp. of St. David's).*

Lit.—G. Jones, T. Jones, T. Jones, J. T. Wrenford.

By Bp. *of* Killaloe, Kilfenora, *&c., in Castleconnell church, Dec.* 2.

PRIESTS.

Of Cambridge.—G. Tottenham, B.A., Trin.

Of Dublin.—C. P. M. Bardin, B.A., R. G. Brownrigg, B.A., C. M. Stack, B.A., Trin.

DEACONS.

Of Dublin.—T. F. French, B.A., R. Wilson, B.A., Trin.

By Bp. *o* Manchester, *in Blackburne parish church, Oct.* 21.

PRIESTS.

Of Cambridge.—E. Leachman, B.A., C. J. W. Ord, B.A., St. John's; H. Williams, B.A., Christ's; C. E. Wilson, B.A., C.C.C.

Of Oxford.—H. Lomas, B.A., St. Mary H.; R. A. Rawsthorne, B.A., Brasen.; R. West, Univ.

Of Dublin.—W. R. Scott, B.A., Trin.

Of St. Bees'. — J. Newby, E. O'Brien.

DEACONS.

Of Cambridge. — A. Dewes, B.A., Queens'; J. H. Hatfield, B.A., Emm.; F. Owston, B.A., Cath. H.; J. D. Rodgers, B.A., Clare; H. Smelt, B.A., Jesus; R. W. L. Tollemache, B.A., Pet.

Of Oxford.—T. Moore, B.A., St. John's.

Of Dublin.—W. C. D. Lancy, B.A., Trin.

Of St. Bees'.—J. Atkinson, R. Rees, J. L. Whiteford.

By Bp. *of* Peterborough, *in Peterborough cathedral, Dec.* 9.

PRIESTS.

Of Cambridge. — R. Boyer, B.A., Trin.; R. W. Geldart, B.A., Clare; E. Pengelly, B.A., C.C.C.; hon. C. F. O. Spencer, M.A., Clare.

Of Oxford.—A. S. Sutton, B.A., Exet.; E. Tyley, B.A., Trin.; C. A. Wickes, B.A., St. John's.

Of Dublin.—A. H. Maning, B.A., Trin.

DEACONS.

Of Cambridge. — J. Foster, M.A., Magd.; E. T. Mortlock, B.A., Caius.

Of Oxford.—H. A. Taylor, B.A., St. John's.

Lit.—H. J. Garron.

By Bp. *of* Tuam, *in Westport church, Oct.* 29.

PRIESTS.

Of Dublin.— — Hale, B.A. *(lett. dim. bp. of Clogher)*, W. Scannell, B.A., — Welsh, B.A. *(lett. dim. bp. of Clogher)*, Trin.

DEACONS.

Of Dublin.—N. Ashe, W. Dowse, B.A., P. Mc Loskey, B.A., Trin.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Bardsley, J.	St. Philip (P. C.), Bradford-road, Manchester.			
Bateman, B. J. J.	Sheldon (R.), Warwickshire	487	Earl Digby	*389
Baumgartner, H. A.	Coniscliffe, (V.), Durham	422	Bp. of Durham	*216
Bindon, W. F.	Old Leighlin (P. C.), Carlow		D. and C. of Leighlin	
Binney, R.	Bangor (P. C.), Downshire		Ld. Bangor	
Birkett, J.	St. James (R.), Colchester, Essex	1603	Ld. chanc.	*98
Bloxham, C.	Swadlincote (P. C.), Derbyshire		Rev. Dr. Lloyd	
Bowles, F. A.	Singleton (R.), Sussex	563		
Bridgman, R.	Kinnersley (V.), Shropshire	1286	Ld. chanc.	114

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value.
Burdon, J.	Welsh Bicknor (R.), Monmouthshire	74	Ld. chanc.	*169
Calvert, W.	St. Antholin (R.), with St. John Baptist (R.), London	357 & 367	Crown and D. and C. of St. Paul's alt.	222
Clowes, W.	Ashbocking (V.), Suffolk	321	Ld. chanc.	*333
Davis, R.	St. Mary, Hatfield Bishops (P. C.), Hertfordshire			
De Saumarez, H.	St. Aldate (R.), Oxford	1791	Pemb. coll.	137
Dimeck, J. F.	Edingley (P. C.), Nottinghamshire	429	Southwell coll. church	51
Drew, W. B.	Longstock (V.), Hampshire	497	Sir J. B. Mill	*285
Edwards, W. M.	Innisdadron (R. V.), Clare		Bp. of Killaloe	
Feilde, S. H.	Trinity (P. C.), Ramsgate, Kent		Vic. of St. Lawrance	
Fortescue, J. F.	Shoreham (R.), Essex			
Gaskin, J.	St. Cuthbert (R.), Bedford	591	Ld. chanc.	*129
Gibson, T. U.	Dacre (V.), Cumberland	975	Ld. chanc.	120
Giles, W. G.	Dungarvon (V.), Waterford		Duke of Devonshire	
Glasebrook, J. K.	Melling (V.), Lancashire	2030	Ld. chanc.	*185
Hepworth, J. W.	Marthall (P. C.), Cheshire	254	W. Egerton	60
Hincks, T.	Cairncastle (R.), Antrim		Bp. of Down and Connor	
Hutchinson, C. H.	West Dean (V.), Sussex	657		
King, W. W.	Milwich (V.), Staffordshire	563	G. L. Dyve	*95
Law, W	Little Shelford (R.), Cambridgeshire	527	Rev. H. Finch	*370
Maitland, B.	Brunswick (Chap.), Mary-le-bone, London		The Crown	
Masterman, P.	Headington Quarry (P. C.), Oxfordshire			
Masters, G., D.D	Compton Chamberlayne (V.), Wiltshire	350	J. H. Penruddock	
Medley, G. R.	Fingrinhoe (V.), Essex	581	Rev. J. M. Lair	140
Mercer, T. W.	North Allerton (V.), Yorkshire	3463	D. and C. of Durham	*697
Morgan, E.	Llanychaiarn (P. C.), Cardiganshire	666	T. P. B. Chichester	97
Murphy, H.	Dunluce (R.), Antrim		Bp. of Down and Connor	
Nicholson, P. C.	St. Philip (P. C.), Salford		D. and C. of Manchester	410
Parr, —	St. Mary Magdalene (V.), Taunton, Somersetshire	8019	Rev. Dr. Cottle	
Price, E.	Coppenhall (P. C.), Staffordshire	119	Ld. Hatherton	85
Purdon, W.	Seaton (R.), Rutland	446	Earl of Harborough	*649
Roberts, J. P.	Eastingate (R.), Sussex	209	D. and C. of Chichester	304
Rogers, A.	St. Paul (P. C.), Bristol		I. Cooke and trustees	*513
Spurrell, J.	Great Shelford (V.). Cambridgeshire	803	Bp. of Ely	102
Stuart, T. B.	Wookey (V.), Somersetshire	1187	Sub-dean of Wells	*309
Swan, C.	Hothfield (R.), Kent	408	Earl of Thanet	*243
Thompson, J. H.	Middleton (P. C.), Yorkshire		Vic. of Rothwell	
Thorpe, W.	Weeley (R.), Essex	580	Bras. coll., Oxford	*378
Todd, J.	Kingsbury Episcopi (V.), Somerset	1779	Chanc. of Wells cathedral	*360
Valpy, G.	Bucklebury (V.), Berkshire	1277	W. H. H. Hartley	*453
Whitehead, T. C.	Gawcott (P. C.), Buckinghamshire		Trustees	*148
Willcock, G.	St. Martin (R.), Colchester	937		102
Wilson, H. O.	Church Stretton (R.), Shropshire	1604	Rev. R. N. Pemberton	*542

Abraham, C. J., chap. bp. of New Zealand.
Babington, J., hon. can. Peterborough.
Bentley, J. C., hd. mast. Lichfield gram. sch.
Brown, T., chap. Petworth gaol, Sussex.
Chalmers, F. C., dom. chap. earl of Carnwath.
Dainty, T., preb. Lichfield.
Dyne, W. M., chap. H.M.S. Terrible.
Fowler, H., hd. mast. Bideford gram. sch., Devonshire.
Freer, R. L., rur. dean Weobly, Herefordshire.
Hunt, W., math. tutor Queen's coll, Birmingham.
Melvill, H., lect. St. Martin, Lothbury, London.
Murray, G. W., rur. dean West Bromwich, Staffordshire.
Palmer, W., can. Salisbury.
Pennefather, W., chap. Aylesbury un., Buckinghamshire.
Rugg, L., chap. Kingsclere un., Hampshire.
Salter, J., hon. can. Bristol.
Spring, G. T., chap. Buckinghamshire infirmary.

Clergymen deceased.

Very rev. J. Hemery, dean of Jersey, 35:
Ven. P. Jennings, D.D., archdeacon of Norfolk.

Archer, R., rec. Clondaff, Downshire (pat. bp. of Down and Connor).
Carne, R., rec. Llanmaes, Glamorganshire (pat. marq. of Bute), 87.
Carrick, G. M., mast. Charter-house, Hull, 49.
Cockshott, H. M.
Cundill, J., vic. Coniscliffe, Durham (pat. bp. of Durham), 70.
Ellis, E., cur. St. John's, Derby, 26.
Garrick, G., 39.
Goold, P., rec. Finnoe, Tipperary (pat. bp. of Killaloe).
Hill, T., late vic. Badgeworth and Shurdington, Gloucestershire.
Hutton, M., rec. Seaton, Rutland (pat. earl of Harborough), 37.
Jackson, J., vic. Heddon-on-the-Wall, Durham, (pat. ld. chanc.),
Jones, H. W., chanc. of Bangor cath., 74.
Keene, W., formerly of Melksham, Wiltshire, 47.
Leslie, sir H., bart., late chap. to George III.
Payne, sir C., bart., vic. Munden (pat. duchy of Lancaster), and Hatfield Peverel, Essex (pat. P. Wright), 56.
Pearce-Serocold, E. S., 53.
Raby, C., Grantham, Lincolnshire, 69.
Ripley, W. H., vic. Trinity, Toronto, 34.
Roe, M., cur. Blidworth, Nottinghamshire, 40.
Slapp, T. P., 74.
Streeten, H. T, vic. Rodbourne Cheney, Wiltshire (pat. T. Truby), 43.
Strong, P. T., rec. Myland, Essex (pat. earl De Grey), vic. Aston Abbotts and of Wing, Buckinghamshire (pat. earl of Chesterfield), 87.
Swete, B., preb. Kilbrittain, Cork.
Williams, J. K., late cur. Stapleford, Nottinghamshire.

University Intelligence.

CAMBRIDGE.

Nov. 13.—T. P. N. Baxter, B.A., elected fellow of Cath. hall.

R. H. Cooke, M.A., W. W. Howard, B.A., elected fellows of Sidney.

THE LE BAS PRIZE.

A sum, amounting to about £1,920 three per cent. consols, having been accepted by the university, for the purpose of founding an annual prize, consisting of the interest of the above-mentioned fund, to be called the *Le Bas Prize*, for the best English essay on a subject of general literature, such subject to be occasionally chosen with reference to the history, institutions, and probable destinies and prospects of the Anglo-Indian empire, the examiners have given notice that the subject for the present year is,

"The political causes which conduced to the introduction and establishment of British sovereignty in India, between the dethronement of Suraj-u-Dowlah and the second treaty of peace with Tippoo Sultaun."

Candidates for the prize must be, at the time when the subject is given out, bachelors of arts under the standing of M.A., or students in civil law or medicine of not less than four, or more than seven years' standing; not being graduates in either faculty, but having kept the exercises necessary for the degree of bachelor of law or medicine. The essays must be sent in to the vice-chancellor before the end of the Easter term 1850, each bearing some motto, and accompanied by a sealed paper, bearing the same motto, and inclosing the name of the candidate and that of his college. The successful candidate is required to publish the essay at his own expense. The examiners are rev. James Cartmell, D.D., vice-chancellor; H. A. Woodham, LL.D.; and the rev. W. G. Humphry, M.A.

NEW UNIVERSITY PRIZES.

(£15 each to the best proficient in natural philosophy.)

The vice-chancellor has informed the members of the senate that he has received the following communication from the master of Trinity college:

"I wish to offer to the university two prizes of £15 each, to be given every year, so long as I hold my present professorship, to the two persons who shall show the greatest proficiency in moral philosophy, in the examination for the moral sciences tripos, appointed to commence in 1851, provided that, in the judgment of the examiners, they possess sufficient merit.

(Signed) "W. WHEWELL."

CONGREGATIONS.

Notice has been given that there will be congregations on the following days of the ensuing Lent term:

Saturday	Jan. 26,	(B.A. commencement) at Ten.
Thursday	— 31,	at Eleven.
Wednesday ..	Feb. 13,	at Eleven (Ash-Wednesday).
Wednesday ..	— 20,	at Eleven.
Wednesday ..	Mar 6,	at Eleven.
Friday	— 15,	(M.A. inceptors) at Ten.
Friday	— 22,	(end of term) at Ten.

OXFORD.

EXAMINATION STATUTE.

Dec. 7.—The altered forms of statute tit. ix. sec. 2, were yesterday submitted to the votes of convocation by distinct portions in the following order:

Vote 1. § 2. Clause 2 (page 2): "Quatuor autem—suffragatus fuerit" *(non-placet)*.

Vote 2. § 4. Clauses 1-25 (page 5): "Instituatur examinatio—universitate habitam" *(placet)*.

Vote 3. § 4. Clauses 26, 27, 28, in part (page 11): "Peracta demum—literatum digerantur." Clause 28, in part (page 12): "Forma autem schedulæ—mathematicarum schola." Clauses 29-32 (page 13): "Statutum est—affigi curet" *(placet)*.

Vote 4. § 4. Clauses 33-37 (page 13): "Volumus insuper—conditum requisito" *(placet)*.

Vote 5. § 5. Clause 1, in part (page 15): "et quarta, schola jurisprudentiæ et historiæ modernæ;" and to supply "quatuor" before "sunto scholæ" *(placet)*.

Vote 6. § 6. Clauses 1-9 (page 15): "Examinatores publici—Resp. Juro" *(non-placet)*.

Vote 7. § 7. Clauses 1-3 (page (17): "Examinationibus habendis—secundum subire." Clauses 7-9 (page 19): "Procurator autem senior—deferri curet" *(placet)*.

Vote 8. § 8. Clauses 1-7, in part (page 19): "In schola literarum—suum sit pretium." Clause 7, in part (page (20): "Dialecticam, quam his—sint adituri" *(placet)*.

Vote 9. § 8. Clause 7, in part (page 20): "At cum omnia non possint omnes, unicuique candidato ingenio suo aliquatenus obsequi, examinatoribus vero merita cum defectibus compensare, licest; ita ut si quis in philosophia et historia se magnopere commendaverit, modo laudabiles progressus fecerit in linguis Græcis et Latinis; et, pari ratione, si quis philologiæ et rei criticæ scientia eminuerit, atque idem in philosophia et historia laudabiliter profecerit, a summis honoribus non repellatur" *(non placet)*.

Vote 10. § 8. Clause 18, in part (page 23): "Vel scholam jurisprudentiæ et historiæ modernæ." Clauses 26-28 (page 24): "Nec aliter agant—visus fuerit." Clause 32, in part (page 25): "Vel jurisprudentia et historia moderna." Clause 42, in part (page 27): "et quarta denique ad jurisprudentiam et historiam modernam;" and to supply "quadruplex" before "esto" *(non-placet)*.

Vote 11. § 8. Clause 48 (page 28): "Volumus, insuper—moneant examinatores." Clause 49, in part (page 29): "Forma schedulæ—Historia moderna"*; "A. B. e coll.—G. H. e coll.;" "Litera A denotantur—insignitum est."

* Part of the schedule relating to "historia moderna" was withdrawn by the "non-placet" of the vice-chancellor.

Clauses 50, 51 (page 30); "Denique hanc—affigi curet" *(placet)*.

Vote 12. § 9. Clause 3 (page 30): "Et quo moderatoribus—pensio persolvatur" *(placet)*.

Vote 13. § 1. Clauses 2 and 3 (page 1): "Compluribus autem—ad supplicandum admittatur" *(non-placet—vice-chancellor)*.

We are unable to give a report of the speeches on the several clauses, but the following is the substance of the principal speakers:

Vote 1, Mr. Denison against the whole change; Mr. Marriott, as infringing the liberty now secured by a circulating appointment.

Mr. Woolcombe against the details of the first examination.

Mr. Denison against the modern school.

Mr. Hansell against the introduction of the epistles and ecclesiastical history into the class examination.

Mr. Marriott in favour of the present proposal, as giving a definite and limited range to theological study in that school.

Mr. Marriott against the details of the modern school, as taking a too recent period.

We understand that Mr. Denison was prepared to speak against the measure, but withdrew on finding it was not to be put to the vote.

CLASS LIST.—MICHAELMAS TERM, 1849.

CLASS I.

Bampfield, G. F. L., Linc.	Ryder, J. O., Pemb.
Dugdale, W. S., Ball.	Sotheby, H. G., St. Alban H.

CLASS II.

Bell, W., Brasen.	Iles, J. H., Linc.
Colby, F. T., Exet.	Marlen, J., Wad.
Finlay, E. B., Worc.	Morier, R. B. D., Ball.
Hawkins, E. C., Exet,	

CLASS III.

Austin, W. S., Exet.	Latham, H., Brasen.
Brodrick, A., Exet.	Neale, E. F., St. John's.
Cleave, R. W., Exet	Noyes, T. H., Ch. Ch.
Cleaver, E. D., Ch. Ch.	Penrhyn, O. H., Ball.
Croft, J. F., Ball.	Phelps, W. W., Queen's.
Culaha, E. W., Magd. H.	Russell, J. F., Wad.
Eliot, E., New.	Temple, H., Brasen.
Ellison, W. J. M., Wad.	

CLASS IV.

Bengough, G., Oriel.	Godwin, R. B., Brasen.
Brown, N. G., Worc.	Harvey, R., St. John's.
Buchanan, W. F., Exet.	Hulse, H. G., Mert.
Carrick, J. L., Queen's.	Pearce, R. W., Brasen.
Duke, R. R., Queen's.	Powley, M., Queen's.
Fletcher, J., Ball.	

OSBORNE GORDON,
MARK PATTISON,
BENJAMIN JOWETT,
RICHARD C. POWLES,
} Examiners.

MATHEMATICAL CLASS LIST.

CLASS I.

Ashpitel, F., Brasen.	Sclater, P., Corpus.
Rumsey, A., St. Mary H.	

CLASS II.

Hope, C., Exet.	Seymour, H., Ball.

CLASS III.

Macaulay, J., New Inn H.	Marlen, H., Wad.

CLASS IV.

Cecil, lord R., Ch. Ch.	Hackman, A., Brasen.
Fletcher, J., Ball.	Harries, G., Jesus.
Gatty, R., Trin.	

ROBERT WALKER,
NICOLAS POCOCK,
WILLIAM HEDLEY,
} Examiners.

DURHAM.

The following graduates were elected fellows of this university, on Monday, Nov. 12, 1849: H. W. W. Carr, B.A., Univ.; S. P. Denning, B.A., Hatf. H.; F. W. Russell, B.A., R. Sorsbie, B.A., Univ.

Testimonials of respect have lately been presented to the following:

Bunn, H., late cur. Royton, Lancashire.
Bywater, J., p. c. St. Simon and St. Jude, Manchester.
Dodd, W., late p. c. St. Andrew, Newcastle-upon-Tyne.
Foley, E. W., p.c. all Saint's, Derby—books.
Leach, R. E., inc. Holmfirth, Yorkshire—robes.
Maddock, R. N., late cur. Alberbury, Shropshire.
Morgan, E., late cur. Lewisham, Kent.
Nolan, T., late p. c. St. Barnabas, Liverpool.
Nowers, J. H., late chap. Huntingdon dist. Great Northern Railway.

CHURCHES CONSECRATED.

By the bishop of Chester, Dec. 12—St. Peter, Leighton with Minshull-Vernon, Cheshire.

By the bishop of Manchester, Dec. 19—St. John, Little Bolton, Lancashire.

By the bishop of Oxford, Dec. 8—an addition to the church-yard of Stoke.

By the bishop of Ripon, Dec. 12—St. Matthew, Bank-Foot, Bradford, Yorkshire.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's-inn-fields, Dec. 1849.

The bishop of London in the chair. A letter was read from the bishop of Colombo, dated Kandy, Ceylon, July 23, 1849. The following are extracts:

"I desire to commend to the society, for a small donation towards its completion for consecration, the humble little church at Rambodde, towards which I apportioned some of your first grant to me on my first coming out, and to which you have given books for divine service. It is a substantial building of granite, in a lovely situation; and has been built, and well built, by the residents, without any aid from the government beyond the site. A grant of £15 or £20 on your part will enable me to consecrate it. It will be regularly served once a month by the clergyman from Newera Ellyia, at fifteen miles' distance. Though not a populous district, it is worthy of encouragement, from the good spirit that has been shown, and the exemplary stability of the fabric itself. Captain Fisher, who is the principal resident, and has a large coffee estate in the neighbourhood, has been chiefly instrumental in effecting it; and with his aid it would long since have been completed, but for the disastrous change in our colonial prospects."

The board granted £15 towards the completion of the church at Rambodde.

A letter was read from the bishop of Cape Town, dated Cape Town, Sept. 4, 1849. The following are extracts:

"I am most anxious that the society should reprint the Dutch prayer-book, as we have a steady though not very large demand for it. We could, I think, take not less than 500 copies at once. I cannot remember whether I recommended the society, in a former letter, to make a grant towards the church now in the course of erection at Erste River. If not, will you allow me to ask for one? £50 would be a liberal sum. I venture also to suggest that the society should make a grant of £100 towards the church at Colesberg. I consider that the most distant, and in some respects the most desolate part of this division of the diocese. The expense of building these will be great. I believe the timber will come from England. The English community is a small one. The clergyman, up to this time, has received no stipend. He is living on his own resources. I am about to draw for the society's grant of £150, made to Graaff-Rennet before a bishop was appointed to the see."

It was agreed to grant £100 towards the church at Colesberg, and £50 in behalf of that at Erste Rivier.

The bishop added; "I have now to inform the society that I have purchased, on my own responsibility, and out of my private fund, an estate of fifty acres, with a house upon it, upon which I propose hereafter, God willing, to erect a college. Had I not effected this purchase at once, I should have lost, probably for ever, the most eligible site for such an establishment. It is situated at about four miles' distance from Cape Town, in the parish of Rondebosch, in perhaps the most healthy spot in the colony. I should have preferred the city itself, had it not been on this account; but the intense heat of the summer months precluded the idea. The whole cost of the property has been £1,100. It will require about £200, or perhaps £300 more to enlarge the house, and fit it up for temporary use. I am now most anxious to make an appeal to the mother church to aid me in the erection of collegiate buildings, and, what is of still greater importance, in the endowment of the institution. I fear it is almost hopeless to look for much assistance from the colony. The only wealthy people are the mercantile body, and they reside chiefly in England.

"I think it necessary that the college should embrace both an upper and lower department; that it should aim at the education of youth, both for the ministry and secular employments and professions; that there should be accommodation for not less than fifty boarders. It should be, I conceive, governed by statutes, under the direction of a principal, vice-principal, and fellows, with the bishop as visitor. The land is conveyed to the see; but a power is reserved in the deed of transfer, which will enable the bishop to re-convey it, if necessary, to a separate and distinct trust. On this point the attorney-general's opinion has been taken. At Christmas the institution

will be transferred from under my own roof to our new premises, called Woodlands. It will be under the direction of the rev. W. White, fellow and late tutor of New College, Oxford, who has volunteered his gratuitous services for a time. The rev. W. Badnall, fellow of University college, Durham, and my examining chaplain, will hold, for the present, the office of vice-principal; and Mr. Sykes, graduate of Worcester college, Oxford, and Mr. Herbert, an old Etonian, will act as tutors. At present the college does, and will, I fear, for some time to come, continue to drain heavily my narrow resources. The situation is very fine: a large field, bounded by trees, and almost surrounded by mountains. Every one agrees that it is the very situation, of all others, most adapted to a college. With deep gratitude for the manifold blessings which the society has been the instrument of conferring on this land, I remain, &c."

The bishop having requested the society to grant the sum of £2,000 conditionally promised in 1847, towards such an object as that now brought before the board, the standing committee gave notice that they should propose, on Tuesday, the 8th of January, 1850, a vote of £2,000 towards the college at Cape Town.

The bishop of Guiana, in a letter dated Clifton, Bristol, Nov. 10, 1849, informed the society that, after much and anxious consideration, he had deemed it necessary to adopt measures for the establishment of a college in his diocese, both for rearing fit persons for the sacred ministry, and training those who are to be principally engaged in the work of education. The collegiate grammar school, which the society assisted in 1841 with a grant of £500, together with a school yet in its infancy in the town of New Amsterdam, will be the elements out of which the new institution will be formed; the nurseries of a more complete collegiate establishment. His lordship stated that he has had placed at his disposal a sum towards the endowment, including the salaries of the sub-warden, and of four fellows, two of whom are to be in priest's, and two in deacon's orders. The bishop, who is to be the warden, will at once devote a considerable part of his library to the college. He proposes to associate with the above body of clergy a certain number of theological students, some of whom he hopes will be aided in their education by a sum hitherto allowed to the diocese by the Society for the Advancement of the Christian Faith. For any increase he will look to the colony itself. "The clergy," added the bishop, "including myself, will be engaged in the performance of ministerial labours, not only in the chief town, which is in some degree provided for, but also in the adjacent districts, which are barely, if at all, supplied with spiritual instruction; and in such other works as the warden, in his capacity of bishop, shall deem best for the good of the people committed to his charge. The students will be qualifying themselves by study for their entrance into the ministry; and, by association with their more discreet and learned brethren, they will be initiated into those important duties which they will afterwards have to discharge, in the visitation of the sick, and other pastoral offices. Especially will they be by turns engaged in forming schools, a model one being built in connexion with this institution; and, as they themselves would thus be constantly brought into contact with their superiors, so they would be daily acquiring that deeper and holier tone of feeling which is so indispensable in forming the character of the youthful members of Christ's body." The standing committee gave notice of their intention to propose, on Tuesday, the 8th of January, 1850, that the sum of £1,500 be granted, by way of addition to the former vote of £500, towards the college in British Guiana. The secretaries reported that the rules and statutes of the colleges assisted by the society's grants, and the subject of the conveyance of the property, would receive the careful consideration of the standing committee.

The bishop of Sydney, in a letter dated Sydney, 14th August, 1849, acknowledged the society's grant of £1,000 towards completing churches in his diocese. His lordship stated that the clergy in the remote districts are much in want of parochial lending libraries, for the benefit of the people, among whom there is a growing disposition to read profitable, and not merely amusing, books. He requested some sets for distribution. It was agreed that six sets, of the value of £5 each, be forwarded to the bishop; and that he be informed of the willingness of the society to send further supplies, should he write to request some addition to the grant.

A letter was received from the bishop of Adelaide, dated Kensington, South Australia, July 30th, 1849, saying, that on the previous Saturday the governor had entered into contract for the building of the collegiate institution, to the amount of £6,000, of which, with the society's grant of £2,000, the sum of £5,000 has been raised. The bishop said: "It was nearly the unanimous feeling that, as the school is working so well, we may hope the remainder will be subscribed as the building approaches completion. The contractor requires two years for the purpose. It will be in the Elizabethan style, and in appearance like one of the smaller college elevations in Oxford; with gateway, tower, and 140 feet of frontage toward the Park lands. It is to be built of freestone, a beautiful quarry about twelve miles from Adelaide supplying the material, which is now being used in the mullions and dressings of the new post-office." His lordship stated the manner in which he had disposed of the grant of £500 placed at his disposal for general purposes, and gave an interesting account of the state and prospects of his diocese.

An account was received, from the bishop of Newfoundland, of his late visitation of a large number of settlements in that diocese. The Church ship sailed from St. John's for the fourth missionary voyage, on the 28th of June last. This is the first occasion on which the bishop has circumnavigated the island in one visitation; and, though the distance is not quite so great as that of last year, the places visited are more numerous, and the circumstances, it is believed, of not less interest and importance.

Letters were read from the rev. E. Winder and the rev. G. H. Fagan, in behalf of the protestant episcopal church of St. Mark, Alexandria, towards the erection of which the board granted £100 in January, 1839; the first proceedings, with a view to this church, having taken place in Alexandria in 1838, when a fine site for the building was assigned by Mohammed Ali in the public square of the city. Mr. Winder stated that, as soon as the building is completed, notice will be given to the bishop of the diocese, in order that it may be consecrated according to the forms of the church of England. It was agreed that an additional grant of £400 be voted; the money to be paid at the discretion of the standing committee, on their being satisfied that the work will be completed.

A letter was received from the rev. James Moody, colonial chaplain, Falkland Islands, acknowledging, with thanks, the society's grant of twenty pounds' worth of books for the use of the schools and library there, and sending, as a return, the sum of £10 from his congregation. Mr. Moody inclosed also copies of letters which he had received from the descendants of the mutineers of the "Bounty," at Pitcairn's Island. "If the venerable society," said he, "would wish to have the originals, I shall be most happy to send them home. Parties at home might take an interest in the hand-writing of men like 'Adams,' 'Young,' and 'Quintal,' &c."

A memorial, signed by the rev. B. O'M. Deane,

chaplain at Geneva, and by the British consul there, representing the want of an English church at that place, and giving an account of the efforts which had been made to supply the want, was laid before the meeting. The case having been recommended by the bishop of Winchester, and sanctioned by the bishop of London, the sum of £100 was voted towards the building of a church.

The bishop of the English church in Jerusalem, in a letter dated 30th July, 1849, made the following application: "Although I am already under obligation to the Society for Promoting Christian Knowledge, for the school-books which they so kindly granted to me in May, 1848, and which, I am happy to say, prove very useful to the children of my boarding and day school at Jerusalem, I beg to make the following statement, which I hope will again dispose your venerable society to grant me further help for the work of spreading Christian knowledge in this country: In consequence of the dissemination of the word of God, which of late has taken place in this country on a larger scale than formerly, a spirit of inquiry is being excited; in consequence of which there is much demand for our scriptural liturgy in Arabic. But, more than this, the Christians of several places frequently meet to read the word of God together, and they feel the want of some forms of prayer analogous to the contents of the scripture, and are therefore very desirous of obtaining copies of the English liturgy in Arabic. Yea, I am informed that, in several villages in the mountains of Samaria, Christians are scattered in small numbers among the Mohammedans, and have no priests, who, till within a year or two, were left to themselves and lived like ignorant heathen; but now they meet together on a Lord's-day to read the bible and the prayers of our liturgy. I know an individual at a village called Baca, who every Lord's-day collects the Christians of four or five villages in his house, where they read the bible and the prayers of our liturgy in the order appointed. Some months ago I received a small supply from the Prayer-book and Homily Society; but within a month they were all distributed in different localities, which has only excited a greater desire for the same prayer-book. And now, considering all these circumstances, I feel it to be my duty to apply to your venerable society for a good supply of prayer-books in Arabic, supposing that the edition, begun some years ago, is now completed. I must state that, nearly all the Christians of this country being very poor and in debt, almost all the books must be given gratis. The edition of the Prayer-book and Homily Society being in some respects imperfect, I should prefer making use of your edition from the beginning. Almost every week I receive petitions from the Christian inhabitants of divers places, as Jaffa, Lid, Nazareth, Tiberias, &c., asking me to establish scriptural schools for their children. The fact is, that I established such a school at Nablous in September, 1848, which hitherto has prospered far beyond my expectation; and the report of the progress of the children is spreading from place to place, and thus exciting the desire of Christian parents in other places of having their children similarly educated. I met an English clergyman the other day at Nablous, who told me that he had seen many schools in England, considered as prosperous, which could not bear comparison with that of Nablous, especially with respect to scripture knowledge. When I examined the boys, on the 7th inst., of about seventy questions which I addressed to them, the questions being all quotations of one verse or part of a verse from the New Testament, they did not fail to state at once correctly the book and the chapter where the passage is written, together with the circumstances connected with the passage in question. (I was led to take this course of examination because I had observed that in private houses when the grown-up people spoke together on scriptural subjects, which is most frequent with them, they usually asked the school-boys where such and such a passage is written). In the Old Testament they are not quite so sure yet; but still they know the historical parts thoroughly. And all this, besides writing and ciphering, they have acquired within ten months' time, and with a master (an excellent young man) who had only just begun to read the bible when I appointed him. I have just given order and sent the means for opening a similar school, that is, in which the bible is the sole religious book to be made use of, until the children know its contents thoroughly, at Tiberias. But, restricted as I am in my means, of money and men, I must postpone indefinitely the establishing of a great number of schools, earnestly asked for." It was agreed to grant a supply of copies of the prayer-book in Arabic, for the purposes stated in the bishop's letter; and to place at his lordship's disposal £100 for educational purposes.

Other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Dec. 8, 1849.

At the first general meeting of the society after the recess, held Friday, Nov. 16, 1849, the following correspondence between the secretary and the bishop and clergy of the diocese of Nova Scotia, was read and ordered to be entered on the minutes of the journal, as containing on the one hand a valuable testimony to the useful labours of the society, and defining, on the other, the simple and prudent principles on which the operations of the society are conducted.

"To the Rev. Earnest Hawkins, B.D., Secretary S. P. G. F. P.

"Rev. Sir, — We are fully aware that we do not meet you in an official capacity, but we cannot forego the pleasure of giving you cordial welcome to this province, not only as a devoted son of the church, and the intelligent historian of her colonial sees, but as the able and indefatigable secretary to the Society for the Propagation of the Gospel in Foreign Parts. The praise of that society is in all the churches: the grateful sense of our obligation to her is in all our hearts - the fields now ripe for the harvest in this vast continent were first sown by her hands; and the pious remembrance of her services is dearly cherished by all sound churchmen in America. We are sensible that our own province in particular is deeply indebted to her fostering care for the whole century of her settlement. Pastors have been provided for our destitute places, and bibles and books of piety have been furnished to our poor natives and emigrants by her exertions and at her cost; and still many of them are, and for some time at least must be, dependants on her bounty. We rejoice with exceeding joy in the wide-spreading influence of the venerable society, whose labourers are in every land, and whose missions are filling the whole earth with the knowledge of the glory of God; and although this expanding sphere may possibly lessen our own claim, and reduce the bounty we have hitherto received, we praise God that it daily adds to the church saved souls, and is hastening the kingdom and the coming of our Lord. As pastors of the church of England in Nova Scotia, we desire to record our obligations, and to express our affection to the venerable society, and to assure her of our earnest prayers for her continued success; prayers that the Almighty and guardian Saviour, who would have the manifold wisdom of God made known by the church, may preserve her to be its honoured instrument, and that the light she extends to others may shed upon herself a reflex and repeated glory. At the same time we are desirous of tendering to yourself our affectionate regard, and, while we appreciate the object for which you have undertaken this visit, we pray that he in

whose service you are so prominently engaged may conduct you in safety to the home of our fathers, and the scene of your labours, carrying with you this sincere expression of our love for the Society for the Propagation of the Gospel in Foreign Parts.

"We are,

"Your affectionate brethren in Christ."

[Signed by the bishop and clergy].

(Reply.)

"Rectory, St. Paul's, Halifax, Oct. 25, 1849.

"My Lord and Rev. Brethren, — I have the honour to acknowledge the receipt of your kind and affectionate address, which it will be my gratifying duty to present to the Society for the Propagation of the Gospel, immediately on my return to the mother-country. The terms in which you have referred to the past operations of the society are evidence that its labours have not been in vain. Never were those labours more abundant or more fruitful than at the present day. The rapid growth of our colonial empire demands a proportionate effort on the part of a society which was incorporated for the very purpose of planting and fostering the church in the dependencies of the British crown. This constantly widening sphere of the society's operations, and the claims which are daily made from younger and more destitute settlements, must lead, as you anticipate, to a reduction in the grants which have hitherto been made to the older missions of this as well as other dioceses. To assist the infant churches during their first years of difficulty and struggle, and gradually to withdraw its aid as they become more equal to the maintenance of their own clergy, is the principle on which this society acts; and I need hardly remind you, that whatever it may be enabled to contribute is derived from the free-will offerings of our brother churchmen at home, a considerable portion of the whole fund being made up from the savings of the poor. This circumstance alone will show the sacred obligation of using the strictest economy in its distribution; and, if the society is in a manner bound to contemplate a prospective reduction in the allowances which have hitherto been made to the older and more wealthy parishes of the diocese, it may, I feel assured, safely leave the future clergy in those places to the voluntary support of the congregations among whom they shall minister, and so be free to extend its assistance to poorer populations, and townships more recently settled. But I have extended my observations further than I intended, and will now therefore conclude them with the sincere expression of my thanks for the kind manner in which you have spoken of myself, and with the assurance of the deep interest which I shall continue to feel in the welfare and progress of the colonial church.

"I am, my lord and rev. brethren,

"Your faithful and obedient servant,

"ERNEST HAWKINS.

"The lord bishop, the ven. archdeacon Willis, and clergy of Nova Scotia."

NATIONAL SOCIETY.

(Extracts from the monthly paper.)

Grants.—The applications for aid to build school-rooms and teachers' houses still continue numerous and urgent. During the last month the committee have voted several grants, amounting together to upwards of £1,000, in anticipation of the funds to be collected under the queen's letter. The treasurer has been authorized to pay grants, amounting to £689, voted to schools, which are now completed.

Diocesan Inspection.—The "forms of queries and returns" to be used in carrying out a system of diocesan inspection have been prepared, in conformity with the subjoined resolutions adopted at the annual meeting of the Society of Secretaries of Diocesan and District Boards, held in the central school-room, Westminster, on the 5th of June last. The forms have undergone a careful revision, and it is expected will be ready for circulation in the course of the present month. The following are the resolutions referred to:

"1. That, in the opinion of this meeting, it is expedient that all schools connected with the church should be periodically inspected, with the concurrence of the clergy and other managers, by inspectors appointed by the bishop of each diocese.

"2. That such inspection is not to be considered as interfering with, or in lieu of, the inspectors appointed by the committee of council on education.

"3. That with a view to facilitate the general introduction of diocesan inspection, and to promote uniformity of method in carrying it out, the most rev. the archbishop of Canterbury be respectfully requested, with the concurrence of the most rev. the archbishop of York and the right rev. the bishops of both provinces, to prepare forms of queries and returns, which may be furnished by the National Society to all bishops favourable to the adoption of a plan of diocesan inspection, and inclined to receive them."

Diocesan Intelligence.—England and Ireland.

HEREFORD.

Cathedral Library.—The dean of Hereford has addressed a letter to the clergy of the deanery, stating that he has long observed the want of a clerical library, and expressing his anxiety that the deficiency should be supplied by affording, under suitable regulations, access to the cathedral library, which, if not in the present supply of books entirely adequate to the requirements of the clergy, may, by degrees, be made so, as it contains many books of great worth. As the cathedral itself does not afford an appropriate situation for the library, the dean suggests that the chapter-house, whose destruction was commenced at the siege of Hereford, would, if restored, supply all that could be desired, and at the same time afford a suitable place of assembly for all those Christian societies, the maintenance of which might be pleaded within the walls of the sanctuary. For the restoration of that elegant edifice, and the establishment in it of a library, he calls for the contributions of the clergy of the diocese at large, estimating the expense of rebuilding the chapter-house, in accordance with the style of the fragments which remain, at a sum not exceeding £5,000.

COLONIAL CHURCH.

BORNEO CHURCH MISSION.

The committee of the Borneo church mission have lately received despatches from Mr. Mc Dougall, containing an account of the ceremony of laying the first beam of the church; an event of so much interest to the mission that they think it will be satisfactory to their friends to have extracts from the more recent letters laid before them. It is hoped that the church will in no long time be ready for the performance of divine service, as the wood for the building is procured, and the foundation-work already finished.

Extract of a letter from Mr. McDougall, while at Singapore, whither he had gone to consult about some difficulties connected with the building of the church:—

"The American mission to the Dyaks of Pontimak

has, I hear, been abandoned, and the Dutch do nothing towards evangelizing those under their control, so that the spiritual welfare of the millions of Borneo depends, under God, solely upon the exertions of our mission: may he in his mercy strengthen our hands for the good work. I am disappointed and distressed at being able to do so little myself, but not at all discouraged; nay, rather does the extent and promising nature of the immense and important field open to us stimulate me to labour on in hope, trusting that you will soon enable me to take possession, as it were, of the ground already opened, and use effectually the influence already gained. I trust the day is not far distant when our wild people, like the New Zealanders, whom I fancy they much resemble, will become a most interesting and powerful Christian nation. Their industry, simplicity, and honesty distinguish them favourably from all other eastern nations, and, besides adapting them for the more speedy reception of the simple truths of the gospel, predispose them in favour of English rule and English influence, under which all Borneo must sooner or later fall. I have obtained the promise of three hundred acres of land adjoining the church and college hills, which, I hope, will one day be a valuable property to the mission; but in the mean time some means must be taken to make it so; and I am now obtaining what information I can from men of experience here in making and developing properties, and will let you know what they suggest."

"College Hill, Sarawak, Aug. 25th, 1849.

"Since our removal here I have brought our day as well as the home school hither, as I found it impossible to attend to it at a distance, although I employ the Malay I alluded to in a former letter to assist me. He, like his countrymen, wants close watching to make him do anything regularly, or well. We have now a promising regular little class of boys, children of the Malay workmen, to whom I have given cottages, away from the river, on the Mission land, with a view to wean them from the irregular gipsy-like life which they all follow when they have a river under their house and a boat tied to their doors. I hope, if the mission thrive and the estate can ever be made (which will be the best way of ensuring its future permanent support) we shall easily be able to make a little 'reduction' of agricultural and settled Malays, who, in due time, and with proper management, will, I am sure, be brought to embrace Christianity. I am quite pleased with the success of the experiment as far as it goes, for it was thought quite impossible to get the Malays away from the river, and thus divert them from their wandering habits; and there is no expense incurred; for by giving two dollars to build a cottage, and the use of the land adjacent for a garden, I can get them at a lower rate of wages. But by the time the church is completed I shall be better able to judge of the effects of this attempt to bring them to a more settled and regular mode of life; for they are, one and all, fond of change; and they seldom, except where profit is concerned, carry out those things which they appear to take up most warmly: at present, however (the war being over for a time), I am beset with applicants for work, whom I cannot employ. This last expedition up the Rejang and Sarebus has, as I anticipated, gone far to open a most extensive and interesting field to this mission among the tribes of the interior, whose numbers and wealth seem to be, from what has now been heard and seen of them, far greater than was before imagined. May God grant to this mission the honour of calling them into the fold of Christ."

"August 28th.

"This has been a happy day to me, as it has pleased God to allow us, after many delays and difficulties, publicly to lay the foundation of our church. At one o'clock the rajah and suite, and all the naval officers in full dress, together with all the English residents, assembled at the mission; and we then went in procession to Church Hill, where the workmen's shed was dressed with evergreens and the flags of the Albatross, and the foundation-sleeper, an enormously heavy block of iron-wood, slung over the trench into which it was to be lowered by the rajah. It was a delightful service to me: may God prosper our work! You must not think that, because I have only now made, as it were, a public beginning of the church, we have not therefore gone on with it. The great difficulty has been in collecting, preparing, and carrying the heavy materials, and in levelling the hill for the site; but that being now all done, the work will grow apace, if the want of communication with Singapore do not delay us."

SOUTH AUSTRALIA.

A Roman-catholic bishop having issued a circular calling for subscriptions in behalf of the pope, and in which he assumes to himself the title of "catholic bishop of Adelaide," the bishop of Adelaide has published the following protest:

"Augustus, by divine permission, bishop of Adelaide, and pursuant to the letters patent of her gracious majesty queen Victoria, bearing date at Westminster, June 25, 1847, ordinary pastor of the diocese of Adelaide; to the clergy and all the faithful in this diocese, grace and peace be multiplied. Dearly beloved brethren,—Whereas it hath been brought to our notice that alms have been solicited for the purpose of supporting the bishop of Rome in his pretended claim to carry on the government of the universal church, such claim being contrary to the word of God, the primitive order of the catholic church and the law of England affirming the queen's majesty to be, under God, within her dominions, supreme in all causes and over all persons, ecclesiastical or civil; and whereas such claim, and all jurisdiction, superiority, or pre-eminence emanating therefrom, under any such style or title of catholic bishop of Adelaide, has, by solemn protest, bearing date March 25, 1843, been dissented from and contradicted by the right rev. William Grant, bishop of Adelaide, our predecessor, now metropolitan of Australasia, Tasmania, and New Zealand; we, feeling in duty bound to maintain the lawful supremacy of our lady the queen, the canonical order of the catholic church, publicly wounded at this time by the pretended universal jurisdiction of the see of Rome, the rights of it by law established in England and Ireland, as well as those of ourselves and successors, bishops of Adelaide, do hereby publicly protest against any and every act of episcopal authority done, or to be done, at any time by any person whatever, by virtue of any right or title derived from the assumed claim of the said bishop of Rome to ecclesiastical sovereignty. Fare ye well.

"AUGUSTUS, by divine permission, and favour of our sovereign lady the queen, lord bishop of Adelaide.

"Given at Adelaide, Tuesday, the 3rd day of July, 1849."

"We, the undersigned presbyters, duly licensed, within the diocese and jurisdiction of the see of Adelaide, having been summoned by the bishop of Adelaide to advise with him concerning the matter referred to in the above protest, and having maturely considered the same in chapter assembled, do heartily concur in the said protest, and recommend its being publicly read in the cathedral church, on Sunday, July 8, at morning prayer, after the Nicene creed.

"JAMES FARRELL, dean of Adelaide,
"MATTHEW B. HALE, archdeacon of Adelaide,
"W. J. WOODCOCK, canon,
"T. P. WILSON, canon."

TO CORRESPONDENTS.

We cannot answer "An Ex-Nonconformist" here, but, if he will give us his address, we will write to him.

REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY, 1850.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Lincoln, May 26, in Lincoln cathedral.

By Bp. of Bath and Wells, May 26, in Wells cathedral.

By Bp. of Gloucester and Bristol, Feb. 24, in Bristol cathedral.

By Bp. of Ripon, Feb. 24, in Ripon cathedral.

ORDAINED.

By Abp. *of* Armagh, *Dec.* 21, *in Armagh cathedral.*

PRIESTS.

Of Dublin.—J. McNeece, B.A., T. Rooke, B.A., Trin.

DEACONS.

Of Oxford.—E. Fox, B.A., New Inn H.

Of Dublin.—W. P. Cobbe, B.A., J. Jones, B.A., M. Mulgan, LL.D., S. Stewart, B.A., Trin.

By Abp. *of* Canterbury, *Dec.* 21, *in Croydon parish church.*

PRIESTS.

Of Cambridge.—T. N. Burke, B.A., Cath. H.; J. Ford, B.A., W. Gardner, B.A., Queens'; J. Scratton, B.A., St. John's.

Of Oxford.—G. H. Curteis, B.A., Exet.; E. Giles, B.A., St. John's; H. H. Methuen, B.A., Exet.; F. E. Tuke, Brasen.; H. M. Turton, B.A., Trin.

Of Dublin.—E. B. Barnes, B.A., Trin.

DEACONS.

Of Cambridge.—R. Batley, B.A., C.C.C.; J. D. Glennie, B.A., Christ's; O. E. Raymond, B.A., Clare; J. H. Tucker, B.A., Emm.; E. D. Ward, B.A., St. John's; J. Watson, B.A., C.C.C.

Of Oxford.—C. A. Malony, B.A., Linc.

Lit.—T. M. Macdonald.

By Abp. *of* York, *Dec.* 23, *at Bishopsthorpe.*

PRIESTS.

Of Cambridge. — C. Bailey, B.A., Cath.; R. H. Foord, B.A., Trin.

Of Oxford.—W. W. Walters, B.A., Wad.

Of Dublin.—W. H. White, B.A., Trin.

Of Durham.—T. H. Dickson, B.A., Univ.

Of St. Bees'.—R. G. Young.

DEACONS.

Of Cambridge. — H. R. Alder, B.A. Trin.; C. W. Foster, B.A., Christ's; E. O. Phillips, B.A., C.C.C.; T. Walker, B.A., C. White, B.A., St. John's.

Of Oxford.—M. W. Barstow, B.A., Ch. Ch.; J. H. Carter, B.A., Trin.; S. Harries, B.A., Wad.; C. J. Soanes, B.A., St. John's.

Of Dublin. — C. T. Mulloy, B.A., Trin.

Of St. Bees'.—G. Eastman.

By Bp. *of* Bath and Wells, *Dec.* 23, *in Wells cathedral.*

PRIESTS.

Of Cambridge.—J. C. Thring, B.A., St. John's; W. R. Wroth, B.A., Emm.

Of Oxford.—M. Guerits, B.A., St. Edm. H.; C. T. Hoskins, B.A., Ball.; J. O. Parr, B.A., Exet.

Of Dublin.—B. Hodgens, B.A., Trin.

DEACONS.

Of Cambridge.—W. H. Heaven, B.A., Trin.

Of Oxford.—W. T. C. Brand, M.A., New Inn H.; J. T. Gellibrand, B.A., St. John's; J. E. Waldy, B.A., Univ.

Lit.—C. S.Fripp.

By Bp. *of* Carlisle, *Dec.* 23, *in Dalston parish church.*

PRIEST.

Of Dublin.—J. Dickson, B.A., Trin.

DEACONS.

Of Oxford.—J. Heelis, B.A., Queens'.

Of St. Bees'.—E. Bradshaw

By Bp. *of* Chichester, *Dec.* 23, *in Chichester cathedral.*

PRIESTS.

Of Cambridge.—J. T. R. Fussell, B.A., Trin.; J. Gorham, B.A., St. John's; A. D. Wagner, B.A., Trin.

Of Oxford.—A. Akers, B.A., Worc.; W. Clarke, B.A., Queen's; R. J. Hodgson, Linc.

Lit.—E. H. Marriott.

DEACONS.

Of Cambridge.—A. Boudier, B.A., T. Crallan, B.A., Emm.; H. Parmenter, B.A., St. John's.

Of Oxford.—S. J. Altman, B.A., St. Edm. H.; J. W. C. Hughes, W. W. B. Phillipson, B.A., New Inn H.; J. L. Wilkinson, B.A., St. Edm. H.

Lit.—R. Aldridge; J. W. Hodgson, C. H. Lomax, J. J. Rew.

By Bp. *of* Ely, *Dec.* 23.

PRIESTS.

Of Cambridge.—W. M. Gunson, B.A., Christ's; A. M. Hoares, B.A., St. John's; R. E. Hughes, B.A., Magd.; C. W. Jones, B.A., Caius; C. U. Kingston, B.A., Clare H.; O. P. Oakes, B.A., Christ's; J. S. Purton, B.A., Cath. H.; A. W. Snape, B.A., St. John's.

DEACONS.

Of Cambridge.—T. Aubertin, B.A., St. John's; T. P. N. Baxter, B.A., Cath. H.; J. E. Cooper, B.A., St. John's; W. Emery, B.A., C.C.C.; W. H. Girdlestone, M.A., Christ's; A. O. Hartley, B.A., Magd.; J. S. Hoare, B.A., St. John's; H. A. Holden, B.A., Trin.; G. G. Holmes, B.A., S. F. Russell, B.A., St. John's; S. B. Sealy, B.A., Pet.; E. W. Wilkinson, B.A., C.C.C.

By Bp. *of* Exeter, *Dec.* 23, *in Exeter cathedral.*

PRIESTS.

Of Cambridge.—J. Leighton, B.A., St. John's.

Of Oxford.—W. H. Holman, B.A., Linc.

DEACONS.

Of Cambridge.—J. Partridge, B.A., Queens'.

Of Oxford.—C. L. Dart, B.A., Exet.; G. Knowling, B.A. Pemb.; W. H. Smith, B.A., Brasen.; F. Swayne, B.A., Worc.

Lit.—J. P. Mayne.

By Bp. *of* Gloucester and Bristol, *Dec.* 23, *in Bristol cathedral.*

PRIESTS.

Of Cambridge.—G. J. Hill, B.A., Trin.; A. J. Street, B.A., Queens'; F. R. Traill, B.A., C.C.C.; J. M. H. Whish, B.A., Trin.

Of Oxford.—H. Algar, B.A., Exet.; W. J. Fielden, B.A., Ch. Ch.; L. R. C. Griffith, B.A., Worc.; P. Lousada, S.C.L., Mert.

Of Dublin.—R. W. Dartnell, B.A., Trin.

DEACONS.

Of Cambridge.—L. Bentley, B.A., Cath. H.; F. W. Fowler, B.A., St. John's; H. Gathorne, B.A., Trin.; J. Heath, B.A., C.C.C.; J. Mackintosh, B.A., St. John's; S. Smith, B.A. H.

Of Oxford. — A. G. Bleeck, B.A., Trin.; A. Carden, B.A., New Inn H.; R. R. Duke, B.A., Queen's; M. Haggard, B.A., Ch. Ch.; T. W. Hartshorne, B.A., Wad.; H. Houghton, M.A., N. H. M'Gachen, B.A., Pemb.

By Bp. *of* Lichfield, *Dec.* 23, *at Eccleshall castle.*

PRIESTS.

Of Cambridge.—W. T. Blathwayt, B.A., Trin.; W. Burbury, M.A., St. John's; C. C. Penn, M.A., Trin.; T. J. Freeth, M.A., Christ's; R. Holmes, B.A., Pemb.; B. Horley, B.A., Emm.; E. B. Howell, B.A., C.C.C.; J. Nice, Christ's; C. W. Simon, B.A., Queen's.

Of Oxford.—W. Keen, B.A., Worc.; J. Mashery, B.A., Wad.; J. M. Nisbet, B.A., Ball.; C. F. C. Pigott, B.A., Ch. Ch.

Of Dublin.—W. W. King, B.A., Trin.

Of St. Bees'.—W. Hurst, T. Welsh.

Lit.—J. Dunkley, G. N. Melford, W. Nichol.

DEACONS.

Of Cambridge.—W. J. Armitage, M.A., Trin.; P. Hartley, S.C.L., Trin. H.

Of Oxford.—A. W. Howell, B.A., Worc.; H. R. P. Sandford, M.A., Magd. H.

Of St. Bees'.—S. Hosegood.
Lit.—W. E. Mitchell, W. L. Rosenthal.

By BP. *of* LIMERICK, *Dec.* 23, *in Limerick cathedral.*

PRIESTS.

Of Dublin.—E. Bell, B.A., J. G. Bouchier, B.A., J. Pratt, B.A., W. D. Roe, B.A., I. Seale, B.A., Trin.

DEACONS.

Of Dublin.—T. Anketell, B.A., A. M'Creery, B.A., C. Crowe, B.A., T. A. Dickenson, B.A., H. Eaton, LL.B., H. C. Groves, M.A., T. Howe, B.A., C. Irvine, B.A., G. Kirkpatrick, M.A., D. D. La Touche, B.A., R. A. Maunsell, B.A., R. Vance, B.A., F. G. Walker, B.A., R. P. Young, B.A., Trin.

By BP. *of* LINCOLN, *Dec.* 23, *in Lincoln cathedral.*

PRIESTS.

Of Cambridge.—H. J. Dodworth, B.A., Sid.
Of Oxford.—R. Fisher, M.A., Brasen.
Of Dublin.—T. L. Butler, B.A., Trin.

DEACONS.

Of Cambridge.—H. H. Bridgwater, B.A., Magd.; C. K. Robinson, B.A., Cath. H.; C. Wolley, B.A., King's.
Of Oxford.—J. Polehampton, B.A., Pemb.
Of Dublin.—J. T. Becher, B.A., Trin.
Lit.—W. Hodges.

By BP. *of* LONDON, *Dec.* 23, *in St. Paul's cathedral.*

PRIESTS.

Of Cambridge.—A. T. Cooper, B.A., T. F. Fenn, B.A., Trin.; J. Grainger, B.A., Caius; W. B. Hastings, B.A., H. Keary, M.A., G. C. White, B.A., Trin.
Of Oxford.—C. R. Rowlett, B.A., Magd.
Lit.—H. J. Clarke, J. D. Kennedy, A. P. Lovekin, H. A. Stern, J. N. Vlicload.

DEACONS.

Of Cambridge.—J. L. Brown, M.A., L. W. Dale, B.A., D. Fenn, B.A., Trin.; J. Gaitskell, M.A., St. John's; J. W. Holdsworth, B.A., Magd.; J. R. Johnson, B.A., J. H. Sperling, B.A., Trin.; R. J. S. Valentine, B.A., St. John's; J. Windle, M.A., Trin.
Of Oxford.—J. Back, B.A., Trin.; F. Farrer, B.A., St. John's; J. S. Gale, B.A., Wad.; R. R. Hutton, B.A., Trin.; P. Munro, B.A., Exet.; sir F. A. G. Ouseley, B.A., Ch. Ch.; S. Poole, B.A., H. Swabey, B.A., Pemb.
Church Miss. Coll., Islington.—J. G. Beutler, C. A. L. Reichardt, C. C. T. Schreiber.

By BP. *of* MEATH, *Dec.* 23, *in Ardbraccan church.*

PRIESTS.

Of Dublin.—S. W. Davis, B.A., L. Torpey, B.A., Trin.

DEACONS.

Of Dublin.—J. A. Bell, B.A., C. Burton, B.A., Trin.

By BP. *of* OSSORY AND FERNS, *Dec.* 21, *in Kilkenny cathedral.*

PRIESTS.

Of Dublin.—G. F. Armstrong, B.A., H. Elwood, B.A., Trin.

DEACONS.

Of Dublin.—F. H. Burkitt, B.A., G. S. Gerrard, B.A., S. Quinten, B.A., Trin.

By BP. *of* OXFORD, *Dec.* 23, *in Christ Church cathedral.*

PRIESTS.

Of Cambridge.—R. Charlton, B.A., Queens'; H. Cresswell, B.A., Cath. H.; G. Holloway, S.C.L., C.C.C.
Of Oxford.—C. T. Astley, M.A., Jes.; J. W. Burgon, M.A., Oriel; T. W. Burridge, B.A., Magd. H.; C. Coker, B.A., New Inn H.; H. Garth, B.A., Ch. Ch.; W. Hatten, M.A., Linc.; J. Hughes, M.A., Jesus; C. W. Johnson, B.A., Ball.; W. B. Philpot, B.A., Worc.; J. Shelden, B.A., Trin.; J. H. Snell, B.A., St. Mary H.
Of Dublin.—G. M. Brough, LL.D., J. Paulter, Trin.

DEACONS.

Of Cambridge.—L. W. Horton, B.A., Trin.
Of Oxford.—L. F. Burrows, M.A., Wad.; D. E. Dewar, S.C.L., New Inn H.; G. W. Datton, B.A., Trin.; J. Earl, M.A., Oriel; T. E. Espin, M.A., Linc.; J. A. Ewings, B.A., St. John's; T. Gwynn, B.A., Ch. Ch.; E. D. Hall, B.A., Pemb.; A. C. Irvine, B.A., Ball.; F. P. Johnson, B.A., W. H. Milman, B.A., Ch. Ch.; T. Richardson, B.A., Jesus; C. H. Ridding, B.A., Magd.; T. W. Sergeant, B. A., Exet.; A. Taylor, M.A., Queen's; A. C. Wilson, B.A., Ch. Ch.; H. H. Wood, B.A., Queen's.

By BP. *of* RIPON, *Dec.* 23, *in Ripon cathedral.*

PRIESTS.

Of Cambridge.—J. Constable, B.A., C. W. Hodson, B.A., Trin.; J. Jefferson, B.A., T. H. Watson, B.A., St. John's.
Of Oxford.—A. J. Biddle, B.A., St. Mary H.; S. P. Rooke, B.A., Oriel.
Of Dublin.—W. L. Morgan, B.A., Trin.
Of Durham.—T. R. Dent, Univ.

DEACONS.

Of Cambridge.—M. P. Knubley, S.C.L., Magd.; R. Male, B.A., Emm.
Of Dublin.—J. Cunningham, B.A., R. L. M'Arthur, B.A., Trin.
Of St. Bees'.—J. W. Banks, W. F. Lord.
Lit.—D. Ace, J. Crossley.

By BP. *of* ROCHESTER, *Dec.* 21, *in Abp. Tennison's chapel, Westminster.*

PRIESTS.

Of Cambridge.—J. Arkwright, B.A., Trin.; J. Bolton, B.A., C.C.C.; J. Burrows, B.A., Caius; J. Goodday, B.A., Queens'; J. Ground, B.A., St. John's; F. Southgate, B.A., Emm.; H. W. Taylor, B.A., St. John's; H. Turlls, B.A., St. Pet.
Of Oxford.—J. Chippendale, B.A., Worc.; F. Lipscombe, B.A., Queen's; F. Palmer, M.A., Brasen.; H. C. Powles, B.A., Oriel; A. &c., Smyth, B.A., Univ.; T. Sier, M.A., Queen's.
Of Durham.—T. N. Merton, Univ.
Lit.—F. Brothers.

DEACONS.

Of Cambridge.—H. C. Bartlett, B.A., T. C. Brettingham, B.A., Emm.; G. T. O. Bridgman, B.A., Trin.; R. H. Eustace, B.A., Pet.; R. W. Headlam, B.A., J. Hodges, B.A., Trin.; J. W. Sharpe, B.A., C.C.C.
Of Oxford.—W. W. Allen, B.A., Trin.; T. Tuting, B.A., Linc.

By BP. *of* SALISBURY, *Dec.* 23, *in Salisbury cathedral.*

PRIESTS.

Of Cambridge.—A. Robinson, B.A. C.C.C.
Of Oxford.—W. T. Allen, B.A., St. Mary H.; T. Boules, B.A., Queen's: R. Payne, B.A., Magd. H.; G. H. Potter, B.A., Queen's; F. S. Woodman, B.A., Worc.

DEACONS.

Of Cambridge.—J. P. Clayton, B.A., Caius; J. N. Hammond, B.A., H. G. W. Noel, B.A., Trin.; J. Stephenson, B.A., Caius.
Of Oxford.—R. L. Bartlett, B.A., Wad.; E. L. Mather, B.A., Brasen.; C. I. Nicholl, B.A., Worc.; N. G. Smart, B.A., Univ.; D. Wauchope, B.A., Wad.; G. R. Winter, B.A., Brasen.
Of Durham.—C. L. Leveridge, B.A., Univ.
Lit.—W. Mills.

By BP. *of* ST. ASAPH, *Dec.* 23.

PRIEST.

Of Oxford.—J. E. Davies, B.A., Jesus.

DEACONS.

Of Oxford.—E. Jones, B.A., E. A. Roberts, B.A., Jesus.
Of St. Bees'.—E. E. Jones.

By BP. *of* ST. DAVID'S, *Dec.* 23, *in Abergwili parish church.*

PRIESTS.

Of Cambridge.—J. B. Smith, B.A., Trin.
Of Oxford.—C. L. Eagles, B.A., New Inn H.; H. Roberts, B.A., Ch. Ch.
Of Lampeter.—R. Bancott, E. J. Evans, D. Morgan, J. Rees, D. Williams.
Lit.—A. Griffiths.

DEACONS.

Of Cambridge.—J. Wilson, B.A., Emm.
Of Lampeter.—W. Evans, J. Hughes, E. Jones, J. Jones, H. Morgan, J. Roberts, T. J. Thomas, D. Vaughan, T. Walters.
Lit.—J. Field.

By BP. *of* WINCHESTER, *Dec.* 21, *in Farnham castle.*

PRIESTS.

Of Cambridge.—R. T. Blagden, B.A., St. John's; J. Dawson, B.A., Pemb.; W. J. Eden, B.A., Trin.; G. Ewbank, B.A., Caius; P. Frost, B.A., St. John's; J. Green, B.A., J. Maskery, B.A., Trin.; W. O. Newenham, B.A., St. John's; W. F. Norris, B.A., C. M. Ramus, B.A., Trin.; J. Richard's, B.A., Christ's; G. A. Seymour, M.A., Trin.; R. Trap, B.A., Queens'; H. B. Vizard, B.A., Trin.
Of Oxford.—M. Bayley, B.A., Ch. Ch.; J. A. Cree, M.A., Univ.; G. F. Pearson, B.A., Worc.

DEACONS.

Of Cambridge.—J. T. Barker, B.A., Trin.; H. C. Eade, B.A., St. John's; A. Lush, B.A., C.C.C.; R. Rutland, B.A., Emm.
Of Oxford.—B. G. Goodrich, B.A., Univ.; C. M. Quesnel, B.A., Pemb.
Of Dublin.—J. W. Benest, Trin.
Lit.—F. P. Eastman, F. H. S. Pendleton, J. C. Innes.

Preferments.

Le Breton, W. C., to the deanery of Jersey.
Wales, W., to the chancellorship of Peterborough.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Adcock, J.	Greetham (R.), Lincolnshire	177	Bp. of Lincoln	*275
Bence, T. S.	Thorington (R.), Suffolk			
Blackley, F. R.	Freshford (R.), Somersetshire	645	S. Dawes	340
Bruton, W.	Sidlesham (V.), Sussex	927	Bp. of Chichester	186
Bull, W. H.	Old Newton (V.), Suffolk	712	Rev. W. Burgess	*230
Burkitt, G.	Kilcoleman (R. V.)		Bp. of Killaloe	
Burney, E. K.	Thornham (R.), with Allingham (V.), Kent	535	Trustees of W. Phillips	392
Cooper, C. B.	Turnworth (R.), Dorset	89	Bp. of Sarum	135
Davies, J. E.	Rhos-y-Coe (P. C.), Flintshire		Bp. of St. Asaph	60
Disbrowe, H. S.	Conisholme St. Peter (R.), Lincolnshire	146	Earl of Ripon	250
Elwes, F.	Guestingthorpe (V.), Essex	834	P. Elwes	*150
Filleul, P.	St. Helier's (R.), Jersey		The governor	400
Fulcher, T.	Old Buckenham (P. C.), Norfolk	1255	Inhabitants	102
Haggitt, F.	Wallasey (R.), Cheshire	6261	Bp. of Chester	*470
Jarrett, W. L.	Beckington (R.), Somerset	1190	S. L. Sainsbury	*540
Jervis, R. D.	Kilnaboy (U.)		Bp. of Killaloe	
Johnson, W.	Knockavilly (R.), Cork		Bp. of Cork	
Kenrick, J.	St. Peter-the-Great (V.), Chichester	5021	D. and C. of Chichester	*150
Marmion, R. W.	St. Nicholas (R.), Cork		Bp. of Cork	
Nickson, A. A.	Charlemont (P. C.), Armagh			
Parkinson, A. D.	Utterby (V.), Lincolnshire	209	Rev. J. Staunton, and others	111
Rashleigh, G. C.	Hound (V.), with Burlesdon (C.), Hampshire	460 & 548	Winchester coll.	160
Raynes, W.	Chalvington (R.), Sussex	192	A. E. Fuller	176
Robinson, C. W.	Hatfield (P.C.), and Bishops Grendon (P. C.), Herefordshire	120 & 231	Sir J. G. Cotterell and vic. of Bromyard	90 & 59
Sanders, B.	Lakenheath (V.), Suffolk	1579	D. and C. of Ely	136
Seymour, E.	East and West Looe (P. C.), Cornwall	1542	Ep. of Exeter	40
Sutton, S. B.	St. Peter (P. C.), Everton, Lancashire			
Tew, E.	Patching (R.), with West Tarring (V.), Sussex	249 & 567	Ld. primate	*300
Usher, J.	West Butterwick (P. C.), Lincolnshire	865	Vic. of Owston	95
White, J.	Manthorpe (P. C.), Lincolnshire		Earl Brownlow	120
Whitworth, J.	Llannan (P. C.), Carmarthenshire	1769	R. G. Thomas	86
Wildbore, C.	Humberston (V.), Lincolnshire	269	Ld. Carrington	63

Argles, M., can. of Peterborough.
Barnes, E. B., chap. H.M.S. Prince Regent.
Bennett, W., dom. chap. ld. Methuen.
Birkett, W., dom. chap. earl of Buckinghamshire.
Bunce, J. B., chap. H.M.S. Phaeton.
Clayton, J. P., mast. Marlborough sch., Wiltshire.
Croker, R., chap. H.M.S. Terrible.
Dealtry, T., chap. bp. of Madras.
Goulburn, E. M., hd. mast. Rugby sch.
Jackson, T., preb. St. Paul's, London.
Jones, H., D.D., rur. dean Bangor.
Oxenham, N., can. of Exeter.

Clergymen deceased.

Right rev. bishop W. H. Coleridge, D.D., warden of St. Augustine's college, Canterbury.

Alington, W., rec. Twywell, Northamptonshire (pat. family), 88.
Beaufort, W. L., preb. Cahirlag, and rec. Knockavilly, Cork (pat. bp. of Cork).
Bingham, T., vic. Ab-Kettleby, Leicestershire (pat. family), 85.
Burrell, W. P., rec. Belleau-cum-Aby, Lincolnshire (pat. lord Willoughby d'Eresby), 34.
Bush, J., late rec. South Luffenham, Rutland, 58.
Cooper, R., late p. c. Stratford-under-the-Castle, Wiltshire, 31.
Galway, J., rec. Clonbeg, Tipperary (pat. bp. of Cashel).
Hassell, W., vic. Much-Dewchurch, Herefordshire (pat. lessee of bp. of Gloucester and Bristol).
Hurst, J. D., vic. St. Catharine, Dublin (pat. earl of Meath).
Locke, S., D.D., formerly chap. duke of Kent.
Lowder, J., late chap. at Shanghae.
McDouall, W., can. Peterborough, and vic. Luton (pat. John King).
Olpherts, R., vic. Charlestown, Louth (pat. abp. of Armagh).
Owen, D., Broad Hinton, Wiltshire, 80.
Thornton, S., vic. Wendover, Buckinghamshire (pat. ld. chanc.).
Tomkyns, J., rec. Greenford Magna, Middlesex (pat. King's coll., Cambridge).
Totton, W. J., rec. Debden, Essex (pat. sir F. Vincent and vic. Meldreth, Cambridgeshire (pat. D. and C. Ely), 81.
Watkins, H. G., rec. St. Swithin, London-stone (pat. family, and D. and C. of Canterbury, alt.), 87.
White, T. H., Univ. coll., Oxford.
Williams, E., p. c. Llangefni, Anglesea (pat. bp. of Bangor), 70.

University Intelligence.

CAMBRIDGE.

COMBINATION PAPER.
PRIOR COMB.

1850.
JAN. 6. Mr. Ackland, Clar.
13. Mr. Merry, Jes.
20. Coll. Regal.
27. Coll. Trin.
FEB. 3. Coll. Joh.
10. Mr. Simons, Chr.
17. Mr. O'Reynolds, Regin.
24. Mr. Newell, Clar.
MAR. 3. Mr. Storks, Jes.
10. Coll. Regal.
17. Coll. Trin.

MAR. 24. Coll. Joh.
31. FEST. PASCH.
APR. 7. Mr. Whitley, Regin.
14. Mr. Hervey, Clar.
21. Mr. Pierson, Jes.
28. Coll. Regal.
MAI. 5. Coll. Trin.
12. CONCIO DOMINI MARKLAND.
19. FEST. PENTEC.
27. Mr. Holmes, Cath.
JUN. 2. Mr. Spurgin, Clar.
9. Mr. Green, Jes.
16. Coll. Regal.
23. Coll. Trin.
30. COMMEM. BENEFACT.
JUL. 7. Coll. Joh.
14. Mr. Gilbert, Mag.
21. Mr. Goodhall, Cath.
28. Mr. Hopkins, Corp.

POSTER. COMB.

1850.
JAN. 1. FEST. CIRCUM. Mr. F. Randolph, Joh.
6. FEST. EPIPH. Mr. S. L. Smith, Joh.
13. Mr. W. Burnside, Joh.
20. Mr. Woollaston, Pet.
25. CONVER. S. PAUL. Mr. Spurgin, Clar.
27. Mr. Ackland, Clar.
FEB. 2. FEST. PURIF. Mr. Reynolds, Pemb.
3. Mr. Hervey, Clar.
10. Mr. Spencer, Pemb.
13. DIES CINERUM. CONCIO AD CLERUM.
17. Mr. Newell, Clar.
24. FEST. S. MATT. Mr. Marshall, Cai.
MAR. 3. Mr. Hopkins, Corp.
10. Mr. Sharp, Cai.
17. Mr. Paris, Corp.
24. Mr. Male, Cai.
25. FEST. ANNUNC. Mr. Reynardson, Corp.
29. PASSIO DOMINI. Mr. Kemp, Cai.
31. FEST. PASCH. Mr. Micklethwait, Mag.
APR. 1. Fer. 1ma. Mr. Maher, Regin.
2. Fer. 2da. Mr. Goodwin, Cai.
7. Mr. Hopwood, Regin.
14. Mr. Croker, Cai.
21. Mr. Ketley, Regin.
25. FEST. S. MARC. Mr. Drury, Cai.
28. Mr. C. W. Woodhouse. Cai.
MAI. 1. FEST. SS. PHIL. ET JAC. Mr. Moore, Cath.
5. Mr. C. J. Elliott, Cath.
8. CONCIO AD CLERUM.
9. FEST. ASCEN. { Mr. Hoskin, Jes. / Mr. Hawke, Cath.
12. Mr. Birkett, Jes.
19. FEST. PENTEC. Mr. Phillips, Mag.
20. Fer. 1ma. Mr. Woodward, Cath.
21. Fer. 2da. Mr. Robinson, Jes.
26. Mr. G. L. Barker, Chr.
JUN. 2. Mr. Powell, Jes.
9. Mr. Garvey, Chr.
11. FEST. S. BARNAB. Mr. Bowness, Jes.
16. Mr. Kennedy, Chr.
23. Mr. Gibson, Jes.
24. FEST. S. JOH. BAP. Mr. Ewbank, Chr.
29. FEST. S. PET. Mr. Stevenson, Chr.
30. COMMEM. BENEFACT.
JUL. 7. Mr. Bright, Mag.
14. Mr. Wilkin, Chr.
21. Mr. Hales, Mag.
25. FEST. S. JAC. Mr. Wilson, Chr.
28. Mr. Thompson, Chr.

Resp. in Theolog.	*Oppon.*
Mr. T. Hatch, Regal	Mr. Matthew, Sid. / Mr. Cheetham, Jes. / Coll. Regal.
Mr. Carr, Regin.	Coll. Trin. / Coll. Joh. / Mr. Crutchley, Mag.
Mr. T. D. Atkinson, Regin.	Mr. Martin, Regin. / Mr. Mayo, Clar. / Mr. Roots, Jes.
Mr. Croft, Chr.	Coll. Regal. / Coll. Trin. / Coll. Joh.
Mr. Mirehouse, Chr.	Mr. Hasted, Mag. / Mr. Haworth, Regin. / Mr. Buttemer, Clar.
Mr. Millett, Chr.	Mr. Wilkinson, Jes. / Coll. Regal. / Coll. Trin.
Mr. Wingfield, Joh.	Coll. Joh. / Mr. Butler, Mag. / Mr. Bowstead, Pemb.
Dom. E. Antrobus, Baronetus, Joh.	Mr. Foljambe, Clar. / Mr. Barlow, Jes. / Coll. Regal.
Mr. T. Belgrave, Joh.	Coll. Trin. / Coll. Joh. / Mr. Shorting, Pet.
Mr. Gul. Belgrave, Joh.	Mr. Whitaker, Regin. / Mr. Holditch, Clar. / Mr. Tate, Emm.
Mr. Edge, Joh.	Coll. Regal. / Coll. Trin. / Coll. Joh.
Resp. in Jur. Civ.	*Oppon.*
Mr. R. L. Ellis, Trin.	Mr. J. T. Abdy, Aul. T. / Mr. Pinnock, Corp.
Resp. in Medic.	*Oppon.*
Mr. Drake, Cai.	Mr. Hilton, Cai. / Mr. Novelli, Trin.

SELECT PREACHERS.

The following persons have been elected, each for the term to which his name is affixed:

1850. January..... Rev. F. W. Collison, St. John's.
February .... Rev. J. A. Jeremie, Trinity.
March ..... Rev. Daniel Moore, Cath.
April..... The Hulsean lecturer.
May .....Rev. W. Selwyn, Trinity.

PRIZES.—SUBJECTS FOR 1850

CHANCELLOR'S ENGLISH MEDAL.

"The late queen Adelaide."

CAMDEN MEDAL.

"Mare Arcticum."

MEMBERS' PRIZES.

For bachelors—"Monumenta priscæ artis in Assyria nuper reperta."

For undergraduates—"Homerus et Shakspearius inter se collati."

BROWNE'S MEDALS.

(1) For the Greek ode—"Ninus."
(2) For the Latin ode—"Regina Hiberniam visit."
(3) For the Greek epigram—"Cœlum, non animum mutant, qui trans mare currunt."
(4) For the Latin epigram—Ἔπεα πτερόεντα.

PORSON PRIZE.

Shakspeare—"Merchant of Venice," act v. scene 1—*Lorenzo*—"How sweet the moonlight sleeps upon this bank!" to the words,
"Let no such man be trusted."

SEATONIAN PRIZE.

"Nineveh."

HULSEAN PRIZE.

"The beneficial influence of the Christian clergy during the first thousand years of the Christian era."

ELECTIONS, &c.

Jan. 10.—W. M. Campion, B.A., and S. T. Gibson, B.A., elected fellows of Queens'.
W. Barnard, B.A., Trin., elected Crosse scholar.
Hulsean prize adjudged to S. Tomkins, Cath. H.
S. B. Bristowe, M.A., elected fellow of Trin. Hall.

OXFORD.

R. Smart, R. G. H. Somerset, R. Elliott, C. G. Floyd, T. V. Bayne, elected students of Christ Church.

Testimonials of respect have lately been presented to the following:

Absalom, C. S., cur. Overton, Lancashire.
Baker, S. C., vic. Skenfreth, Monmouthshire.
Blackley, F. R., late cur. North Harborne, Staffordshire.
Borradaile, A., p. c. St. Mary, Tothill Fields, Westminster.
Brewer, E. C., LL.D., princ. King's sch., Norwich.
Bromley, C. H., prin. train. sch., Cheltenham.
Burgess, R., vic. Radcliffe-on-Trent, Nottinghamshire.
Burton, C. H., p. c. St. Philip, Liverpool.
Goodwin, H. A., fellow C.C.C., Cambridge.
Jones, W. P., p. c. St. Thomas, Preston, Lancashire.
Knight, G., vic. Hungerton-with-Twyford, Leicestershire.
Stevenson, W. A., cur. Nantwich, Cheshire.
Wade, F., p. c. Golden Hill, Staffordshire.
Whittemore, W. M., late cur. St. Stephen, Coleman-street, London.
Wilder, J. Mc. M., rec. Thornham, Kent.
Willey, G., late cur. Stogursey, Somersetshire.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Jan. 5, 1850.

Emigrants' spiritual Aid Fund.—A special account, under the head of "The Emigrants' Spiritual Aid Fund," was opened early in the present year at the office of the Society for the Propagation of the Gospel, 79, Pall-Mall; at the Society for Promoting Christian Knowledge, 67, Lincoln's Inn Fields, and 4, Royal Exchange; and at the banking-houses of Messrs. Williams, Deacon, and Co., 20, Birchin-lane; Messrs. Gosling and Sharpe, 19, Fleet-street; and Messrs. Drummond, 49, Charing-Cross. The contributions up to the present time amount to £1,628 2s. 5d., while a sum of £1,791 5s. 4d. has already been expended or pledged in making provision for the spiritual wants of emigrants during their voyage to Australia and the Cape of Good Hope. The following chaplains and schoolmasters have already received allowances from the fund:

Names.	*Name of Ship.*	*Destination.*	*Sailed.* 1849.
Rev. Edw. Bayfield,	Emily,	Adelaide,	April 26.
Mr. William Wood.	Cheapside,	„	June.
Mr. Frederick Platt,	Himalaya,	„	July 9.
Mr. John Martin,	Ascendant,	„	Aug. 13.
Mr. James Houghton,	Bolivar,	„	Oct. 11.
Rev. John Watson,	Agincourt,	„	Oct. 15.
Mr. T. B. Sykes,	—	Cape Town,	—
Mr. George Fisk,	Royal Alice,	„	May 2.
Rev. John Maynard,	Eclipse,	„	Aug. 23.
Rev. Edmund Pain,	Tory,	„	—
Rev. F. Carlyon,	Duke of Bedford,	„	Oct. 18.
Mr. W. V. Palmer,	Glentanner,	„	Nov. 29.
Rev. Wm. Singleton,	Tasman,	Port Philip,	June 14.
Mr. Jas. Blackwood,	Andromache,	„	Aug. 31.
Mr. E. H. Heywood,	Maitland,	„	Sept. 17.
Mr. Wm. Weston,	Statesman,	„	Oct. 15.
Rev. James Sullivan,	Troubadour,	„	Dec. 1.
Rev. James Barnier,	Una,	Sydney,	July 9.

Instructions for superior teachers or schoolmasters on board emigrant ships have been drawn up, and furnished not only to those who receive pecuniary assistance from the fund, but to several others who have undertaken to devote themselves, without remuneration, to the spiritual instruction of their fellow-passengers during the voyage out. The metropolitan bishop of Sydney has replied in terms of unusual warmth to the information, received by him in June last, of the establishment of this fund. In his letter dated Sydney, 28th June, 1849, he writes:

"The statements contained in your last letter as to the exertions which the society had determined on making for the benefit, in a religious point of view, of the great numbers of emigrants (members of the church of England) who are week after week arriving in this diocese, have filled my heart with satisfaction, gratitude, and confidence .... In furtherance, I trust, of the designs of the society for the advantage of the emigrants, I have appointed the rev. Douglas Cooper, M.A., of Trinity college, Cambridge, to be chaplain of the immigrants newly arrived. The nature of the duties assigned him will be best understood from a copy herewith enclosed of the instructions which I have given to Mr. Cooper for his guidance."

From these instructions we learn that the local experience of the emigrant chaplain for Sydney will in every case be made available for the benefit of the emigrants, at the earliest possible period. "In the event of any vessel arriving, on board of which is a clergyman of the church of England in charge of emigrants, his duties will continue until the landing of the passengers, who will thenceforth be placed under charge of the colonial chaplain for emigrants." In all other cases it is ordered that "the duty of chaplain for emigrants will be, on the arrival of any vessel in harbonr, having emigrants on board, to visit the same as speedily as the government regulations will permit; and to enter into communication with such of the passengers as may be declaredly members of the church of England, or may voluntarily desire to avail themselves of his ministerial services."

The bishop of Melbourne expresses himself in favour of the same object in terms which are all the stronger, as they appear to have been penned before he had received intelligence of the creation of the Emigrants' Spiritual Aid Fund. He writes:

"The character of the recently arrived emigrants is said to be very superior to that of the labouring population previously settled here; but it appears still to vary exceedingly, and I believe depends very much upon the captain and officers, and especially the superintending surgeon of the ship in which they come out. The voyage of four months oftentimes produces an abiding, and too frequently an evil effect upon those who come to us. The friends of the colonies cannot, therefore, do us more good than by exerting their influence to procure proper men to be appointed to the charge of the emigrant ships. .... A fresh wave of population is continually rolling in upon us. Within the last twelve months there have arrived not less, probably, than 2,000 new comers from the British isles, besides several hundreds who have immigrated from the neighbouring colonies. For these alone we ought to have received two or three additional clergymen; and, I thank God, I have had two join me within that period. But of these one had arranged to follow me before I left England, and the other came out independently on his own account. What I want is, that an arrangement should be made, whereby I may receive three or four annually, and have a fund provided for their maintenance, in whole or in part, until I can obtain a sufficient stipend here."

The first-fruits of the Emigrants' Spiritual Aid Fund have thus been to supply, during the summer and autumn of the present year, eighteen vessels bound for the Cape and the Australian colonies with an authorized spiritual guide. During the weary months of their long voyage, above four thousand of our fellow-countrymen have been occupying their time in exercises to which they would never otherwise have been led. Many of them are now domiciled in their new homes, and some will never again be subjected to the beneficial influences provided for them during their voyage. The rest are still upon the wide seas, and enjoy, at the moment these lines are penned, their share in the blessings which it is the endeavour of the subscribers to this fund to bestow upon them—blessings doubly precious at a season when, having bid

farewell to his native country, with his adopted one still unattained, the emigrant is ready to appreciate the value of those spiritual privileges which belong to him as one who "has here no continuing city." Mr. Platt, whose name appears in the list already given, informs the society, in his letter dated Plymouth Sound, Aug. 1, 1849, that the outset of his voyage (in the "Himalaya," bound for Adelaide) was accompanied by peculiarly trying circumstances. The cholera appears to have carried off six of the emigrant passengers between Gravesend and Plymouth, three of whom were committed to the deep. He reports: "The attendance of emigrants very numerous, and their conduct very orderly and becoming. I am happy to say that we have begun to assemble for morning and evening prayers daily between decks. As soon as the ship had entered the Sound, and the emigrants had begun to recover from sea-sickness, they voluntarily expressed a wish to assemble for daily prayers. I trust it will not surprise you that nothing has yet been done towards the formation of classes. The channel weather did not admit of its being attempted in the first instance; and the confusion and disorder, with sickness and death still prevailing in the ship, are impediments of a very serious nature. I trust, however, weather permitting, that something may be done towards these objects during the present week."

The rev. T. C. Childs, who at Plymouth has devoted himself to the arduous task of visiting every emigrant ship that sails from, or touches at that port, states the following to be the objects he has all along endeavoured to effect—"To put each family in possession of a copy of the holy scriptures; and to provide the emigrants with devotional and educational tracts, such as family prayers, directions for leading a holy life, and for educating children, catechisms, hymns, primers, spelling-books, &c.; so that, if these people settle in the colony, far remote from any school, they may have the means of keeping alive a spirit of piety amongst themselves, and of training their children in the nurture and admonition of the Lord." In the same statement, which is in the form of a circular letter to the bishops of the different colonies, he adds: "It has been the desire of my heart to send over our people into your lands in a better condition than they in former days entered our colonies, and, if possible, to create a connecting link between the church at home and the church abroad; that the church should be the last to soothe the wounded spirits of our emigrants, and say, 'Good bye, my children: God bless you;' and that she should also be the first to meet them when they arrive at their new country, and say, 'We are glad to see you, and wish you good luck, in the name of the Lord.' I wish, therefore, that a clergyman at the port of embarkation might be always in communication with a clergyman at the port of disembarkment, so that the former might be able to say to the people, when he gave them his farewell address, 'At such a port a clergyman will meet you, who will advise with you on your arrival in the colony, and report to me your proceedings on the voyage.'" Mr. Childs' scheme, thus simply sketched out, has already, it will be seen, been anticipated, at least in the diocese of Sydney, by the appointment of Mr. Cooper as emigrants' chaplain for that port.

North American emigration has appeared to require a different set of arrangements from those adopted in respect to that to Australia. The voyage is short and stormy; and, ere the emigrants could be brought into good working order, the functions of their religious instructor would be at a close. The society has, therefore, with the sanction of the bishop of Chester, appointed the rev. J. W. Welsh as emigrant chaplain at the port of Liverpool, from whence more than 70,000 emigrants have sailed within the first six months of this gentleman's appointment. "When the vessels are leaving the dock," Mr. Welsh writes, under date Nov. 6, 1849, "I go down the river with them, as I find it the best time for addressing the emigrants all together. I have come in contact with more than 30,000 persons in this way. Many of them seem quite delighted to have a clergyman on board, with a word of comfort and advice for them, at a time of such bereavement and anxiety, and are most grateful for a book or useful tract. The Christian Knowledge Society have sent me ten small lending libraries in neat lock-up cases, which I am giving to captains of the regular liners, who are the most likely to take an interest in the work, and undertake to act as librarians. The same society have also sent me, a few days ago, some boxes of books and tracts, which I am distributing to great advantage. The marquis of Blandford has also been kind enough to send me two boxes of prayer-books and tracts of various kinds, numbers of which have gone out to all parts of the world. In distributing them, I have never to go round from one to another, for they all crowd around me in a corner of the steerage, each anxious to get some little book for himself; and in this manner my stock on board is soon exhausted. Afterwards I begin to speak to some religious person, and sit down on a sack or a barrel. The whole company immediately seat themselves too: some stretch themselves in their berths, some squat on the deck, some lie at full length, and some keep peeping down through the hatchways. I then speak in a general way, taking some important passage of scripture as a subject, and am generally listened to with the greatest attention. .... It is very hard to do them any good while they are in the town. I find them scattered over a space of three or four square miles, and buried in the most filthy and wretched lodging-houses. The government have a plan under consideration for establishing a large institution for them during their temporary residence in the port; but I fear that, before the authorities shall have finished their deliberations, hundreds will have died of disease." It must not, however, be supposed that the passage is uniformly a stormy one, or that no opportunities of good occur during the interval.

The publication of this renewed appeal in behalf of the Emigrants' Spiritual Aid Fund affords a favourable opportunity of circulating extensively among the reverend the clergy an earnest request that, in parting with those members of their flocks who are emigrating in ever-increasing numbers from the shores of Great Britain, they would furnish them with brief letters of commendation, addressed to the bishop and pastors of the colony to which they are proceeding. The vast importance of the occasion deserves such a document; and its utility is attested by the highest authorities in the colonies; *e. g.* the bishop of Sydney's fourth instruction to his recently appointed emigrant chaplain directs him "with the least practical delay to acquaint himself with the numbers, ages, employments, and intentions as to the disposal of themselves, of all emigrants who come under his direction according to the foregoing regulations, and to report the same to the bishop of Sydney, together with any commendatory letters which they may be the bearers of from clergymen whose parishioners they have been; 'or from societies or individuals in the United Kingdom, taking an interest in their spiritual welfare." And to all others who may have learned to take a Christian view of the vast movement of emigration which has now set in, and promises, for many years to come, to advance with an ever-growing velocity, the present appeal is submitted in the confident hope that its claims will not be postponed to those of any less pressing necessity. Of the sum of £5,000 originally proposed as necessary to furnish twenty cargoes of emigrants with spiritual aid, barely one-third has been as yet contributed, while eighteen ships have been more or less

efficiently provided for. Without far more efficient aid than has yet been extended, the efforts of the committee must be transitory, and their success wholly inadequate. The work, if done at all, must fall to the share of those who, with Mr. Bartholomew, can feel and appreciate the "great joy" he had "in preaching the word to these poor people."

COLONIAL CHURCH.

ANNUAL LETTER FROM THE BISHOP OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN JERUSALEM.

"Samuel, by divine permission bishop of the united church of England and Ireland in Jerusalem, to all brethren who pray and labour for the coming of the kingdom of our Lord Jesus Christ, whose heart's desire and prayer to God for Israel is that they might be saved: grace, mercy, and peace.

"Beloved brethren, — Again a year, marked by judgment and mercy, has been added to the long time of grace which a merciful God has set apart for the ingathering of his redeemed from all nations and tongues and kindreds, since I last addressed you, and endeavoured to bring Zion to your remembrance, and to commend her sons and daughters to your love and prayers. Alas! Jerusalem still continues to be trodden down of the Gentiles, and the veil remains over the eyes of Israel: the messenger of good tidings must often weep bitterly; but yet the Lord is with us, and during this year, as in former years, he has given us tokens of his favours and grace through good and evil report, to continue his witnesses before Jews and Gentiles. Wherefore, it is again my agreeable duty to invite you all, in the name of the God of Abraham, of Isaac, and Jacob, to unite with us in prayers and thanksgiving on the approaching day, which for a series of years has been set apart for that purpose by the true friends of Israel, viz., the 21st of January, 1850, being the eighth anniversary of the entrance of the first Protestant bishop into Jerusalem, and at the same time the first anniversary of the consecration of the first Protestant church in the holy city. And, as according to many thankfully received reports the Lord has been with you and richly blessed you on former similar occasions, so may he be with you and with us on this coming day, and pour upon us all an abundant measure of his Spirit, to quicken us and to fill us with the love of Christ, that we may continue faithful in his service, and that his good pleasure may prosper in our hand. Although we have been preserved from the sword that has ravaged several countries of Europe, and from the pestilence with which God has so severely visited England, still the past year has been to us a year of rebuke, and of much anxiety and disappointment, and, I trust, of self-humiliation. Besides a general want of spiritual life and Christian graces amongst several of the proselytes, two of them, too proud to receive the admonitions faithfully addressed to them, have for several months past avoided the house of prayer, and refused all Christian advice; and the conduct of several inquirers has been such as to oblige us to suspend their instruction and withdraw from them. All this, besides the frequent failings, I trust of weakness rather than malice, of those whom I believe to be sincere and truly converted to God by faith in Christ, has often filled my heart with sorrow and my eyes with tears. But my own conscience, which compels me to make this melancholy statement, forces me publicly to confess myself guilty of much of the evil which I bewail, by my own want of spiritual life, and consequent languor in intercessory prayer. And I have no doubt that my brethren the missionaries feel with me our need of divine grace, and of the help of the believing intercession of all our brethren abroad, whose heart is engaged in the important work committed to our hands. In making this statement, I am perfectly aware that the enemies of Israel, of Christ, and his people, will consider it as a cause of triumph on their part; but I cannot help it: let them exult whilst we confess our misery in the presence of him who resisteth the proud and giveth grace to the humble. But, beside this dark side of our individual and collective life, I am thankful to be able to say that there is another side on which the Sun of righteousness has shone. For we have been permitted to observe indubitable signs of the grace of God working in the hearts and on the lives of some of the proselytes, not to say that, notwithstanding the want of spirituality complained of, the greater number of baptized Israelites have endeavoured to walk worthy of their calling, as far as their outward behaviour is concerned, especially those who have latterly been received into the church by baptism. And surely the friends of Israel abroad will derive reasons to be thankful with us, from the fact that during the course of this year nine adult Israelites have been received into the Christian church, after giving strong evidence of their sincerity and faith in Christ, as far as their understanding is concerned, whilst one and another have given proofs that they are partakers of a new life in Christ Jesus, for which his holy name be praised. In the outward development of the mission, that is, with respect to the means of bringing the word of truth to bear upon Jews, proselytes, and others, several important steps have been made.

"First: Christ church, on Mount Zion, the erection of which has met with so much opposition that from this very fact we are entitled to expect it to be a means of much blessing, was consecrated on the 21st of January, in the presence of a native bishop, several priests, and others, and a number of Jews; and has since been our visible sanctuary. On the same day two Israelites were baptized in it.

"Secondly: A house of industry was opened on the 21st of December, 1848, under very promising circumstances, and placed under the management of a proselyte educated at our late college. There the Jews, who, generally persuaded that Jesus is the Christ, come to us for further instruction, are received, lodged, fed, and in general taken care of, during the time of their special instruction, previous to their being baptized, and the time necessary for them to learn a trade. During the time of their stay in the house, they are placed as apprentices, with masters of trades, members of our church, as tailors, shoemakers, watchmakers, silversmiths, &c.; whilst every evening they receive instruction in reading and writing in German and English (most of them being German Jews), in arithmetic, &c., but especially in the word of God. There are now eight, all young men but one, who give us great encouragement by their steady conduct, diligence, and obedience; five of them were baptized during this year, and two are unbaptized. This institution, now chiefly supported from a fund bestowed by a pious lady, enables us to provide for the wants of other proselytes and inquirers with much less difficulty than formerly. In which respect, too, we have reason to be thankful for the help received from the Jews' Society's Relief Fund, and other sources.

"Thirdly: In the Jewish hospital the Hebrew New Testament is not only place in every ward for the free use of the patients, but daily prayers, in which all are free to take part, have also been begun and continued during this year, without causing the least diminution in the number of patients: two of its inmates are now under instruction. Yet, with all this, during great part of this year, the Jews have been, if not less accessible, at least less open for the reception of the gospel than in former years, from different causes, now for the most part no longer existing. The poor Jews have

received some relief during the last summer from one of their richer brethren who has visited them, yet thousands of them are still in very great misery, and I would again recommend them to the charity of Jews and Christians abroad.

"The diocesan school has prospered beyond what could have been reasonably expected under existing circumstances. It has suffered considerably from the failing of the health of our excellent teacher; but, as by this time I hope she will have received a real help in the person of a friend, of high qualifications, as second teacher, I have no doubt but this school will increasingly continue to be a blessing to many a lost lamb of the house of Israel and others. The number of children, almost all of Jewish origin, which has hitherto been received, is about fifty; whilst the average number at school for some months past is twenty-nine, of whom several give very pleasing indications that they are under the influence of the Spirit of grace, and nearly all of them are making hopeful progress in the knowledge of the word of God. The school at Nablous, too, chiefly for children of native Christians, has been very prosperous during this year, and is attracting the attention of the natives of all the neighbouring places, who repeatedly intreat me to establish bible schools (as they say) in their several localities. I believe there are few schools in Europe where the bible is better known and understood; and, by means of the boys, the knowledge of the bible is spreading amongst almost all the adult Christians of Nablous. Although the Samaritans, who for some time sent their children to the school, have been obliged by the Mussulmans to withdraw them, yet the school numbers now above forty, including a few girls. I have also lately opened a school at Tiberias, on similar principles, which at the end of the first week numbered twenty-two boys. My former school at Salt, which, for peace sake, I had placed under a priest, not having succeeded, I had opened another during this summer under a more efficient teacher; but the Greek patriarch has undertaken to pay all its expenses, with the promise of keeping the teacher appointed by me, and of introducing no other book into it than those which I had introduced, on the condition that the natives do not call it an English school! This I considered a first step of the patriarch towards me, and rejoiced that my first endeavours had led him to open a normal school at Jerusalem under a very able, and, I believe, good man; when I learnt that he was about to leave Jerusalem during this month. With the Armenian patriarch and the Syrian bishop I remain on good and friendly terms. Of the three bible readers whom I have continued to direct, one who laboured, not without success, among the Jews, has just been obliged to leave the country on account of ill-health. On the other hand, I have latterly appointed a pious youth as scripture reader among the Druses, where he finds already more difficulty, on account of their deceitfulness, than he and others had expected. Of the Christians of different churches in Palestine and Syria I will at present say little, beyond stating the fact that there is almost a general movement from Aleppo to Jerusalem, by no means exclusively religious, but yet arising from the almost universal conviction that hitherto they have lived in ignorance and error, that no care or interest is taken for their souls, and that consequently they must look for some other church or form of religion. They are pressed by the feeling of some want, of the nature of which they are scarcely conscious. And as two important documents emanating from the Porte have lately been published, in the one of which the sultan reproves the high clergy of the Greek church for making themselves daily guilty of the worst crimes, and in the other gives permission, and promises protection, to all his Christian subjects who shall choose to embrace any form of protestantism, it seems to me that great numbers will soon *decide upon adopting* the most democratical form of *what they will call protestantism*, if in the least encouraged to it from without. Under such circumstances, all that I can do is to disseminate as widely as possible the word of God, which people are much more disposed to read than formerly, and to open schools where it is taught, to the exclusion of all other religious books, where I find it practicable according to my means. And here I again take the opportunity of expressing my warmest thanks to all the Christian friends who during the past years have contributed to the furtherance of any branch of the work entrusted to my charge, whether for the schools or the dissemination of the word of life, or the relief of proselytes and Jews, assuring them that their contributions are conscientiously applied according to advice.

"I am writing this from Cairo, where I have been a few days, after visiting Alexandria. In the latter place I saw two of our Jewish converts of Jerusalem, one baptized, the other still unbaptized; but I was glad to hear from divers persons that both walk consistently with their profession, and witness for the truth of Christ, according to their ability, in the presence of other Jews. I need scarcely say that there is an increasing English congregation at Alexandria, with a clergyman; but they have no church. A few years ago the pasha, Mohammed Ali, gave them a well-located site for a church; and soon after, in order to answer the munificence of the pasha, they began building a church upon a footing which has since proved to be beyond their means, although they have contributed liberally; so that now the work has been at a stand for about eighteen months. Now, thinking it a pity that such a building should remain unfinished, and the congregation deprived of a proper place of worship, besides feeling a little ashamed, with many others, at the fact that this unfinished church, in the midst of Alexandria, should be a reproach to the English nation in the sight of all nations, and especially of the Roman-catholics, who have in the mean time built a much larger church in the neighbourhood, I resolved to call upon Englishmen and Christians to come to the help of their brethren in this land of superstition, irreligion, and sin. The sum required to complete the building will be about £3,000. At Cairo there is a small varying English congregation, under the ministry of the missionaries of the Church Missionary Society, who are actively engaged in the dissemination of the word of God and other books, in teaching the young, and in general in endeavouring to pave the way for the saving truth of God into the deeply-fallen church and corrupt and dark hearts of the Copts and others. I have been delighted in making the acquaintance of Mr. Lauria, the zealous lay-missionary of the Society for Promoting Christianity among the Jews. I have visited several Jewish families with him, where he is both respected and beloved. From what I hear from Mr. Lauria and others, and what I have seen, I believe that there is an open and promising missionary field among the 5,000 Jews of Cairo; but, in order to insure success, I think that this mission should be strengthened by at least an ordained clergyman and a good schoolmaster. And now, praying that God may bless and keep his people every where, in these trying times, and give them the spirit of prayer and true love to his ancient people Israel, still wandering far from the God of salvation, and commending ourselves to the prayers of all the true disciples of Christ, that we may be a savour of life unto life to many Jews and Gentiles, I remain "In Christian fellowship,

"Your faithful servant,

(Signed) "S. ANGL. HIEROSOL."

"Cairo, Nov. 2, 1849."

A letter, dated Cairo, Nov. 19th, states that almost immediately after bishop Gobat had forwarded his annual letter, it pleased God to visit him with severe affliction. But in a subsequent letter, dated Dec. 5th, the writer says: "I am glad to inform you that the bishop has entirely recovered from his illness; and on the 26th ult. he left for Jerusalem, by way of the Desert."

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1850.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Lichfield, May 22, Sept. 22, Dec. 22.

ORDAINED.

By Bp. *of* Tuam, *Jan. 6, in Tuam cathedral.*

DEACONS.

Of Dublin.—R. Eccles, B.A., J. R. Gore, B.A., Trin.

Literate.—W. Kennedy, P. S. Newman.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Arkwright, J.	Latton (V.), Essex	303	Rev. J. Arkwright	*477
Astley, R.	Perran-Uthnoe (R.), Cornwall	1438	Lady Carrington	*600
Barker, R.	Pagham (V.), Sussex	1047	Lord Primate	*211
Barry, R.	Hinderwell (R.), Yorkshire	1970	R. Barry	*590
Battiscombe, H.	St. John's Chapel, Broad Court, St. Martin's, London			
Baynes, W.	Chalvington (R.), Sussex	192	A. E. Fuller	176
Beloe, R. S.	All Saints' (V.), Lynn Regis, Norfolk	3522	Bp. of Ely	*134
Bird, J. W.	Melton Constable (R.) with Little Burgh (R.), Norfolk	75	Ld. Hastings	219
Briscoe, F.	Kilmessan (V.), Meath		Marq. of Drogheda	
Clancy, J.	Claverdon (V.) with Norton Lindsey (C.), Worcestershire	711 & 176	Archdeacon of Worcester	*265
Cookson, C.	Maxey (V.), Northamptonshire	611	D. and C. of Peterborough	*304
Cooper, D.	Trinity (P. C.), Bristol	5500	T. S. Harford and trustees	400
Courtenay, C. S.	Culfeightrin (R.), Antrim		Bp. of Down and Connor	
Crossland, T.	St. Thomas (P. C.), Hyde, Stockport, Cheshire	4683	Crown and bp. of Chester alt.	130
Crow, E.	Great Creaton (R.), Northamptonshire	505	Rev. E. T. Beynon	210
Davys, E.	St. John Baptist (V.), Peterborough	6959	Bp. of Peterborough	*575
Day, W.	Castrum Verney (U.), Cork		Bp. of Cork, Cloyne, and Ross	
Dickenson, T. R.	Nymett-Rowland (R.), Devonshire	102	W. Tanner	
Douglas, S.	Fishbourne (R.), Sussex	295	Lord chancellor	189
Ellis, A.	Llangwyllog (P. C.), Anglesea	260	Sir R. B. W. Bulkeley	90
Goldie, C. D.	High Toynton (P. C.), Lincolnshire	199	Bp. of Carlisle	80
Griffith, J.	Llanynys (V.), Denbighshire	749	Bp. of Bangor	*415
Hall, W. C.	Pilton (P. C.), Devonshire	1805	W. Hodge	*105
Hanna, S. W.	St. James (P. C.), Mary-le-bone, London		The crown	400
Hill, T.	Trinity (P. C.), Minories, London	579	Lord chancellor	69
Hodgson, H.	Debden (R.), Essex	979	Sir F. Vincent	*837
Hogg, R.	Omeath (P. C.), Louthshire		Trustees	
Hurst, B.	Slaley (P. C.), Northumberland	547	T. W. Beaumont	103
Irwin, A.	Armagh (R.), Armagh		Abp. of Armagh	
James, J., D. D.	Peakirk (R.) with Glinton (C.), Northamptonshire	194 & 404	D. and C. of Peterborough	*625
Jodrell, L.	Bayfield (R.), Norfolk	21	Mrs. Best	39
Johnson, J. F.	Ab-Kettleby (V.), Leicestershire	380	Rev. T. Bingham	
Jones, R.	Llangynog (R.), Montgomeryshire	516	Bp. of St. Asaph	*126
Jones, E.	Gwaenyscor (R.), Flintshire	355	Bp. of St. Asaph	*178
Kingdon, G. T.	North Petherwin (V.), Devonshire	1066	Duke of Bedford	*135
Kirkpatrick, F.	West Hoathley (V.), Sussex	1095	Lord chancellor	*150
Laby, E.	Glasson (P. C.), Lancashire	858	Trustees	100
McCaul, A., D.D.	St. Magnus with St. Margaret's (R.), and St. Michael (R.), London	239, 266 & 329	Bp. of London	689
Martin, J.	Finnoe (V.), Tipperary		Bp. of Killaloe	
Martin, W.	Grantchester (V.), Cambridgeshire	606	C.C.C., Cambridge	*291
Maul, R. C.	Rickinghall Inferior (R.) with Superior (R.), Suffolk	432 & 768	G. St. V. Wilson	*850
Maxwell, M. H.	Heddon-on-the-Wall (V.), Northumberland	753	Lord chancellor	*252
Onslow, A. A.	Newent (V.), Gloucestershire	3099	Miss Foley	*1076
Osborn, E.	Asheldam (V.), Essex	219	Bp. of London	*339
Owen, H.	Llangevni (R.) with Tregayan (C.) Anglesea	1755 & 188	Bp. of Bangor	*460

Preferments—CONTINUED.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Owens, R.	Ysgytty Ivan (P. C.), Denbighshire	839	Lord Mostyn and P. Jones alt.	122
Paxton, W. A.	Otterden (R.), Kent	205	W. G. Paxton	*307
Pridmore, E. M.	Tuckingmill (P. C.), Cornwall	2095	Crown and bp. of Exeter alt.	150
Ramsay, J.	Kilteroge (P. C.), Donegal		Rev. T. Fullerton	
Reeve, J. F.	Thornham Magna (R.) with Thornham Parva (R.) Suffolk	374 & 208	Lord Henniker	*497
Robinson, T.	St. Bartholomew (P. C.), Liverpool		Trustees	
Rose, H.	Whilton (R.), Northamptonshire	401	W. Rose	*328
Rutherford, J.	Cratfield (V.), Suffolk	720	Rev. E. Hollond	*290
Sargent, A.	Clonbeg (V.), Tipperary		Bp. of Cashel	
Sikes, T.	Luton (V.), Bedfordshire	7748	J. King	*1350
Spencer, hon. C., &c.	Cumner (V.), Berkshire	1058	Earl of Abingdon	
Stewart, J.	Shimpling (R.), Norfolk	230	Rev. H. Harrison	222
Sutton, S. B.	St. Peter (P. C.) Everton, Lancashire			
Theodosius, T.	Burwarton (R.), Shropshire	151	Rev. J. Churton	128
Whateley, C.	Taplow (R.), Buckinghamshire	744	Lord chancellor	*329
Whitworth, J.	Llannon (P. C.), Carmarthenshire	1769	R. G. Thomas	86
Willey, J.	Drax (V.), Yorkshire	1161	Lord chancellor	81
Williams, W.	Llanrhaiadr-yn-Mochnant (V.) Denbighshire and Montgomeryshire	2620	Bp. of St. Asaph	*520
Young, H. T.	Mundon (V.), Essex	309	Duchy of Lancaster	106

Airey, J. A. L., math. mast. Merchant Tailors' sch., London.
Beresford, J. J., min. can. Peterborough.
Biddulph, F. I., mast. Bampton gram. sch.
Boger, E., hd. mast. Helstone gram. sch., Cornwall.
Buller, W., chap. Dorset county hosp.
Cobb, J. W., chap. Norwich city gaol.
Earle, W. J., sec. mast. Uppingham gram. sch.
Griffiths, J., can. St. David's.
Hastings, J. P., chap. bp. of Llandaff.
Hessey, J. A., preacher Grays' Inn.
Jones, M., rur. dean Hay, Brecon.
Newham, W. L., mast. Marlborough sch., Wiltshire.
Parsons, J., chap. bp. of Llandaff.
Phelps, E. S., chap. depôt ship Illustrious, Portsmouth.
Pugh, ... W., rur. dean Llandeilo, Radnorshire.
Purches, G. C., chap. H.M.S. Arethusa.
Robson, J. S., chap. dockyard, Malta.
Thorp, A. J., chap. ld. Keane.
Tuttiett, L., Isle of Wight infirmary.
Whittington, R., lect. St. Peter, Cornhill, London.
Williams, R. and T., chaps. bp. of Llandaff.
Williams, D. A., rur. dean St. David's, Upper Carmarthen.

Clergymen deceased.

Very rev. T. H. Hawkins, dean of Clonfert, 84.

Barker, P., rec. Shipdham, Norfolk (pat. family).
Barlee, W., rec. West Chiltington, Sussex (pat. earl of Abergavenny), 58.
Bates, W., rec. Beckbury, Shropshire (pat. lord chancellor).
Baxter, R., sen. brother St. Catherine's hospital, Regent's park.
Bliss, W., 59.
Brasier, J. H., p. c. Sandhurst, Berkshire (pat. bp. of Oxford).
Bullock, E., rec. Hambledon, Surrey (pat. earl of Radnor), 76.
Carr, A. C., p. c. St. Andrew's, Lambeth, Surrey (pat. crown and bp. of Winchester alt.).
Champneys, C. J., 38.
Coffin, C. P., rec. East Down, Devonshire (pat. C. Chichester), 79.
Curson, hon. A., rec. Kedleston, Derbyshire (pat. lord Scarsdale), 49.
Dakins, W. W., D.D., rec. St. Magnus, &c., London (pat. bp. of London), chaplain-general to forces, 83.
D'Arcy, J., rec. Killalon and Killua, Meath (pat. bp. of Meath).
Dawnay, hon. T., 71.
Elrington, C. R., reg. prof. divinity in univ. of Dublin.
Ford, J., vic. Navestock, Essex (pat. Trin. coll., Oxford).
Fraser, W., vic. Ghourahan and Templeterny, Tipperary (pat. the crown).
Greaves, T. B., vic. All Saints', Lynn Regis, Norfolk (pat. bp. of Ely).
Grimshawe, T. S., vic. Biddenham, Bedfordshire (pat. hon. G. R. Trevor), 73.
Hamilton, A. R. V., York.
Hewitt, J., vic. Grantchester, Cambridgeshire (pat. C. C. C., Cambridge), 92.
Kirby, J. L., vic. Little Clacton, Essex (pat. F. Nassau).
Lambert, J., rec. Seaham, Durham (pat. marq. of Londonderry), 87.
Melhuish, T. A., rec. St. Mary Steps, Exeter (pat. rev. W. Carwithen), 70.
Mogg, H. H., 80.
Montgomery, G. S. M., rec. Garboldisham, Norfolk (pat. C. M. Montgomery).
Neale, E., rec. Taplow, Buckinghamshire (pat. lord chancellor), 81.
Orde, J., rec. Wensley, Yorkshire (pat. lord Bolton), 80.
Parrin, A., cur. St. Peter's, Hammersmith, Middlesex.
Ramsay, T., p. c. Kilteroge (pat. rev. T. Fullerton).
Scott, R., vic. Clondulane, Cork (pat. bp. of Cork).
Spencer, H., p. c. Crimplesham, Norfolk (pat. bp. of Ely), 71.
Tillard, E., Street End House, Kent, 84.
Wise, H., vic. Offchurch, Warwickshire (pat. T. W. Knightley), 77.
Wood, H., 82.

University Intelligence.

CAMBRIDGE.

PREVIOUS EXAMINATION, 1851.

Jan. 19.—Notice has been given that the following will be the subjects of examination in the last week of the Lent term 1851.

1. The gospel of St. Mark.
2. Paley's Evidences.
3. The Old Testament History.
4. Apology and Crito of Plato.
5. Ars Poetica of Horace.
6. Elements of Euclid, Books I. and II.; and Arithmetic.

VOLUNTARY THEOLOGICAL EXAMINATION.

On Tuesday, Oct. 15, and succeeding days, there will be an examination in the following subjects:

The Greek Testament.
The Epistles of Clemens Romanus.
Ecclesiastical History.
The Articles of Religion; and
The Liturgy of the Church of England.

BACHELORS' COMMENCEMENT.

January 26

LIST OF HONORS.

MODERATORS:

Lewis Hensley, M.A., Trinity college.
John Sykes, M.A., Pembroke hall.

EXAMINERS:

William Bonner Hopkins, M.A., St. Catharine's Hall.
Archibald Sandeman, M.A., Queens' college.

WRANGLERS.

1	Besant	Joh.	20	Kearney	Joh.
2	Watson	Trin.	21	Greenwood	Trin.
3	Wolstenholme	Joh.	22	Boden } Watson }	Joh. Corpus
4	Hayward	Joh.	24	Bruce, hon. T.C. } Hutt }	Jesus Caius
5	Cort	Joh.	26	Jeddere-Fisher	Trin.
6	Jameson } Westlake }	Caius Trin.	27	Northcott	Caius
8	Irving	Joh.	28	Clark	Trin.
9	Lethbridge } Sale }	Joh. Emm.	29	Head } Munn } Walton }	Corpus Emm. Trin. H.
11	Liveing	Joh.	32	Smith, J. H.	Caius
12	Potter	Trin.	33	Heywood	Trin.
13	Bloomfield	Clare	34	De Lisle	Trin.
14	York	Queens'	35	Howse	Christ's
15	Harper	Corpus	36	Stevenson	Caius
16	Capel	Christ's	37	Fairbairn	Pet.
17	Lee	Joh.			
18	Harrison	Joh.			
19	Clover	Caius			

SENIOR OPTIMES.

1	Jonas	Joh.	19	Law	Joh.
2	Roget	Trin.	20	Craig	Joh.
3	Williams	Trin.	21	Stokes	Caius
4	Scott	Caius	22	Simpson	Caius
5	Whiting	Caius	23	Williams	Joh.
6	Cheetham	Christ's	24	Wallis	Caius
7	Whitehead	Emm.	25	Geddes	Pet.
8	Nicholson	Pet.	26	Durrant	Emm.
9	Smith	Joh.	27	Coryton	Trin.
10	Bresher } Dingle }	Joh. Joh.	28	Smyth	Jesus
			29	Schreiber	Trin.
12	Patterson	Caius	30	Jenyns	Emm.
13	Shedden	Trin.	31	Hall	Christ's
14	Childers	Trin.	32	Fisher, W. F.	Trin.
15	Irving	Emm.	33	Cobb	Christ's
16	Kirkby	Jesus	34	Wiltshire	Emm.
17	Boddy	Joh.	35	Moule	Corpus
18	Mackenzie	Trin.			
36	Smart	Sid.	41	Gill } Penrice }	Trin. Trin.
37	Chambers	Trin.	43	Powell	Joh.
38	Cheales	Christ's	44	Longsdon	Trin.
39	Beamont	Trin.	45	Cobb	Trin.
40	Ayre	Emm.			

JUNIOR OPTIMES.

1	Beecheno	Queens'	21	Harman	Caius
2	Anstice	Joh.	22	Butcher	Emm.
3	Balleine	Trin.	23	Raper	Trin.
4	Bagot } Holland }	Trin. Trin.	24	Dacre } Jackson }	Caius Trin.
6	Burnett	Joh.	26	Hodgson, T. E.	Trin.
7	Prescott	Trin.	27	Kirkland } Whyley }	Joh. Trin.
8	Whitley	Queens'			
9	Bence	Emm.	29	Craig	Trin.
10	Coates } Stallard }	Joh. Trin.	30	Clay	Trin.
			31	Drake	Jesus
12	Bell	Clare	32	Goodier	Joh.
13	Chance	Trin.	33	Hort	Trin.
14	Perowne	Corpus	34	Simpson	Joh.
15	Turnbull	Pet.	35	Jenkins	Magd.
16	Hubbard	Caius	36	Cholmeley	Cath.
17	Collett	Clare	37	Stephenson	Pemb.
18	Ferrier	Pemb.	38	Newham	Emm.
19	Iggulden	Emm.	39	Calvert	Trin.
20	Wilson	Cath.	40	Hirst	Clare

SCROTANT.

Hatchard	Caius	Stuart	Queens'
Locock	Trin.	Tatham	Joh.
Melvill	Trin.		

Feb. 2.—*Smith's Prizemen.*—W. H. Besant, B.A., St. John's; H. W. Watson, B.A., Trin.

Feb. 15.—Rev. J. A. Jeremie, B.D., Trin., elected Regius Professor of Divinity.

OXFORD.

Feb. 4.—Rev. G. Rawlinson, M.A., Exet.; rev. R. Congreve, M.A., Wadh.; R. R. W. Lingen, M.A., Ball., appointed examiners for the Hertford scholarship.

Feb. 21.—Rev. G. Marshall, M.A., Ch. Ch.; rev. W. G. Henderson, M.A., Magd., appointed proctors for the ensuing year.

DUBLIN.

Feb. 1.—Rev. G. S. Smith, D.D., appointed Donnellan lecturer for 1850; rev. J. H. Singer, D.D., elected Regius Professor of Divinity.

Testimonials of respect have lately been presented to the following:

Bardsley, J., cur. St. Philip, Salford.
Clancy, J., cur. Great Malvern, Worcestershire.
Cort, R., p. c. Kirby, Walton-on-the-Hill, Lancashire.
Day, T., vic. Mendlesham, Suffolk.
Higgins, H. H., p. c. St. John Evangelist, Liverpool.
Hildyard, A. G., late cur. King's Cliffe, Northamptonshire.
Hilton, J., cur. Meare, Somersetshire.
Holgate, T. B., vic. Bishopton, Durham.
Jones, R., p. c. All Saints', Rotherhithe, Surrey.
Lawson, J., p. c. Seaton Carew, Durham.
Leach, J., inc. All Saints', Little Bolton, Lancashire.
Medwin, T. R., min. Guild Chapel, Stratford-on-Avon, Warwickshire—purse.
Morgan, I., vic. Dingestow, Monmouthshire.
Nightingale, G., late cur. Bury, Lancashire.
Williams, P. J., cur. St. Mary, Southampton.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's-inn-fields, Feb. 1850.

The ven. archdeacon Sinclair in the chair. The undermentioned members of the society were elected the committee of general literature and education for the year ensuing: very rev. the dean of Chichester; John Leycester Adolphus, esq.; ven. archdeacon Allen; Thomas Bell, esq.; rev. R. W. Brown; rev. F. C. Cook; rev. Thomas Dale; rev. T. G. Hall; rev. Dr. Hessey; rev. J. G. Lonsdale; John Diston Powles, esq.; Dr. Thomas Watson.

The secretaries stated that a letter had been received from the bishop of Gibraltar, dated Malta, Jan. 12, 1850, in which he called the attention of the society to the destitution existing in several important places within his diocese and jurisdiction, and requested assistance towards enabling him to supply in some measure the wants which he pointed out.

The standing committee gave notice of their intention to propose, at the general meeting on Tuesday, March 5, that the sum of £500 be placed at the disposal of the bishop of Gibraltar, in aid of such operations as he may deem necessary for the promotion of Christian knowledge in his diocese and jurisdiction.

A letter was read from archdeacon Shortland, dated Bungalore, Dec. 8, 1849. The archdeacon stated that a mission had been opened at Secunderabad, within his archdeaconry; and that major Hall (now in England) had contributed £200 towards the building of a church in this district, under the care of the rev. J. Parenjody. In this church divine service will be celebrated in the Tamul, Ichagoo, and Hindoostanee languages. It was agreed to grant the sum of £50 towards the completion of this church.

It was agreed also that a grant be made of a set of books for the performance of divine service in a new church on the Shervaroy-hills, near Salem, provided

that the property be duly transferred to the bishop and the archdeacon of Madras, in trust for the benefit of the congregation, and the celebration of divine worship in accordance with the order and discipline of the church of England.

A letter was read from the bishop of Colombo, dated Colombo, Ceylon, Dec. 12, 1849, acknowledging the grant to the Milagraya mission, and giving an account of the progress which had been made in the erection of five churches. He further noticed the promising state of the Industrial School, and the progress that had been made in arranging measures for the proposed Collegiate Institution.

A letter was read from the rev. W. Armstrong, Valparaiso, Oct. 18, 1849, informing the society that he had forwarded the books, &c., which had been granted to the inhabitants of Pitcairn's Island. The following is an extract from Mr. Armstrong's letter: "The whole of the books will, I am sure, highly delight them; and, from all I hear, I have no doubt they will be prized, and made good use of. You will be glad to hear that they are all well-educated, the young men being instructed in navigation, and some of the lower branches of the mathematics; and that they live together in the greatest harmony, and in the strictest observance of religious duties, public, family and private, with every appearance of perfect freedom from all crime, and bearing the stamp of extreme innocence and simplicity. A new regulation has been recently made for the distribution of all their books among the families, they having been before kept as public property, as it was believed that they would be more read and valued in that way, and for which purpose shelves had been put up in all their houses, which are very neat and comfortable, though more like ships' cabins than dwelling-houses. The reason they give for this arrangement is, that they are in the habit of walking into each other's houses with the same freedom as into their own, and, taking up a book, will sit down and read it aloud or not, as they feel disposed. The society's books went to them in good time; some of them particularly suited, in there being several copies of the same work, such as the Homilies, and others. I requested them to acknowledge the society's very liberal grant; and their letter shall be forwarded immediately on my receiving it. In the mean time, please to present my very sincere and grateful thanks to the society for its most obliging attention to my petition in the behalf of this poor though happy little community."

A letter was read from the bishop of Antigua, dated Clare-hall, Antigua, Dec. 10, 1849, giving an account of an ordination and of a series of confirmations which had been held by his lordship. He also communicated the lamented decease, in the island of Tortola, of the rev. Alexander Bott, one of his lordship's chaplains.

A letter was read from the bishop of Guiana, dated Clifton, near Bristol, Jan. 9, 1850, acknowledging the vote of £1,500 towards the Collegiate Institution in British Guiana.

A letter was read from the rev. C. F. Delafontaine, dated Seychelles, May 9, 1849. Mr. Delafontaine detailed the wants of his congregation and of the schools at Mahé, and requested the society's aid.

It was agreed to grant 100 bibles and 100 common prayer books, in French, and also some educational and other books specified in Mr. Delafontaine's letter.

A letter was read from the rev. John Hobson, Shanghai, China, Nov. 23, 1849. Mr. Hobson stated that, in consequence of the sudden death of the rev. John Lowder, he was officiating as chaplain at Shanghai. Mr. Hobson requested a grant of some common prayer books, and a few other books and tracts, to be placed at the chaplain's disposal, for the use of sailors frequenting that port. It was agreed that such books, to the amount of £10, be granted.

It was agreed, on the application of the rev. T. H. Greene, chaplain to the bishop of Gibraltar, to grant books and maps to an amount not exceeding £15 for the use of schools at Gibraltar.

It was agreed, on the application of the archdeacon of Llandaff, that a grant of books to the value of £20 be made in favour of the Schoolmasters' and Schoolmistresses' Association for the diocese of Llandaff, to assist them in procuring a suitable library, on condition that no books shall be introduced into the library without the sanction of the archdeacons of the diocese.

A letter from the rev. R. A. Taylor, addressed to the rev. Canon Hall, gave an account of the distribution of the books and tracts granted for the use of emigrants sailing from the port of Bristol.

Books to the amount of £5 were granted to Mr. J. T. Jeffery, for distribution amongst the boatmen engaged upon the Coventry-canal, and other lines of inland navigation.

It was agreed, on the application of the rev. T. W. Whitaker, recommended by the bishop of Lichfield, to grant books to the amount of £25 in aid of a ruridecanal lending library, for a district comprising Melbourne, Ticknall, Stanton-by-Bridge, and other parishes; Mr. Whitaker undertaking to purchase other books from the society's catalogue to the amount of £25.

Various grants were made, and seventy-one gentlemen were elected subscribing members of the society.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Feb. 9, 1850.

The following tabular statement of the society's ordinary income for the last two years exhibits a gratifying increase under every material head.

	1848.	1849.
Subscriptions	32,831	35,566
Life-subscriptions	172	143
Donations	4,326	6,777
Collections	3,462	5,884
Legacies	4,252	4,630
	£45,043	£53,000

Total increase in 1849 over 1848—£7,957.

In answer to the following appeal from the ven. archdeacon Shortland, the society will most gladly receive and transmit to Madras any contributions that may be entrusted to it, to promote the building of a church at Secunderabad, which has been thus so far happily provided for by the liberal donation of major Hall. "On visitation, Dec. 10, 1849.—You will have heard of the munificent contribution of our kind friend, major Hall, toward the construction of a church for the native Christians at Secunderabad; but I will nevertheless enclose a copy of the letter addressed to me on the subject, as I am sure it will be both interesting to yourself and the committee, and call forth much thankfulness to God, who has put into the heart of his servant the good desire to communicate to the inhabitants of this heathen land, where he once was a sojourner, that gospel 'which hath the promise of the life that now is, as well as of that which is to come.' While our attention is thus directed toward the mission of Secunderabad, we are naturally called to consider the position which the church of Christ there occupies. In a country extending fully 350 miles in length from the Toombuddra to the Wurdah rivers, this little mission of the Incorporated Society, under a native clergyman, is the only attempt which has yet been made to bring the millions of that vast tract of country to the obedience of faith: with this solitary exception, they have hitherto been allowed to continue 'in darkness and the shadow of death,' without an effort on our part to impart to them the

blessed and glorious light of the gospel. All, and more than all that could have been expected, has, I am thankful to say, been realized from the pious and zealous labours of your excellent native missionary. Called to establish a new and isolated mission, with but a single native catechist, he has gathered together three small congregations—at Secunderabad itself, at Chudder Ghat under the very walls of the capital of a Mohammedan prince, and at Bolarum; and, by the liberal support of the European community, a support equally creditable to them and to him, he has purchased a small mission-house, with several excellent school-rooms, and maintains a boarding and four day-schools, in which upwards of 200 children, Christian, Mohammedan, and heathen, are receiving a sound Christian education. The question here arises, Shall this continue a solitary effort in a country of such vast extent? The church of Rome has its bishop and six or eight priests in the very neighbourhood: shall the reformed church, shall the apostolic church of England continue, as regards its missionary labours, to be represented by a single native clergyman? God forbid that we should be thus regardless of our solemn obligations, or that we should neglect to pray and unceasingly endeavour that 'this little one may become a thousand.' I feel that the present liberal contribution is a providential call to us to consider our obligation to extend the knowledge of the gospel of our salvation in the vast extent of country to which I am referring; and I indulge the hope that, in addition to the general interest which must be excited on behalf of the only protestant mission throughout the nizam's dominions, many who have been resident therein will cheerfully contribute, so that the Secunderabad missionary station may become the centre of an extensive mission, or series of missions, to make known that Name which is above every name to the millions now perishing for lack of knowledge. With a view to this important object, a seminary to train catechists and schoolmasters will ere long be indispensable; and, in the mean time, I have addressed your diocesan committee to entreat that they will provide an additional missionary clergyman (one capable of meeting the subtleties of the learned Mohammedans would be an inestimable blessing), and a superior English school, in which the various vernacular languages, and especially Hindostanee and Teloogoo, may also be taught. I regret to say that the munificent donation of major Hall is insufficient to build a suitable church—a church worthy of its sacred object, and which will in some degree testify at the capital of a native prince our appreciation of the solemnity and excellence of our most holy faith, and thus secure the respect of the Mohammedans, who have heretofore been not a little scandalized by the neglect which we have evinced in this respect. An ordinarily respectable mission church in the Tinnevelly or Tanjore districts costs from three to five thousand rupees; and nothing less than the latter sum or £500, will suffice at Secunderabad, where building is particularly expensive, where a church for an English congregation of 300 persons has lately been estimated by the government engineer at about 20,000 rupees; and at least that sum has actually been expended by the new Romish church. I have written to the ancient and ever munificent friend of our Indian missions, the Society for Promoting Christian Knowledge, to entreat its help; and may I not hope that the publication by the Incorporated Society of the object which is contemplated will procure liberal contributions from many kind friends on behalf of this, the only mission in which the gospel is preached, and the services of the church celebrated in the Hindostanee language in southern India; the only mission in which the conversion of the Mohammedans is regarded as a primary object? I have the pleasure to annex a copy of the last return of the Secunderabad mission which has reached me; and beg you to accept my kind Christian regards, and to assure the society of my earnest desire to forward the work of God in connexion with their important missions.

"Return of the Secunderabad Mission Congregation and Schools, 1st January, 1849:

Congregation.

	Men.	Women.	Children.
Baptized	43	55	61
Unbaptized	6	4	3
	40	59	64

Total 172

Schools.

	Boarders.		Day Scholars.	
	Boys.	Girls.	Boys.	Girls.
Christian	14	3	71	4
Mohammedans	0	0	16	0
Heathen.....	0	0	89	8
	14	3	176	12

Total ..... 205."

NATIONAL SOCIETY.

(Extract from the monthly paper.)

The meetings of the committee of this society have been attended, during the last month, by archdeacons Sinclair and Harrison, &c.

Whitelands Training Institution.—The friends of this institution will learn with regret that Mrs. Field, who has superintended it from its establishment in 1841, and Miss Lowman, who has now for more than six years held the appointment of head governess, are both about to retire, at midsummer, from the positions which they respectively fill with so much advantage to the institution and benefit to the cause of church education. There is not among all the training institutions in the country one which has been more successful, or gathered round it more kind friends and earnest supporters, than Whitelands; and there can be no doubt that a very large measure of this success and popularity must be attributed to the unwearied zeal and self-denying efforts of these ladies. In the last number of this paper some cases were published, showing the results of the training given to the young women at this institution. These cases prove that its popularity rests on a good basis, and that the sound training given to young women for the humble but truly excellent work of educating the poor, is highly valued both by the supporters of the institution, and by those trained within its walls. Mrs. Field, whose health is now becoming unequal to the management of so large an institution, proposes, as we understand, in conjunction with Miss Lowman, to confine her attention to the care of the establishment for the education of young ladies, known as Catherine Lodge, Chelsea.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

The society held its usual monthly meeting on Monday, Jan. 21, the venerable archdeacon Jones in the chair. Among other business transacted at the meeting, grants were made in aid of the erection of new churches at Sayers Common, in the parish of Hurstpierpoint, Sussex; Newburgh, in the parish of Ormskirk; Kidmore End, in the parish of Caversham, near Reading; and Gwersyllt, in the parish of Gresford, near Wrexham; also towards fitting up with seats, as a chapel of ease, a building recently purchased, and situated in Crown-street, in the parish of St. Anne, Soho. Sums were also voted towards rebuilding the church at Merrington, near Bishop's Auckland; and towards various alterations and improvements in the parish churches at Heullann, near Newcastle Emlyn; Leigh, near

Sherborne; Towersey, near Thame; Esh, near Durham; and Talland, near Polperro, Cornwall. The hamlet of Sayers Common is situated two miles from the parish church, which is the nearest church. There are no inhabitants above the rank of very humble farmers: most of the people are very poor. At present divine service is performed in a school-room. Nothing can be expected from the parish in aid of the proposed building: it is now in debt to the amount of £1,700 for rebuilding the church. The hamlet of Kidmore End is three miles from the parish church, and two from the nearest church; in consequence of this, many persons frequent dissenting places of worship, and a great many others go no where at all, but spend the Sunday in riot and dissipation. This case is one of a widely straggling parish, with a poor and very spiritually necessitous population. The building in Crown-street, Soho, was erected in the time of Charles the Second, as a church for the Greek refugees; shortly afterwards it was used by the French protestant refugees, hitherto assembling at the Savoy, and was so occupied up to the present century, when it fell into the hands of dissenters, and was used by them until the present summer, when, the congregation having fallen off, it was on the point of being sold for a dancing-school. The rector of St. Anne's, Soho, has, however, succeeded in purchasing the freehold from a fund obtained by subscription, and a grant from the Metropolis Churches Fund, and proposes to convert it into a chapel of ease; the situation being the most desirable one in the parish for such a purpose, as many thousands of poor inhabit the immediate neighbourhood. The township of Gwersyllt is from three to four miles distant from the parish church, which is the nearest church. From the terms on which the new coal-works in the township have been opened, a great influx of labourers must take place every year for some time to come. In addition to the church, a residence for the clergyman, together with a school-room and master's house, have to be built. The parish church of Esh was built about A.D. 1250; last repaired in 1779, but there is no record of the cost. Until the repairs now in progress were commenced, the building was in a dilapidated state, the roof totally decayed, the walls very damp, and the floor below the level of the outer soil. The large Roman-catholic college of Ushaw is situated in the parish, and nine-tenths of the land belong to Romanists. The protestant inhabitants, 250 in number, are principally poor. The cases here mentioned, with the exception of that of Crown-street, Soho, have not perhaps that character of peculiar interest which marks many of those which are brought before the society. But the applications which have been received during the first three months of this session of the society are more numerous than those which have generally been made at this period of the year, and seem to afford a presage of very large demands upon the funds of the society.

Diocesan Intelligence.—England and Ireland.

OXFORD.

On Monday evening, Feb. 11, the annual public meeting of the Church Missionary Association for this city and the vicinity was held in the Town Hall, and was the occasion of drawing together a most numerous and respectable audience, consisting mainly of the better classes of inhabitants of both sexes, with a considerable body of the clergy of the city and neighbourhood, as well as members of the University. At the meeting the bishop of the diocese occupied the chair, and amongst the clergy and others on the platform or in the body of the hall there were the bishop of Bombay, the principal and vice-principal of Magdalen Hall, the provost of Worcester College, the warden of Wadham College, the Master of Pembroke College, the principal and vice-principal of Edmund Hall, &c., &c.

The proceedings of the meeting were opened with an impressive and appropriate prayer by the rev. the vice-principal of St. Edmund Hall.

The VICE-PRINCIPAL of ST. EDMUND HALL read an abstract of the accounts, shewing the total amount of the subscriptions and collections for the year to be £559 6s., which, he said, exceeded by £111 the ordinary amount last year, and rendered this the highest year, in respect of subscriptions and collections, that the local association had ever experienced, with the single exception of the year 1843.

The BISHOP of BOMBAY said he rose with considerable diffidence to address so large an assemblage. One of the secretaries had read an account of the funds collected last year; and as he (the bishop) came from one of the fields where these funds are expended, it might be satisfactory if he assured them that they were expended with care and economy. He had been connected with a corresponding committee of the society since 1820, and consequently he knew how the money was laid out. It was distributed amongst the three presidencies by corresponding committees; and as those committees were composed of subscribing members of the society, it was their interest to see that everything was correct. It was customary to send an account of the expenditure to the parent society every half-year; and the accounts were examined by a committee of contributors, who looked into them with as much care as they would into their own private accounts. It was often a subject of regret to them, when they received a letter making application for aid in the shape of funds or missionaries, or for the purpose of opening a school, to be obliged to refuse that aid because they had it not in their power to grant it; and he hoped this consideration would stimulate those who now heard him to increase their contributions. His lordship proceeded to illustrate the same by giving an account of the state and progress of missionary exertion under the society's auspices in India. In the presidency of Madras, he believed, there were between 40,000 and 50,000 native protestant who were the fruits of the present and foregoing missions. In northern India there were between 4,000 and 5,000, all of whom had been brought to the knowledge of the truth since the commencement of this society. In the presidency from which he came, the missionary work had been of but comparatively recent commencement: they were, he believed, fifty years behind Calcutta, and perhaps a hundred behind Madras. Following these general explanations, he should now give some details of the mode of action of their missionary schemes in the presidency of Bombay. At present they had only six missionaries, of whom two were learning the language; but the success which had hitherto attended them had at least corresponded with their efforts, and the period during which those efforts had been going on. It was true their friends in the Madras presidency could count their accessions by thousands, whilst they could only count theirs by individuals; still they had no reason to feel discouraged. At one place they had received four converts from the Brahmins, two of whom had nearly suffered death for joining them; for their friends, on seeing them about to join, attempted to poison them; and it was only by their taking refuge in the missionary's house that their lives were saved. The others were now at Calcutta; and it was trusted they would become native missionaries themselves. His lordship then entered upon various details of their

operations, as for instance at Nassuck, where several poor people had embraced the gospel, and where they had a part of our beautiful liturgy in the Mahratta language, and the converts with their wives were all present, and appeared to join cordially and heartily in it. He then referred to another station, where numbers of children were instructed in the reading of the scriptures, and said that, besides the benefits thence resulting directly to the children themselves, it was to be observed that throughout the three presidencies a Christian influence was by this means extended, and Christian truth was thus gradually instilled into the minds of the natives at large. As evidencing this truth, his lordship said that many of the Hindoo youth who were educated at the government schools were Hindoos no longer; and he referred to one or two instances in which this was strikingly exemplified. It was shown in the acts of benevolence amongst the natives, which his lordship instanced by the fact of one having opened an hospital for three hundred patients. This individual was himself a Parsee or fire-worshipper; but the hospital was open to every one, and one section of it appropriated particularly to Christians. He would mention another fact, which, though painful in one point of view, was still encouraging, namely, that a number of young men taught in the schools, though nominally Hindoos, are in reality infidels to their own system. He grieved to say that some of our own countrymen had provided these young men [with books of an infidel character, and consequently that there were some of them not only infidels to their own religion, but to Christianity also. But those persons might be described as being in a transition state, which at least left grounds for hope with respect to them; and, the fact being that religion was not taught in the government schools, he was afraid that the condition of these persons must be considered as one of the effects of this omission. He trusted that the circumstances he had mentioned would be held to show that there was a growing attachment to Christ, and that the native mind was loosening itself from the ancient superstitions of the country. It was not their attachment to Hindooism which kept them Hindoos, but their attachment to caste; and it was gratifying to him to be enabled to say that even the bonds of caste were loosening, so that the field of missionary exertion was becoming more and more favourable than it was when he went to India thirty years ago. Again: they had the New Testament translated into the Mahratta language, and partly also into Ghuzaratee; and they had dictionaries and school-books in these languages, so that the facilities for learning the languages were as great as in any school where they were taught. He earnestly entreated the

After a variety of speeches,

The proceedings concluded with the singing of a portion of the 117th Psalm, after which his lordship pronounced the benediction, and the meeting separated. [The total collections after the different sermons and the meeting amounted to about £129].

DUBLIN.

St. Mary's Donnybrook Auxiliary to the Protestant Orphan Society. 1849.—"It is satisfactory to be able to state, at the close of another year, that, notwithstanding the many demands necessarily made on the benevolent, the cause of the Protestant Orphan Society has not been neglected. 'There was, indeed, a time when frequent explanations of its principles were required; but it is now no longer in the same way upon its trial. All must feel and acknowledge that, when it pleases God to take away any of our poorer brethren, and with them to take away the means of support, protection, and guidance from their children, he commends the orphans to those whom he leaves behind; and that we are bound—bound in his sight—to supply, so far as may be, the loss of their parents; not only to shelter, feed, and clothe them, but to educate them; and that not for time only, but for eternity. It is plain, too, that it is only by a society that such duties can be performed steadily and systematically. And it is generally felt,' adds the same authority, 'by those who think or feel on the subject at all, that what we would need as a church to explain or defend is, not the formation and maintenance of such a society, but that it has been so tardily formed, and so insufficiently supported.' In July, 1846, measures were taken for the more effective working of an auxiliary in our parish; and at the close of that year we gave to the institution the sum of £28 2s. 11d., which was nearly seven times as much as had been contributed during the preceding twelve months. In the following year we were able to give a larger sum, namely, £58 13s. 4d.; and thus supplied the means of maintaining for a twelvemonth nine or ten poor orphans. In 1848 the subscriptions amounted to £74 19s. 5d. And now, at the close of another year, we have contributed £79 6s. 8d. to the funds of the society. This, however, must not be looked upon as any plea for future inactivity. It is merely a practical proof of what a little exertion can effect; of what we may do individually, and without much inconvenience, in behalf of the destitute orphans of our protestant fellow-countrymen. The origin of the society may be briefly stated: It was discovered that a protestant widow, left with two children, but without the means of support, was induced to place her son under the care of a Roman-catholic orphan society in Dublin. The persons to whose knowledge this fact came soon found that such societies were numerous in and around the metropolis (at present there are nineteen or twenty, if not more), and that, with a zeal worthy of imitation in a better cause, they are made the means of drawing many destitute children of deceased protestants from the faith of their fathers. They are, in fact, to a great extent, receptacles for the children of protestants, who are more readily admitted than the children of Roman-catholics. With the view, then, of meeting so great an evil, these persons, though in an humble station, resolved to institute a protestant orphan society. They persevered; their zeal and energy, with God's blessing, have been crowned with unparalleled success; and now, in the twenty-first year of the society's existence, there are three hundred and fifty children, with their respective nurses; which, with two hundred and ninety-eight who have been apprenticed, sixty-two who have died, and one hundred and twenty-one who have been given up to their friends, or otherwise provided for, make eight hundred and thirty-one orphans to whom the society has afforded an asylum. Eight children from our parish have been elected by the committee. Of these one has died, three have been apprenticed, and four are at present under their care.

"BEAVER H. BLACKER.

"11, Pembroke-road, 21st Jan., 1850."

Miscellaneous.

NATIONAL EDUCATION.

A meeting of the friends of national education upon strictly church principles was held on Thursday, 7th of Feb., at Willis's-rooms, J. C. Talbot, Q.C., in the chair. The proceedings having been opened with prayer by archdeacon Manning, the chairman said that the object of the meeting was mainly to make an appeal to the legislature for the redress of grievances which they considered to exist, for a thorough improvement of the condition in which the church o

England and its members found themselves placed in the matter of education with reference to the committee of education. The meeting was then addressed by the bishop of Glasgow, Jos. Napier, M.P., rev. G. A. Denison, the hon. R. Cavendish, the bishop of Chichester, earl Nelson, rev. W. Sewell, the warden of Winchester college, rev. Dr. Biber, E. R. P. Bastard, Esq., Roundell Palmer, Esq., M.P., rev. J. B. B. Clark, rev. Dr. Molesworth, and J. R. Prosser, esq., M.P. The following resolutions were passed: 1. That, in the opinion of this meeting, the present position and circumstances of national education are of a critical nature, and such as to cause serious alarm, on grounds both civil and religious. 2. That the Committee of Council on Education, a body of recent origin, consisting of few members, subject to political changes, having in their corporate capacity no definite creed, but encouraging indiscriminately various and conflicting forms of belief, is rapidly assuming the attitude and engrossing the functions of a legislative board of public instruction, in a manner hitherto unknown to the laws of the land, and at variance with the principles of the constitution, thereby fully realizing the apprehensions which were expressed in parliament in the year 1839, by eminent prelates and laymen of the church, and which formed the subject of certain resolutions then moved by his grace the late archbishop of Canterbury, and carried in the house of lords by an overwhelming majority. 3. That notwithstanding that vote of the house of lords in the year 1839, and in opposition to repeated remonstrances on the part of the National Society, the committee of council has been continually making fresh aggressions, particularly by the promulgation of arbitrary minutes, and by the imposition of management clauses upon church schools, as indispensable conditions of public aid, and has thus impaired the energies and obstructed the operations of the church in the discharge of her proper functions in educating the people. 4. That the system of popular instruction adopted by the committee of council is avowedly formed on the model of that which, in the opinion of this meeting, has led to most disastrous results in Germany and France; and that there is great reason to fear that, unless measures are promptly adopted to counteract the endeavours of the committee of council to propagate that system, it will in the end reduce this country to the condition of anarchy and confusion in which those nations have been recently plunged. 5. That the apprehensions of this meeting respecting the tendencies of the system adopted by the committee of council are considerably increased by the establishment of the normal school at Kneller-hall, at the expenditure of more than £30,000 of public money without previous parliamentary sanction; and by the system of inspection exercised, under the control of the committee of council, over the union schools of this country, which measures appear to this meeting to be fraught with danger to the religion of the people, and to have been effected in violation of the spirit of a previous understanding between the committee of council and the church of England. 6. That, in the opinion of this meeting, it has now become necessary that an appeal should be made to the imperial parliament, with the view of removing the impediments created by the committee of council, which now preclude many church schools from receiving public money, voted by parliament for education, and contributed mainly by members of the church; and of aiding the church in putting forth her energies, free and unfettered, in educating the people according to her own principles, and thus most effectually promoting the peace and prosperity of the nation, and the temporal and spiritual interests of all classes of the community. 7. That an address to her most gracious majesty the queen, and petitions to both houses of parliament, based upon the above resolutions, and now read to the meeting, be adopted. The thanks of the meeting having been voted to the chairman on the motion of the bishop of Bath and Wells, seconded by viscount Feilding, the bishop of Bath and Wells pronounced the benediction, and the meeting broke up, having lasted nearly seven hours.

ALIENATED TITHES.

Feb. 6.—The board of the Tithe Redemption Trust held their quarterly meeting at their offices, No. 1, Lancaster-place, Waterloo-bridge; in the absence of lord John Manners, Francis R. Wegg Prosser, Esq., M.P., was in the chair. The meeting was numerously attended, and much interesting matter relating to many pressing cases was brought under their notice, evincing that nothing but pecuniary aid is required to accomplish an important work on behalf of the church. It was determined that more extensive measures should forthwith be adopted to bring the claims of the society before the public during the ensuing spring.

THE UNIVERSITIES.

Some returns presented to parliament have been printed, respecting the number of students entered annually in the books of each college or hall within the universities of Oxford, Cambridge, and Dublin, during the last five years. At Oxford University the number entered, in 1845, was 438; in 1846, 410; in 1847, 406; in 1848, 411; in 1849, 440. At Cambridge the numbers entered were—in 1844, 533; in 1845, 527; in 1846, 560; in 1847, 515; and in 1848, 499. At Trinity college, Dublin, the numbers were, in the five years ending the 8th of July last—1845, 366; 1846, 368; 1847, 371; 1848, 333; and 1849, 327.

TITHE COMMUTATION.

Mr. C. M. Willich, in a letter to the morning papers, says: "As your agricultural, as well as clerical, readers may feel anxious to know the result of the corn averages for the seven years to Christmas last, published in the *London Gazette* of Jan. 8, viz.—

	Per imp. bush. s.	d.
Wheat	6	7¼
Barley	4	1½
Oats	2	8½

I beg to state, for their information, that each £100 of rent-charge will, for the year 1850, amount to £98 16s., or about one and a-half per cent. lower than last year. The following statement, from my "Annual Tithe Commutation Tables," will show the worth of £100 of rent-charge for each year since the passing of the Tithe Commutation Act, viz.:—

For the year	£	s.	d.
1837	98	13	9¾
1838	97	7	11
1839	95	7	9
1840	98	15	9½
1841	102	12	5½
1842	105	8	2¾
1843	105	12	2½
1844	104	3	5½
1845	103	17	11
1846	102	17	8¾
1847	99	18	10½
1848	102	1	0
1849	100	3	7¾
1850	98	16	10
14)	1415	17	6¾
General average for 14 years..	£101	2	8

TO CORRESPONDENTS.

We are obliged again to give notice that we cannot undertake to return manuscripts.

REGISTER
OF
Ecclesiastical Intelligence.

APRIL, 1850.

Ordinations.

ORDINATIONS APPOINTED.

By Abp. of Canterbury, May 26.
By Bp. of Chester, May 26, in Chester cathedral.
By Bp. of Ely, May 26, in Ely cathedral.
By Bp. of Hereford, May 26, at Hereford.
By Bp. of Llandaff, May 26.
By Bp. of London, May 26.
By Bp. of Peterborough, May 26, in Peterborough cathedral.
By Bp. of Rochester, April 7.
By Bp. of Salisbury, May 26.
By Bp. of Winchester, July 7.
Bp Bp. of Worcester, Sept. 22, in Worcester cathedral.

ORDAINED.

By Abp. *of* York, *Feb. 24, at Bishopsthorpe.*

PRIESTS.

Of Cambridge.—W. Sykes, B.A., Emman.; T. Woodcock, M.A., Cath.
Of Oxford.—A. W. W. Davies, S.C.L., St. Mary H.; J. D. McGachen, B.A., Pemb.; A. Poole, B.A., St. Edm. H.; G. Porter, B.A., Exet.; W. Windle, B.A., Magd. H.
Of Durham.—E. L. Farr.
Of St. Bees'.—E. J. R. Hughes, G. H. Penny, W. Scott.

DEACON.

Of Cambridge.—T. Harrison, B.A., Emman.

By Bp. *of* Bangor, *Dec. 23, in Bangor cathedral.*

PRIESTS.

Of Oxford.—G. Lewis, B.A., Jesus.
Of Lampeter.—D. S. Evans, D. Davies, J. Rowland.
Of St. Bees'.—E. Owen.

By Bp. *of* Gloucester and Bristol, *Feb. 24, in Stapleton church.*

PRIEST.

Of Oxford.—C. Terry, B.A., Exet.

DEACON.

Of Oxford.—T. O. Tudor, B.A., Exet.

By Bp. *of* Ripon, *Feb. 24, in Ripon cathedral.*

PRIESTS.

Of Cambridge.—J. W. Cockshott, B.A., Cath.; N. Cooper, B.A., Magd.
Of Dublin.—J. E. Blakeney, B.A., R. H. Cox, B.A., J. Shortt, B.A., Trin.
Of St. Bees'.—W. P. Bennett, R. Ellis.

DEACONS.

Of Cambridge.—J. Sherwen, B.A., Trin.
Of Oxford.—J. Hope, B.A., Queen's.

By Bp. *of* Peterborough, *Feb. 24, in Peterborough cathedral.*

PRIEST.

Of Oxford.—S. G. Bellairs, B.A., St. Mary H.

DEACONS.

Of Cambridge.—T. A. L. Greaves, B.A., St. John's.
Of Oxford.—G. Morley, B.A., Wad.

By Bp. *of* Sodor and Man, *Dec. 25.*

DEACON.

Of Dublin.—T. Fenton, B.A., Trin*.

Preferments.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Bewsher, F. W.	Birtley (P. C.), Northumberland	472	Duke of Northumberland	84
Black, —	St. Mary (R.), with St. Benedict (R.), Huntingdon	1068 & 814	Lord chancellor	*162
Blackburne, A.	Killalon and Killua (R. V.), Meath		Bp. of Meath	
Blomfield, J. C.	Offord Cluny (R.), Huntingdonshire	301	Bp. of London	220
Brereton, A. H.	Mendham (V.), Norfolk	823	T. Whitaker	122
Calcott, J., &c.	Flitwick (V.), Bedfordshire	693	Duke of Bedford	*285
Champneys, J.	Wendover (V.), Buckinghamshire	1877	Lord chancellor	*271
Chester, W. B.	Kilfiera (U.), Clare		Bp. of Killaloe	
Dewing, J.	Dodbrooke (R.), Devonshire	1229	Rev. C. G. Owen	*183
Eden, C. P.	Aberford (V.), Yorkshire	1071	Oriel coll., Oxford	*305
Edouart, A. G.	St. Michael (P. C.), Burleigh-st., Strand, London		Vic. of St. Martin's-in-the-Fields	
Ellicombe, H. T.	Clyst St. George (R.), Devonshire	370	Rev. W. R. Ellicombe	*348
Hoskyns, —	Cubert (V.), Cornwall	368	Rev. R. Stabback	186
Jennings, W.	Clondulane (V.), Cork		Bp. of Cork & Cloyne	
Jones, S.	Glyntaf (P. C.), Glamorganshire	998	Bp. of Llandaff	
Julius, A. E.	Myland (R.), Essex	596	Earl de Grey	*521
King, W., &c.	Morton-juxta-Twycross (R.), Leicestershire	526	Lord chancellor	*273
Lindsey, H.	Idehill (P. C.), Kent		Rec. of Sundridge	*182
Macan, T. T.	Marmullane (P. C.), Cork		D. and C. of Cork	
Marshall, C.	St. James, Duke's-place (D. C.), London	964	Mayor and aldermen of London	110
Marychurch, H. W.	St. Paul (P. C.), Blackburn, Lancashire		Vic. of Blackburn	*150
Mosse, S. T.	Chillesford (R.), Suffolk	220	Rev. J. Dewing	295
Ormsady, T.	Whitbeck (P. C.), Cumberland	208	Earl of Lonsdale	76
Payne, S. H.	Dunkerrin (V.), Tipperary		Bp. of Killaloe	
Quin, R.	Charleston (V.), Louthshire		Abp. of Armagh	
Richards, W.	Dawley Magna (P. C.), Shropshire	8641	R. Phillips and others	150
Robbins, W.	Shropham (V.), Norfolk	513	Mayor and corpn. of Norwich	298
Robinson, J. T.	North Petherton (V.), Somersetshire	3759	Rev. J. J. Toogood	*332
Sewell, H. D.	Headcorn (V.), Kent	1292	Lord primate	*294
Singer, J. H., D.D.	Raymochy (R.), Donegal		Trin. coll., Dublin	
Stopford, T. A.	Kilshyne (R.), Meath		Bp. of Meath	
Thomas, D. P.	Llanmaes (R.), Glamorganshire	194	Marq. of Bute	294
Toogood, J. J.	St. Andrew (R.), Holborn, London	27404	Duke of Buccleuch	*1336
Watkins, C.	Bedwas (R.), Monmouthshire, with Ruddry, (C.), Glamorganshire	800 & 328	Bp. of Llandaff	
Webb, R.	Milston (R.), with Brigmerston (R.)	110	P. Templeman	*275
Whateley, W. J.	Rise (R.), Yorkshire	181	Lord chancellor	*550

* We are compelled to postpone various ordination-lists and other intelligence, in order to print in full the judgment lately delivered in the important case of Gorham *v.* bp. of Exeter.—Ed

Preferments—CONTINUED.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Yard, T.	Ashwell (R.), Rutlandshire	223	Visct. Downe	£401
Yeoman, H. W.	Monkton Moor (R.), Yorkshire	454	Lord chancellor	701

Bailey, H., warden of St. Augustine's coll., Canterbury.
Bowles, C. B., rur. dean North-east Stoke, Winchester.
Bresher, M. R., sec. mast. gram. sch. Lichfield.
Courtenay, A. L., chap. earl of Hardwicke.
Dobie, J., chap. Woolwich hulk establishment.
Dowell, G., chap. Brit. embassy, Paris.
Evans, J. P., chap. house of correction, and union, Swaffham, Norfolk.
Goodman, G., hd. mast. Bishop's Stortford gram. sch., Hertfordshire.
Hewson, F., chap. Chester cemetery.
James, T. C., rur. dean Bath and Wells.
Langley, T. B., chap. Leeds borough gaol.
Musgrave, W. P., rur. dean Hereford.
Neville, W. F., rur. dean Bath and Wells.
Quarry, J., rur. dean Ross.
Wynne, A., precent. Lismore.

University Intelligence.

CAMBRIDGE.

CLASSICAL TRIPOS.

EXAMINERS:
E. Thring, M.A., King's.
E. M. Cope, M.A., Trin.
A. H. Wratislaw, M.A., Christ's.
R. Williams, M.A., King's.

FIRST CLASS.

Perowne	Corpus	Bell	Clare
Schreiber	Trin.	Cheetham	Christ's
Beamont	Trin.	Heywood	Trin.
Clay } Æq.	Trin.	Chance } Æq.	Trin.
Hort } Æq.	Trin.	Prescott } Æq.	Trin.
Westlake	Trin.	Mackenzie	Trin.

SECOND CLASS.

Powell	Joh.	Calvert	Trin.
Collett	Clare	Smith	Caius
Craig	Trin.	Cort	Joh.
Jenkins	Magd.		

THIRD CLASS.

Harman	Caius	Irving	Emm.
Cobb	Trin.	Mould	Corpus
Potter	Trin.	Butcher	Emm.
Bruce	Jesus	Chambers	Trin.
Greenwood	Trin.	Hodgson	Trin.

Testimonials of respect have lately been presented to the following:

Angley, J. G., late cur. St. James, Ratcliffe, London.
Atkinson, M., late cur. St. Thomas, Preston, Lancashire.
Campion, J., late cur. Northallerton, Yorkshire.
Dale, J., vic. Bolney, Sussex.
Dunderdale, H., cur. St. James, Over Darwen, Lancashire.
Fletcher, J., late cur. St. Mark, St. Mary-le-bone, London—purse.
Jones, E., late cur. St. Matthias, Liverpool.
Luby, E., late cur. Holcombe, Lancashire.
Pettitt, G., inhabitants of Birmingham—plate and purse.
Raven, J. H., late cur. Mildenhall, Suffolk.
Turner, G. H., late cur. St. Andrew, Holborn, London—plate.
Wilson, J., late cur. Preston, Lancashire.

Diocesan Intelligence.—England and Ireland.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's-inn-fields, Feb. 1850.

The bishop of St. Asaph in the chair.

The secretaries informed the board that the bishop of St. Asaph had kindly consented to preach before the society in the cathedral church of St. Paul, on the occasion of the anniversary of the charity schools, on Thursday, the 6th of June next.

The standing committee, in pursuance of notice given at the last meeting, proposed that the sum of £500 be placed at the disposal of the bishop of Gibraltar, in aid of such operations as he may deem necessary for the promotion of Christian knowledge in his diocese and jurisdiction. The sum of £500 was voted accordingly.

A letter was read from the bishop of Colombo, dated Colombo, Jan. 9, 1850. His lordship stated that the foundation of the building for the collegiate school was laid on St. Thomas's day, and that it was progressing satisfactorily. The collegiate part of the institution will be in the same range of building, and parts of the same system; with the college chapel and cathedral to crown the whole.

The bishop of Toronto, in a letter, dated Toronto, Jan. 5, 1850, gave an account of his travels through the diocese about the middle of October, which occupied more than usual time, having continued, with slight intervals of a few days each, from the beginning of May. His lordship observed that the munificent bounty of the society towards the restoration of the cathedral, and for the building of churches, and the liberal donation of books, were most delightful to the Christian heart.

The following table showed the progress of the church in this diocese during the last ten years:

Visitations.	Parishes.	Clergy.	Number confirmed.
1840	96	71	1791
1842-3	102	103	3699
1845-6	107	118	4358
1848-9	210	131	5213

During last summer and autumn fifteen clergymen have been added, which + 131 = 146, less three deceased; three left the diocese, and are superannuated, leaving the present strength, exclusive of two employed in teaching, and two retired, 139. The loss by death was 1, the rev. John Anderson, rector of Fort Erie; 2, the rev. George R. F. Grant, rector of Grimsby; and, 3, the rev. W. H. Ripley, B.A., of University college, Oxford. The bishop said: "I wish it were in my power to write you, at least now and then, without new applications for assistance; and yet our very wants are an indication of progress, and on this ground perhaps more readily receive the society's kind consideration. The rev. Mr. Bleasdell's memorial supplies full information respecting the church at the Trent, of which he is now the minister. The people have done much, taking into account that most of them are poor. A good deal remains to be done to render the building complete; but a small donation will encourage them. The rev. William Stewart Darling is one of my most promising missionaries, of excellent talents, and labouring beyond his strength. He richly deserves every encouragement; and I trust the society will be able to give favourable consideration to his memorial."

The particulars contained in these memorials, which had been laid before the standing committee, were communicated to the meeting. It was agreed to grant towards St. George's church in the Trent, on the application of the rev. W. Bleasdell, £30; towards the completion of a church at Scarborough, at the request of the rev. W. S. Darling, £20.

The bishop of Cape Town, in a letter, dated Cape Town, Dec. 17, 1849, informed the society of his return from a visitation of the greater part of the western province of this colony. His tour had extended over about a thousand miles, and occupied nearly two months, the greater part of it having been performed on horseback. The bishop added a short statistical account of the number and names of the clergy in his diocese, and of the parishes and districts in which they are labouring. The clergy of the diocese were, until lately, fourteen in number. Twenty-seven have been added within less than two years. About five more are expected to go out shortly. Though there were in some cases discouraging circumstances, yet in no one place had there been failure. On the contrary, there was progress everywhere, and, in some parishes, very marked success.

The venerable B. Bailey, D.D., archdeacon of Colombo, acknowledged the grant which had been made by the society of a library for Ratnapoora. A church had been built there, towards which a grant had been made by the society. The archdeacon said: "There is, at Ratnapoora, one of the largest dewales, or demon temples, in the island, and an annual festival. But both devil worship and the Buddhist idolatry are visibly declining in Ceylon, and certainly in this and other of the Kandian provinces. Now, therefore, is the time to pour missionaries into this famishing land, of which it may be emphatically said that 'the harvest is plenteous, but the labourers are few.'"

Other business was transacted, and new members elected.

Miscellaneous.

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

Gorham v. *the Bishop of Exeter*.—The judgment in this appeal was pronounced on Friday, March 8, by the judicial committee of privy council. The members of the committee present were, the marquis of Lansdowne, lord Campbell, lord Brougham, lord Langdale, Dr. Lushington, Mr. Pemberton Leigh, and sir Edward Ryan.

Lord Langdale read the printed judgment of the committee, which was as follows: "This is an appeal by the rev. George Cornelius Gorham against the sentence of the dean of the Arches court of Canterbury, in a proceeding termed a duplex querela, in which the right rev. the lord bishop of Exeter, at the instance of Mr. Gorham, was called upon to show cause why he had refused to institute Mr. Gorham to the vicarage of Brampford Speke. The judge pronounced that the bishop had shown sufficient cause for his refusal, and thereupon dismissed him from all further observance of justice in the premises; and, moreover, condemned Mr. Gorham in costs. From this sentence Mr. Gorham appealed to her majesty in council. The case was referred by her majesty to this committee. It has been fully heard before us; and, by the direction of her majesty, the hearing was attended by my lords the archbishops of Canterbury and York, and the bishop of London, who are members of her majesty's privy council. We have the satisfaction in being authorized to state, that the most rev. prelates the archbishops of Canterbury and of York, after having perused copies of this judgment, have expressed their approbation thereof. The bishop of London does not concur. The facts, so far as it is necessary to state them, are as follow: Mr. Gorham, being vicar of the St. Just-in-Penwith, in the diocese of Exeter, on the 2nd of November, 1847, was presented by her majesty to the vicarage of Brampford Speke, in the same diocese, and soon afterwards applied to the lord bishop of Exeter for admission and institution to the vicarage. The bishop, on the 13th of November, caused Mr. Gorham to be informed that his lordship felt it his duty to ascertain, by examination, whether Mr. Gorham was sound in doctrine, before he should be instituted to the vicarage of Brampford Speke. The examination commenced on the 17th of December, and was continued at very great length for five days in the same month of December, and (after some suspension) for three more days in the following month of March. The questions proposed by the bishop related principally to the sacrament of baptism, and were very numerous, much varied in form, embracing many points of difficulty, and often referring to the answers given to previous questions. Mr. Gorham did not at first object to the nature of this examination; but, during its progress he at various times remonstrated against the manner in which it was conducted, and the length to which it extended. We are, however, relieved from the necessity of considering whether he could or could not lawfully have declined to submit to such a course of examination; because he did in fact answer nearly all the questions, and no complaint is made of his not having answered them all. The examination being concluded, the bishop refused to institute Mr. Gorham, for the reason (as stated in the notification) that 'he had upon the examination found Mr. Gorham unfit to fill the vicarage, by reason of his holding doctrines contrary to the true Christian faith, and the doctrines contained in the articles and formularies of the united church of England and Ireland, and especially in the Book of Common Prayer, and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the united church of England and Ireland' (Gorham, p. 219). Mr. Gorham, being refused institution, commenced proceedings in the Arches court of Canterbury; and, at his promotion, a monition with intimation issued on the 15th June, 1848; and thereby the bishop was monished to admit Mr. Gorham to the vicarage and to institute and invest him therein, or otherwise to appear to show cause why Mr. Gorham should not be admitted and instituted by the official principal of the Arches Court of Canterbury. After litigation had thus commenced, and Mr. Gorham had called upon the bishop to state why institution was refused, it became evident that the reasons must be considered upon legal principles, and it was to be expected that both parties would require a strict and formal proceeding, in which the particular unsound doctrine imputed to Mr. Gorham would have been distinctly alleged. Unfortunately this course was not adopted. The bishop prayed to be heard on petition; and, in his act on petition, he stated his charge against Mr. Gorham, and alleged that it appeared to him, in the course of the examination, that Mr. Gorham was of unsound doctrine respecting the great and fundamental point of baptism, inasmuch as Mr. Gorham held, and persisted in holding, that spiritual regeneration is not given or conferred in that holy sacrament; in particular, that infants are not made therein members of Christ and children of God, contrary to the plain teaching of the church of England in her articles and liturgy; and especially contrary to the divers offices of baptism, the

office of confirmation, and the catechism, severally contained in the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the church, according to the use of the united church of England and Ireland. And in part supply of proof of the premises, the bishop referred to a book written and caused to be printed and published by Mr. Gorham, containing, amongst other things, the several questions put by the bishop to Mr. Gorham in the course of the examination, and Mr. Gorham's several answers to the same questions. Mr. Gorham made no objection to the mode of proceeding by act on petition, but put in his answer thereto; and thereby, after alleging that the book published by him, and brought into court by the bishop, contained a full, true, and accurate account of all the questions and answers which were given in the course of the examination, he distinctly and emphatically denied that he in his examination did maintain, or had at any time maintained, unsound doctrine respecting the efficacy of the sacrament of baptism, or that he had held, or persisted in holding, any opinions thereon at variance with the plain teaching of the church of England in her articles and liturgy; and, further, explicitly and expressly denied that he either held, or persisted in holding, that infants are not made in baptism members of Christ and the children of God; and he alleged that he did not maintain any views whatever contrary to the true doctrine of the church of England, as dogmatically determined in her articles, familiarly taught in her catechism, and devotionally expressed in her services; it having been his desire and endeavour, throughout the examination, to explain the language both of her articles and liturgy (in compliance with the express directions of the church herself) by such just and favourable construction as would secure an entire agreement, not only of each with the other, but of all alike, with the plain tenor of holy scripture, declared by the said articles to be of paramount and absolute authority. The bishop replied to Mr. Gorham's answer generally. The book published by Mr. Gorham was the only evidence adduced on either side; and with such allegations as are contained in the bishop's act on petition, and Mr. Gorham's answer, the case was brought on to be heard, with no statement on the part of the bishop of what was, in his lordship's view, the true doctrine of the church of England in respect of the efficacy of the baptism either of adults or infants; nor any specification of the doctrine imputed to Mr. Gorham, except the general charge before stated; and no distinct statement on the part of Mr. Gorham of what, in his view, is the true doctrine of the church of England, what is the particular doctrine which he himself maintains on the subject in question, or in what particulars, or for what particular expressions, he requires the just and favourable construction which he considers to be necessary and sufficient to secure the entire agreement between the articles and the liturgy and his doctrine. As this form of pleading was acquiesced in on both sides, neither party has any reason to complain of the other; but those who are called upon to judge of the matters in difference have great reason to complain that, instead of their attention being directed, as it ought to have been, to specific propositions distinctly stated, and to the evidence directly applicable to those propositions, instead of having a specific and precise statement of that which the bishop alleged to be the doctrine of the church of England upon the matters in question, and upon which he meant to rely, and of the specific doctrine held by or imputed to Mr. Gorham, and alleged to be unsound, the case is brought forward and left in such a form that, without being supplied with any allegations distinctly stated or any issue distinctly joined, we are called upon minutely and accurately to examine a long series of questions and answers—of questions upon a subject of a very abstruse nature, intricate, perplexing, entangling, and many of them not admitting of distinct and explicit answers; of answers not given plainly and directly, but in a guarded and cautious manner, with the apparent view of escaping from some apprehended consequence of plain and direct answers. The inconvenience of this course of proceeding is so great, and the difficulty of coming to a right conclusion is thereby so unnecessarily increased, that in our opinion the judge below would have been well justified in refusing to pronounce any opinion upon the case as appearing upon such pleadings; and in requiring the parties, even at the last moment, to bring forward the case in a regular manner by plea and proof. The case comes before us in precisely the same state; and, although the counsel on both sides have used their best endeavours to remove the vagueness and uncertainty found in the pleadings, as well as in the examination, and have thereby much assisted us, they have not been able entirely to remove the difficulty. In considering the examination, which is the only evidence, we must have regard not only to the particular question to which each answer is subjoined, but to the general scope, object, and character of the whole examination; and if, under circumstances so peculiar and perplexing, some of the answers should be found difficult to be reconciled with one another (as we think is the case), justice requires that an endeavour should be made to reconcile them in such a manner as to obtain the result which appears most consistent with the general intention of Mr. Gorham in the exposition of his doctrine and opinions. Adopting this course, the doctrine held by Mr. Gorham appears to us to be this, that baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism that regeneration invariably takes place in baptism; that the grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it: in them alone it has a wholesome effect; and that, without reference to the qualification of the recipient, it is not in itself an effectual sign of grace; that infants baptized, and dying before actual sin, are certainly saved; but that in no case is regeneration in baptism unconditional. These being, as we collect them, the opinions of Mr. Gorham, the question which we have to decide is, not whether they are theologically sound or unsound; not whether, upon some of the doctrines comprised in the opinions, other opinions opposite to them may or may not be held with equal or even greater reason by other learned and pious ministers of the church; but whether these opinions now under our consideration are contrary or repugnant to the doctrines which the church of England, by its articles, formularies, and rubrics, requires to be held by its ministers, so that upon the ground of these opinions the appellant can lawfully be excluded from the benefice to which he has been presented. This question must be decided by the articles and liturgy; and we must apply to the construction of those books the same rules which have long been established, and are by the law applicable to the construction of all written instruments. We must endeavour to attain for ourselves the true meaning of the language employed, assisted only by the consideration of such external or historical facts as we may find necessary to enable us to understand the subject matter to which the instruments relate, and the meaning of the words employed. In our endeavours to ascertain the true meaning and effect of the articles, formularies, and rubrics, we must by no means intentionally swerve from the old established rules of construction, or depart from the principles which have received the sanction and approbation of the most learned persons in times past, as being on the whole the best calculated to determine the true

meaning of the documents to be examined. If these principles are not adhered to, all the rights, both spiritual and temporal, of her majesty's subjects would be endangered. As the subject matter is doctrine, and its application to a particular question, it is material to observe that there were different doctrines or opinions prevailing or under discussion at the times when the articles and liturgy were framed, and ultimately made part of the law; but we are not to be in any way influenced by the particular opinions of the eminent men who propounded or discussed them, or by the authorities by which they may be supposed to have been influenced, or by any supposed tendency to give preponderance to Calvinistic or Arminian doctrines. The articles and liturgy, as we now have them, must be considered as the final result of the discussion which took place, not the representation of the opinions of any particular men, Calvinistic, Arminian, or any other, but the conclusion which we must presume to have been deduced from a due consideration of all the circumstances of the case, including the sources from which the declared doctrine was derived, and the erroneous opinions which were to be corrected. It appears from the resolutions and discussions of the church itself, and from the history of the time, that, from the first dawn of the Reformation until the final settlement of the articles and formularies, the church was harassed by a great variety of opinions respecting baptism and its efficacy, as well as upon other matters of doctrine. The church, having resolved to frame articles of faith, as a means of avoiding diversities of opinion, and establishing consent touching true religion, must be presumed to have desired to accomplish that object as far as it could, and to have decided such of the questions then under discussion as it was thought proper, prudent, and practicable to decide; but it could not have intended to attempt the determination of all the questions which had arisen or might arise, or to include in the articles an authoritative statement of all Christian doctrine; and, in making the necessary selection of those points which it was intended to decide, regard was had to the points which were deemed to be most important to be made known to, and to be accepted by, the members of the church, and to those questions upon which the members of the church could agree, and that other points and other questions were left for future decision by competent authority, and in the mean time to the private judgment of pious and conscientious persons. Under such circumstances, it would perhaps have been impossible, even if it had been thought desirable, to employ language which did not admit of some latitude of interpretation: if the latitude were confined within such limits as might be allowed without danger to any doctrine necessary to salvation, the possible or probable difference of interpretation may have been designedly intended even by the framers of the articles themselves; and in all cases in which the articles, considered as a test, admit of different interpretations, it must be held that any sense of which the words fairly admit may be allowed, if that sense be not contradictory to something which the church has elsewhere allowed or required; and in such a case it seems perfectly right to conclude that those who impose the test command no more than the form of the words employed in their literal and grammatical sense conveys or implies; and that those who agree to them are entitled to such latitude or diversity of interpretation as the same form admits. If it were supposed that all points of doctrine were decided by the church of England, the law could not consider any point as left doubtful. The application of the law, or of the doctrine of the church of England, to any theological question which arose, must be the subject of decision; and the decision would be governed by the construction of the terms in which the doctrine of the church is expressed, viz., the construction which on the whole would seem most likely to be right. But, if the case be, as undoubtedly it is, that in the church of England many points of theological doctrine have not been decided, then the first and great question which arises in such cases as the present is, whether the disputed point is or was meant to be settled at all, or whether it is left open for each member of the church to decide for himself according to his own conscientious opinion. If there be any doctrine on which the articles are silent or ambiguously expressed, so as to be capable of two meanings, we must suppose that it was intended to leave that doctrine to private judgment, unless the rubrics and formularies clearly and distinctly decide it. If they do, we must conclude that the doctrine so decided is the doctrine of the church. But, on the other hand, if the expressions used in the rubrics and formularies are ambiguous, it is not to be concluded that the church meant to establish indirectly as a doctrine that which it did not establish directly as such by the articles of faith; the code avowedly made for the avoiding of diversities of opinions, and for the establishing of consent touching true religion. We must proceed, therefore, with the freedom which the administration of the law requires, to examine the articles and the prayer-book, for the purpose of discovering what it is, if anything, which, by the law of England, or the doctrine of the church of England as by law established, is declared as to the matter now in question; and to ascertain whether the doctrine held by Mr. Gorham, as we understand it to be disclosed in his examination, is directly contrary or repugnant to the doctrine of the church. Considering, first, the effect of the articles alone, it is material to observe that very different opinions as to the sacrament of baptism were held by different promoters of the Reformation, and that great alterations were made in the articles themselves upon that subject. The articles about religion drawn up in 1536 state that it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sin and the grace and favour of God; that the promise of grace and everlasting life (which promise is adjoined to the sacrament of baptism) pertaineth not only to such as have the gift of reason, but also to infants, innocents, and children, and that they ought, therefore, and must needs be baptized; and that by the sacrament of baptism they do also obtain remission of their sin, the grace and favour of God, and be made thereby the very sons and children of God; insomuch as infants and children dying in their infancy shall undoubtedly be saved thereby, and else not. That infants must needs be christened, because they be born in original sin, which sin must needs be remitted, which cannot be done but by the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin by his secret virtue and operation; and that men or children, having the use of reason, and willing and desirous to be baptized, shall by the virtue of that holy sacrament obtain the grace and remission of all their sins, if they shall come thereto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith; and, finally, if they shall also have firm credence and trust in the promise of God adjoined to the said sacrament, that is to say, that in and by this said sacrament, which they shall receive, God the Father giveth unto them, for his Son Jesus Christ's sake, remission of all their sins, and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God, &c. In the book, entitled 'A necessary Doctrine for any Christian Man,' and called 'the king's book,' which was published in

1543, it is thus stated: 'Because all men be born sinners,' 'and cannot be saved without remission of their sin, which is given in baptism by the working of the Holy Ghost, therefore the sacrament of baptism is necessary for the attaining of salvation and everlasting life. For which causes also it is offered, and pertaineth to all men, not only such as have the use of reason, in whom the same duly received taketh away and purgeth all kind of sins, both original and actual, committed and done before their baptism; but also it appertaineth. and is offered unto infants, which, because they be born in original sin, have need, and ought to be, christened; whereby they, being offered in the faith of the church, receive forgiveness of their sins, and such grace of the Holy Ghost, that, if they die in the state of their infancy, they shall thereby undoubtedly be saved. Because as well this sacrament of baptism, as all other sacraments instituted by Christ, have all their virtue, efficacy, and strength by the word of God, which by his Holy Spirit worketh all the graces and virtues which be given by the sacraments, to all those that worthily receive the same.' The articles of 1552 and 1562 adopt very different language from the articles of 1536, and have special regard to the qualification of worthy and right reception. The twenty-fifth article of 1562 distinctly states, that in such only as worthily receive the same the sacraments have a wholesome effect or operation. The article on baptism, in describing the blessings conferred by it, speaks only of those who receive it rightly; and with respect to infants, instead of saying in the language of the articles of 1536, that 'they obtain remission of their sins, and the grace and favour of God by baptism, and that dying in their infancy they shall be undoubtedly saved thereby, and else not,' it declares only 'that the baptism of young children is in anywise to be retained in the church, as most agreeable with the institution of Christ;' stating nothing distinctly as to the state of such infants, whether baptized or not. The articles of 1536 had expressly determined two points: 1. That baptized infants dying before the commission of actual sin were undoubtedly saved thereby. 2. That unbaptized infants were not saved. The articles of 1562 say nothing expressly upon either point; but, not distinguishing the case of infants from that of adults, state in general terms that those who receive baptism rightly have the benefits there mentioned conferred. What is signified by right reception is not determined by the articles. Mr. Gorham says that the expression always means or implies a fit state to receive, viz., in the case of adults 'with faith and repentance,' and in the case of infants 'with God's grace and favour.' On a consideration of the articles, it appears that, besides this particular point, there are others which are left undecided. It is not particularly declared what is the distinct meaning and effect of the grace of regeneration, whether it is a change of nature, a change of condition, or a change of the relation subsisting between sinful man and his Creator; and there are other points which may very plainly be open to different considerations in different cases. Upon the points which were left open, differences of opinion could not be avoided, even amongst those who sincerely subscribed to the articles; and that such differences amongst such persons were thought consistent with subscription to the articles, and were not contemplated with disapprobation, appears from a passage in the royal declaration, now prefixed to the articles, and which was first added in the reign of king Charles I., long after the articles were finally settled: 'Though some differences have been raised, yet we take comfort in this, that all clergymen within our realm have always most willingly subscribed to the articles established; which is an argument to us that they all agree in the true usual literal meaning of the said articles; and that even in those curious points in which the present differences lie, men of all sorts take the articles of the church of England to be for them; which is an argument, again, that none of them intend any desertion of the articles established.' If the articles which constitute the code of faith, and from which any differences are prohibited, nevertheless contain expressions which unavoidably admit of different constructions, and members of the church are left at liberty to draw from the articles different inferences in matters of faith not expressly decided, and upon such points to exercise their private judgments, we may reasonably expect to find such differences of opinion allowable in the interpretetion of the devotional services, which were framed, not for the purpose of determining points of faith, but of establishing (to use the expression of the statute of Elizabeth) an uniform order of common prayer, and of the administration of sacraments, rites, and ceremonies of the church of England. In considering the book of common prayer, it must be observed that there are parts of it which are strictly dogmatical, declaring what is to be believed or not doubted, parts which are instructional, and parts which consist of devotional exercises and services. Those parts which are in their nature dogmatical must be considered as declaratory of doctrine; but as to those parts which are devotional, consisting of prayers framed for the purpose of being 'more earnest, and fit to stir Christian people to the due honouring of Almighty God,' some further consideration is necessary. It seems to be properly said that the received formularies cannot be held to be evidence of faith or of doctrine, without reference to the distinct declarations of doctrine in the articles, and to the faith, hope, and charity by which they profess to be inspired or accompanied; and there are portions of the liturgy which it is plain cannot be construed truly without regard to these considerations. For the proof this, the instance which seems to be most usually cited, and which is conclusive, is the service for burial of the dead. So far as our knowledge or powers of conception extend, there are and must be at least some persons not excommunicated from the church, who, having lived lives of sin, die impenitent—nay, some who perish and die in the actual commission of flagrant crimes; yet, in every case, in the burial-service, as the earth is cast upon the dead body, the priest is directed to say, and does say, 'Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life;' and thanks are afterwards given, 'for that it hath pleased Almighty God to deliver this our brother out of the miseries of this sinful world;' and this is followed by a collect, in which it is prayed, 'that when we shall depart this life we may rest in God, as our hope is that this our brother doth.' The hope here expressed is the same 'sure and certain hope of the resurrection to eternal life' which is stated immediately after the expression, 'it hath pleased Almighty God, of his great mercy, to take to himself the soul of our brother here departed.' In this service, therefore, there are absolute expressions implying positive assertions; yet it is admitted that they cannot be literally true in all cases, but must be construed in a qualified or charitable sense—justified, we may believe, by a confident hope and reliance that the expression is literally true in many cases, and may be true even in the particular case in which to us it seems improperly applied. From this and other cases of the like kind, of which there are several in the services, it seems manifest that devotional expressions, involving assertions, must not as of course be taken to bear an

absolute and unconditional sense. The meaning must be ascertained by a careful consideration of the nature of the subject, and of the true doctrine applicable to it. If expressions in devotional exercises, and exhortations which imply or convey assertions which may be true in any case, and which we are permitted in charity to hope may be true in the particular cases to which we are directed to apply them, were such that the assertions must be accepted as universal propositions necessarily and unconditionally true in all cases, they would amount to declarations of doctrine; but, in the service for the burial of the dead, such implied assertions are clearly not to be taken to be universal propositions; and it is plain that other assertions of the like kind, in other services, may fall within the same category. In the office for the administration of the public baptism of infants, the first rubric states the reason why it is convenient that the administration should be when the most number of people come together. The reasons are stated to be, 'as well for that the congregation there present may testify the receiving of them that may be new-baptized into the number of Christ's church; and also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. There is a prayer for the infant, that he (being delivered from wrath) may be received into the ark of Christ's church, and, being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that he may come to everlasting life; another prayer, that the infant coming to God's holy baptism may receive remission of his sins by spiritual regeneration; an exhortation to the congregation, or to those present, not to doubt, but earnestly to believe, that God will favourably receive the present infant, and given unto him the blessing of eternal life: 'Wherefore, we being persuaded of the goodwill of our heavenly Father towards this infant, and nothing doubting but that he favourably alloweth this charitable work of ours in bringing this infant to his holy baptism, let us faithfully and devoutly give thanks to him;' and in the prayer which follows it is thus expressed: 'Give thy Holy Spirit to this infant, that he may be born again, and made an heir of everlasting salvation.' Before the ceremony is performed, the sponsors are questioned and make their answers; and then comes the prayer, in which it is said, 'Regard, we beseech thee, the supplications of this congregation, sanctify this water to the mystical washing away of sin, and grant that this child now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.' Thus studiously, in the introductory part of the service, is prayer made for the grace of God, that the child may receive remission of his sin by spiritual regeneration; so firm is the belief expressed that God will favourably receive the infant; so confident is the negation of all doubt but that God favourably alloweth the charitable work of bringing the infant to baptism. All this is before the ceremony is actually performed; and after the baptism has been administered, and during the continuance of the same persuasion, and the same undoubting confidence of a favourable reception and allowance, the priest is directed to say, 'Seeing now that this child is regenerate and grafted into Christ's church, let us give thanks unto Almighty God for these benefits'; and, after repeating the Lord's prayer, thanks are thus given: 'We yield thee hearty thanks, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.' The service is followed by the rubric, 'It is certain, by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' And, to the short form for the administration of private baptism of children in houses, after a thanksgiving, 'For that it hath pleased God to regenerate the infant with his Holy Spirit, and to receive him as his own child by adoption, and to incorporate him into his holy church,' there is appended a rubric, 'And let them not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again.' And, if the child has not been so baptized by the minister of the parish, but by some other, the minister of the parish is to inquire by whom, with what matter, and with what words the child was baptized; and, if satisfied, he is to certify that all is well done, and that the child, being born in sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life. The baptism thus referred to, and the effect of which is thus stated or expressed, is a baptism which may have taken place without any prayer for grace, or any sponsors; but it seems plainly to have been intended only for cases of emergency, in which death might probably prevent the ceremony, if not immediately performed; for such occasions, and the child dying, the church holds the baptism sufficient, and not to be repeated. 'One baptism for the remission of sins' is acknowledged by the church; nevertheless, if the child, which is after this sort baptized, do afterwards live, the rubric declares the expediency of bringing it into the church, and appoints a further ceremony with sponsors. The private baptism of infants is an exceptional case provided for an emergency, and for which, if the emergency passes away, although there is to be no repetition of the baptism, a full service is provided. The adult person is not pronounced regenerate until he has first declared his faith and repentance; and, before the act of infant baptism, the child is pledged by its sureties to the same conditions of faith and repentance. And these requirements of the church, in her complete and public service, ought, upon a just construction of all the services, to be considered as the rule of the church, and taken as proof that the same promise, though not expressed, is implied in the exceptional case, when the rite is administered in the expectation of immediate death, and the exigency of the case does not admit of sureties. Any other conclusion would be an argument to prove that none but the imperfect and incomplete ceremony allowed in the exceptional case would be necessary in any case. This view of the baptismal service is, in our opinion, confirmed by the catechism; in which, although the respondent is made to state that in his baptism he 'was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven,' it is still declared that repentance and faith are required of persons to be baptized; and when the question is asked, 'Why then are infants baptized, when by reason of their tender age they cannot perform them?' the answer is, not that infants are baptized because by their innocence they cannot be unworthy recipients, or cannot present an *obex* or hindrance to the grace of regeneration, and are therefore fit subjects for divine grace, but 'because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform.' The answer has direct reference to the condition on which the benefit is to depend; and the whole catechism requires a charitable construction, such as must be given to the expression 'God the Holy Ghost, who sanctifieth me and all the elect people of God.' It seems unnecessary for us to go through the other formularies in the prayer-book. The services abound with expressions which must be construed in a charitable and qualified sense, and cannot with any appearance of reason be taken as proofs of doctrine. Our principal attention has been given to the baptismal services; and those, who are strongly impressed with the earnest prayers which are offered for the divine blessing and the grace of God, may not unreasonably suppose that the grace

is not necessarily tied to the rite; but that it ought to be earnestly and devoutly prayed for, in order that it may then, or when God pleases, be present to make the rite beneficial. One of the points left open by the articles is determined by the rubric, 'It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' But this rubric does not, like the article of 1536, say that such children are saved by baptism; and nothing is declared as to the case of infants dying without having been baptized. There are other points of doctrine respecting the sacrament of baptism, which we are of opinion, by the rubrics and formularies (as well as the articles), capable of being honestly understood in different senses; and consequently we think that, as to them, the points which were left undetermined by the articles are not decided by the rubrics and formularies, and that upon these points all ministers of the church, having duly made the subscriptions required by law, and (taking holy scripture for their guide), are at liberty honestly to exercise their private judgment without offence or censure. Upright and conscientious men cannot in all respects agree upon subjects so difficult; and it must be carefully borne in mind that the question, and the only question, for us to decide is, whether Mr. Gorham's doctrine is contrary or repugnant to the doctrine of the church of England as by law established. Mr. Gorham's doctrine may be contrary to the opinion entertained by many learned and pious persons; contrary to the opinion which such persons have, by their own particular studies, deduced from holy scripture; contrary to the opinion which they have deduced from the usages and doctrines of the primitive church, or contrary to the opinion which they have deduced from uncertain and ambiguous expressions in the formularies; still, if the doctrine of Mr. Gorham is not contrary or repugnant to the doctrine of the church of England as by law established, it cannot afford a legal ground for refusing him institution to the living to which he has been lawfully presented. This court, constituted for the purpose of advising her majesty in matters which come within its competency, has no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the church of England. Its duty extends only to consideration of that which is by law established to be the doctrine of the church of England, upon the true and legal construction of her articles and formularies; and we consider that it is not the duty of any court to be minute and rigid in cases of this sort. We agree with sir William Scott in the opinion which he expressed in Stone's case, in the Consistory Court of Loudon: 'That, if any article is really a subject of dubious interpretation, it would be highly improper that this court should fix on one meaning, and prosecute all those who hold a contrary opinion regarding its interpretation.' In the examination of this case we have not relied upon the doctrinal opinions of any of the eminent writers by whose piety, learning, and ability the church of England has been distinguished; but it appears that opinions, which we cannot in any important particular distinguish from those entertained by Mr. Gorham, have been propounded and maintained, without censure or reproach, by many eminent and illustrious prelates and divines who have adorned the church from the time when the articles were first established. We do not affirm that the doctrines and opinions of Jewel, Hooker, Usher, Jeremy Taylor, Whitgift, Pearson, Carleton, Prideaux, and many others can be received as evidence of the doctrine of the church of England; but their conduct, unblamed and unquestioned as it was, proves at least the liberty which has been allowed in maintaining such doctrine. Bishop Jewel writes: 'This marvellous conjunction and incorporation with God is first begun and wrought by faith; afterwards *the same incorporation is* assured to us, and increased by baptism.' Hooker writes: 'We justly hold baptism to be the door of an actual entrance into God's house—the first apparent beginning of life; a seal, perhaps, of the grace of election before received; but to our sanctification, a step which has not any other before it.' Archbishop Usher, in reply to the question, 'What say you of infants baptized that are born in the church? Doth the inward grace in their baptism always attend the outward sign? Answer: Surely, no: the sacrament of baptism is effectual only to those, and to all those who belong to the election of grace.' Bishop Jeremy Taylor says: 'Baptism and its effect may be separated, and do not always go in conjunction. The effect may be before, and, therefore, much rather may it be after its susception; the sacrament operating in the virtue of Christ, even as the Spirit shall move.' There was even a time when doctrine to this effect was required to be studied in our church; and Whitgift, by a circular issued in the year 1586, enforced an order made in the year 1587, whereby every minister under the degree of Master of Arts was required to study and take for his model the 'Decades of Bullinger,' as presented by the queen and the upper house of convocation. And there it is declared, amongst numerous passages of a like tendency, 'The first beginning of our uniting in fellowship with Christ is not wrought by the sacraments'—in baptism that is sealed and confirmed to infants, which they had before. So with respect to the charitable interpretation of divine services, Hooker says: 'The church speaks of infants, as the rule of charity alloweth both to speak and to think.' Bishop Pearson says: 'When the means are used, without something appearing to the contrary, we ought to presume of the good effect.' Bishop Carleton says: 'All that receive baptism are called the children of God, regenerate, justified; for to us they be taken for such in charity until they show themselves other.' And bishop Prideaux says: 'Baptism only pledges an external and sacramental regeneration, while the church in charity pronounces that the Holy Spirit renders an inward regeneration.' We express no opinion upon the theological accuracy of these opinions, or any of them. The writers whom we have cited are not always consistent with themselves, and other writers of great eminence and worthy of great respect have held and published very different opinions. But the mere fact that such opinions have been propounded and maintained by persons so eminent and so much respected, as well as by very many others, appears to us sufficiently to prove that the liberty which was left by the articles and the formularies has been actually enjoyed and exercised by the members and ministers of the church of England. The case not requiring it, we have abstained from expressing any opinion of our own upon the theological correctness or error of the doctrine of Mr. Gorham, which was discussed before us at such great length and with so much learning. His honour the vice-chancellor Knight Bruce dissents from the opinion we have formed; but all the other members of the Judicial Committee who were present are unanimously agreed in opinion, that the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the church of England as by law established, and that Mr. Gorham ought not by reason of the doctrine held by him to have been refused admission to the vicarage of Brampford Speke. And we shall, therefore, humbly report to her majesty that the sentence pronounced by the learned judge in the Arches Court of Canterbury ought to be reversed; and that it ought to be declared that the lord bishop of Exeter has not shown sufficient cause why he did not institute Mr. Gorham to the said vicarage. We shall, therefore, humbly advise her majesty to remit the cause, with that declaration, to the Arches Court of Canterbury, to the end that right and justice may there be done in this matter, pursuant to the said declaration."

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1850.

Ordinations.

ORDINATIONS APPOINTED.

By Bp. of Bath and Wells, Dec. 22, in Wells cathedral.

By Bp. of Chichester, May 26, in Chichester cathedral.

By Bp. of Lincoln, May 26, in Lincoln cathedral.

Bp Bp. of Oxford, May 26.

By Bp. of Rochester, June 29.

ORDAINED.

By Bp. *of* Chichester, *in Chichester cathedral, Feb.* 24.

DEACONS.

Of Cambridge.—W. S. Christmas, B.A., Jesus; J. Ellerton, B.A., Trin.

Of Oxford.—W. H. Gutteridge, B.A., New; J. Wilkinson, B.A., St. Edm. H.

Lit.—W. H. Redkap.

By Bp. *of* Exeter, *in Exeter Cathedral, March* 24.

PRIESTS.

Of Cambridge.—Æ. B. Hutchinson, Queens'; F. C. Jackson, B.A., St. John's; T. H. Marsh, B.A., Pemb.; W. Morgan, B.A., St. John's; J. C. Rowlatt, B.A., Emm.

Of Oxford.—W. Hichens, B.A., St. John's; E. G. Hunt, M.A., Exet.

Of Dublin.—T. W. Herbert, Trin.

Lit.—W. Sherman.

DEACONS.

Of Cambridge.—J. Gurney, B.A., Pemb. H.; E. Hawkins, B.A., C.C.C.

Of Oxford.—J. R. Nankivell, B.A., Exet.; J. W. Shelton, B.A., Pemb.; H. J. Turrell, B.A., Linc.

Lit.—H. E. Maskew, W. J. R. Neame.

By Bp. *of* Manchester, *in Manchester cathedral, Feb.* 24.

PRIESTS.

Of Cambridge.—H. Dunderdale, B.A., Trin.; H. W. Garrett, Cath.; T. E. Petty, B.A., Trin.; J. N. Pocklington, Cath.; W. Pope, B.A., Christ's.

Of Oxford. — J. W. Hull, B.A., Brasen.

Of Dublin.—H. Newland, B.A., Trin.

Of St. Bees'.—J. Best, F. B. Broadbent, D. L. Jones, J. B. Wakefield.

DEACONS.

Of Cambridge.—T. Daniells, B.A., Queens'; F. J. Moore, B.A., Trin.; T. Parkes, B.A., Queens'; J. A. Wallace, B.A., Trin.; C. H. Wood, S.C.L., Christ's.

Of Oxford.—J. C. Bates, B.A., Queen's; hon. A. G. Campbell, B.A., Ball.; F. C. Fisher, S.C.L., St. Mary H.; H. J. Marlen, B.A., Wadh.

Of Durham.—C. J. Forshaw, Hatf. H.

Of Dublin.—J. Bagnell, B.A., Trin.

Of St. Bees'.—F. Smith.

By Bp. *of* Oxford, *in Banbury church, Feb.* 24

PRIESTS.

Of Cambridge.—H. Tait, B.A., Trin.; F. G. Wilson, B.A., C.C.C.

Of Oxford.—R. Howell, B.A., Ch. Ch.; C. A. Johnson, Brasen.

Of Dublin.—C. Ellis, M.A., Trin.

DEACONS.

Of Cambridge.—J. E. Hall, B.A., Trin.; H. Newport, B.A., Pemb.; H. J. Pye, B.A., Trin.

Of Oxford.—G. W. Cox, S.C.L., Trin.; F. Neale, St. Alban H.; M. F. F. Osborn, M.A., Mert.; E. H. Robson, B.A., Worc.; H. Stutch, B.A., Magd.; A. Tidman, B.A., Linc.; E. D. Wood, B.A., Exet.

Of Dublin.—J. M. Williams, B.A., Trin.

By Bp. *of* Rochester, *in Abp. Tennison's chapel, Regent-street, London, April* 7.

DEACONS.

Of Cambridge.—W. Butcher, B.A., Sid.; A. Codd, B.A., St. John's; W. S. Hemming, B.A., Christ's; J. K. Stuart, B.A., Queens'; J. T. Walters, B.A., St. John's.

Of Oxford. — T. Brutton, B.A., Pemb.; W. H. Davey, B.A., Linc.

Of Dublin.—R. L. Watson, Trin.

By Bp. *of* Sodor and Man, *in Lezayre church, Isle of Man, Feb.* 24.

DEACONS.

Lit.—R. Airey, H. Hardy.

Preferments.

Hamilton, H. P., to be dean of Salisbury.
Kennedy, R. M., to be dean of Clonfert.
Tighe, H. V., to be dean of Leighlin.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Acret, W. H	West Butterwick (P. C.), Lincolnshire	865	Vic. of Owston	£90
Baxter, R. H	Seaham (V.), Durham	328	Marq. of Londonderry	666
Bedford, W. K. R.	Sutton Coldfield (R.), Warwickshire	4300	R. Bedford	
Bennett, G.	Ballymacarret (P. C.), Downshire		Rec. of Knockbreda	
Blakehurst, R.	Woodhead (P. C.), Cheshire		Bp. of Chester	*83
Bowman, I.	St. Cuthbert, Holme-Cultram (P. C.), Cumberland	3037	Univ. of Oxford	*140
Brown, P. U.	St. Lawrence (R.), Norwich	974	Lord chancellor	82
Browne, T. B.	Bodfari (R.), Flintshire	945	Bp. of St. Asaph	296
Butler, H.	Llandysilio (R.), Montgomeryshire	629	Bp. of St. Asaph	*430
Causey, A. S.	St. Andrew (P. C.), Lambeth, Surrey		Crown and bp. of Winchester alt.	130
Carr, E. H.	Millbrook (R.), Bedfordshire	462	The crown	*343
Carter, J.	Allonby (P. C.), Cumberland	783	Vic. of Bromfield	*94
Cerfield, W.	Llanfoist (R.), Monmouthshire	1500	Earl of Abergavenny	*174
Cox, I. M.	Church Knowle (R.), Dorsetshire	463	Lieut.-col. Mansel	*285
Dawkins, R.	Bettws (V.), Montgomeryshire	821	Bp. of St. Asaph	*211
Ellacombe, H. N.	Bitton (V.), with Oldland (C.), Gloucestershire	9338	Preb. of Sarum	*200
Evans, D.	Llangathen (V.), Carmarthenshire	1108	Bp. of Chester	98
Evans, H.	Scremerston (P. C.), Durham	1060	D. & C. of Durham	*120
Fagge, J. F.	Aston Cantlow (V.), Warwickshire	1069	Rev. R. S. Carles	*98

Preferments—CONTINUED.

Name.	Parish and County.	Population.	Patron.	Value.
Gabbett, R. J.	Shanagolden (V.), Limerick		Prec. of Limerick	
Harrison, B.	Tow-Law (P. C.), Wolsingham, Durham			£
Hetherington, J.	Clifton (P. C.), Cumberland	378	Rec. of Workington	100
Hornby, E. J. G.	Bury (R.), Lancashire	62125	Earl of Derby	*1937
Hull, J. W.	Grimsargh (P. C.), Lancashire	331	Vic. of Preston	*77
Jetter, J. A	Ironbridge (P. C.), Shropshire		Vic. of Madeley	
Johnson, F.	Luddington-in-the-Brook (R.), Northamptonshire	139	Lord Montague	150
Joyce, J. G.	Burford (V.), with Fulbrook (P. C.), Oxfordshire	1862 & 368	Bp. of Oxford	*294
Lawless, G.	Clonbeg (R.). Tipperary		Bp. of Cashel	
Lear, F.	Bishopston (R. V.), Wiltshire	569	Earl of Pembroke	*806
Lewis, D. P.	Buttington (P. C.), Montgomeryshire	826	Vic. of Welshpool	107
Lloyd, W.	Whitchurch (R.), Pembrokeshire	395	T. Lloyd	113
Lowe, J. B.	St. Jude (P. C.), Liverpool, Lancashire		Trustees	300
Macdonnell, C., D.D.	Garristown (V.), Dublin		Trustees of lord Kingsland	
Mariott, C.	St. Mary-the-Virgin (V.), Oxford	712	Oriel coll.	38
Marsham, J. G.	Wramplingham (R.), Norfolk	236	R. Marsham	282
Monck, T. S.	Innistioge (V.), Kilkenny		Bp. of Ossory	
Moore, J. S.	Stoke-Edith (R.), with West-Hide (P. C.), Herefordshire	506 & 159	E. T. Foley	*470
Parke, R. A.	Clondriff (V.), Downshire		Bp. of Down and Connor	
Parsons, H.	Much Dewchurch (V.), Herefordshire	579	Lessee of bp. of Glouc. & Bristol	*440
Redford, F.	St. Paul, Holme-Cultram (P. C.), Cumberland			
Smythe, H. R.	Bedbury (R.), Shropshire	312	Lord chancellor	350
Thompson, E., D.D.	Kington (V.), Brilley (V.), Huntington (R.), & Michael church (R.), Herefordshire	3131, 587, 262, & 166	Bp. of Hereford	*666
Thompson, W. S.	Fobbing (R.), Essex	428	The crown	*564
Williamson, R., D.D.	Pershore (V.), Holy Cross (C.), Besford (C.), Bucklehampton (C.), Defford (C.), & Pinvin (C.), Worcestershire	964, 2148, 179, 173, 423 & 179	D. & C. of Westminster	*588

Blomefield, J., chap. E. Ind. comp.
Durham, T. C., math. mast. Durham gram. sch.
Harper, H. D., ld. mast. Sherborne gram. sch.
Humbert, L. M., lect. St. Olave, Southwark, Surrey.
Jones, E. I., rur. dean. Usk, Llandaff.
Lawrence, W. B., chap. Lawford's Gate house of correc., Bristol.
Marshall, F., &c., chap. Peterborough un.
O'Leary, J. P., chap. new borough gaol, Manchester.
Power, A. B., chap. earl of Besborough.
Robinson, W., chap. Horncastle un., Lincolnshire.
Sedgwick, J., sen. class. mast. ordnance sch., Carshalton, Surrey.

Clergymen Deceased.

Very rev. and hon. H. B. Bernard, D.D., dean of Leighlin.
Very rev. J. Lamb, D.D., dean of Bristol, and Master of Corpus Christi College, Cambridge.
Very rev. F. Lear, D,D., dean of Salisbury, 60.
Very rev. J. Mereweather, D.D., dean of Hereford.

Adams, R., rec. Edinthorpe, Norfolk (pat. duchy of Lancaster), 87.
Adams, W., D.D., vic. Halstead, Essex (pat. bp. of London), 84.
Alvis, J. S., 45.
Austen, H. T., 74.
Barlow, G. F., rec. Burgh, Suffolk (pat. M. Barne), 82.
Berkeley, J. R., vic. Great Cowarne, Herefordshire (pat. bp. of Glouc. and Bristol), 69.
Biskersteth, E., vic. Watton, Hertfordshire (pat. A. Smith), 63.
Buckmaster, H. A., late cur. Cossall, Nottinghamshire, 29.
Burrow, E., p. c. Newchurch in Rossendale, Lancashire (pat. vic. of Whalley).
Christian, W., p. c. Dhoon, Isle of Man (pat. bp. of Sodor and Man), 60.
Dales, E., p. c. Smethwick, Staffordshire (pat. trustees),
Farrer, J. L., vic. Cratfield with Laxfield, Suffolk (pat. rev. E. Holland).
Fenn, D., 49.
Haggitt, D'A., vic. St. Andrew, Pershore, Worcestershire (pat. d. and c. of Westminster).
Hall, F., p. c. Greasebrough, Yorkshire (pat. earl Fitzwilliam).
Harding, J. L., vic. Markleigh, Devonshire (pat. miss Saltren), 66.
Harris, W., chap. ld. Wharncliffe, 50.
Hartley, W., p. c. Allonby, Cumberland (pat. vic. of Bromfield).
Hayley, J. B., rec. Brightling, Sussex (pat. family), 69.
Hornby, G., rec. Bury, Lancashire (pat. earl of Derby), 70.
Hughes, E., rec. Bodfari, Flintshire (pat. bp. of St. Asaph).
Hughes, J. W., tnt. All Souls' coll., Oxford.
James, J., rec. Penmaen, Glamorganshire (pat. crown), 79.
Landon, J., vic. Aberford, Yorkshire (pat. Oriel coll., Oxford).
Lucas, S., rec. Castlelost, Westmeath (pat. ld. Kilmaine).
Milnes, C., rec. Aisthorpe, Lincolnshire (pat. J. Milnes).
Moore, W. G., vic. Aslackby, Lincolnshire (pat. R. F. Barstow), 55.
Passow, J. C. de, rec. Hever, Kent (pat. rev. T. Streatfield), 76.
Pearce, R., vic. Holmer, Herefordshire (pat. d. and c. of Hereford), 80.
Prattent, J. C., rec. Steepleton-Iwerne, Dorsetshire (pat. earl Rivers).
Price, G., Offord Cluny, Huntingdonshire (pat. bp. of London), 50.
Rideout, P. R., cur. Motcombe, Dorsetshire, 72.
Scott, R., vic. Clondulane, Cork (pat. bp. of Cork).
Shipley, S., vic. Ashbourne, Derbyshire (pat. bp. of Lichfield), 89.
Spranger, R., rec. Low Toynton, Lincolnshire (pat. ld. Willoughby d'Eresby), 74.
Stabback, T., vic. Cubert, Cornwall (pat. family).
Stanier, T., cur. Healey, Lancashire, 42.
Stone, T., cur. Felsted, Essex, 47.
Tatham, T., cur. Colkirk, Norfolk.
Thompson, H., rec. Fobbing, Essex (pat. crown), 64.
Vincent, G., vic. Shanagolden, Limerick (pat. precent. of Limerick).
Walker, S., p. c. Swindale, Westmoreland (pat. vic. of Shap), 71.
Webber, C., can. res. Chichester, 55.
Wilkinson, C., cur. Guiseley, Yorkshire, 26.
Williams, J., vic. Llandebie and Betws, Carmarthenshire (pat. bp of St. David's), 71.
Wollaston, C. H., vic. East Dereham, Norfolk (pat. family), 78.
Wright, R., rec. Itchin Abbas, Hampshire (pat. family).

University Intelligence.

CAMBRIDGE.

ELECTIONS, &c.

March 18.—W. P. Anderson, B.A., M. B. Pell, B.A., elected foundation-fellows of St. John's; P. Frost, B.A., Platt fellow.

CHANCELLOR'S MEDALLISTS.

March 23.—The chancellor's medals were adjudged to C. Schreiber, B.A., and W. J. Beamont, B.A., Trin.

CRAVEN SCHOLARSHIP.

The Craven scholarship was adjudged to W. Wayte, King's.

OXFORD.

April 11.—The new proctors, rev. G. Marshall, M.A., Ch. Ch., and rev. W. Henderson, M.A., Magd., were admitted by the vice-chancellor, and nominated the following as pro-proctors: rev. C. Conybeare, M.A., rev. E. Stokes, M.A., Ch. Ch., rev. H. Harris, M.A., rev. J. Rigaud, M.A., Magd.

DUBLIN.

The abp. of Armagh has placed £1,000 at the disposal of Trinity college, for the purpose of founding a professorship of ecclesiastical history, and has nominated rev. S. Butcher, D.D., the first professor.

CHURCHES CONSECRATED.

By bp. of Cork: St. Nicholas, Cork, March 21.

By bp. of Exeter: Bicton, Devon, March 22.

By bp. of Gloucester and Bristol: Wick, Pucklechurch, Gloucestershire, April 8.

By bp. of London: St. Stephen, Christ Church, St. George-in-the-East, April 2; St. James, Upper Edmonton, April 8; St. Barnabas, Cripplegate, April 10; St. Stephen, Shepherd's Bush, April 11.

By bp. of Manchester: St. Peter, Belmont, Bolton, April 1; St. Philip, Bradford-road, Manchester, April 5; burial-ground, Walton-le-dale, Lancaster, April 6.

By bp. of Oxford: Cemetery, Newbury, April 2; St. Peter's, Winkfield, April 6.

By bp. of Salisbury: St. Andrew, Monkton-Wild, Whitchurch-Canonicorum, Dorset, March 14; Cholderton, April 10.

CHURCHES FOUNDED.

Musbury, St. Thomas, Haslingden, Whalley, Lancashire, March 29, by Mrs. Tamar, of Flaxmoss-house.

St. Mary, Devonport, April 2.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the April meeting, April 9, the bishop of St. Asaph in the chair, a letter was read from the bishop of Cape Town, stating that he had been invited by the governor, on the recommendation of the chief commissary in British Kaffirland (col. Mackenzie) to found a mission among the Kaffirs, which his lordship had undertaken to do. He stated that he must look to the mother church to aid him in his object, and added: "We want both men and means, and I doubt not God will provide them." The sum of £700 was placed at the disposal of the bishop of Melbourne towards building five new churches, and enlarging one existing church in his diocese. An important communication was read from archdeacon Macartney, from Geelong, in Australia Felix, describing the satisfactory condition of a large number of emigrants who had arrived here by the ship "Andromache." The healthy condition and the moral and religious character of these settlers, as far as could be judged on their arrival on the Australian shores, the archdeacon mainly attributed to the valuable exertions of Mr. Blackwood, who had been recommended by this society as an emigrant lecturer in that ship, as well as to the kindness shewn to the emigrants on their voyage by their captain and surgeon of the ship.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, April 9, 1850.

The 149th anniversary festival of this society will be celebrated on Wednesday, June 19th, when the members and friends of the society will attend divine service at St. Paul's cathedral, at half-past three o'clock, P.M. The sermon will be preached by the bishop of Oxford.

The following letter has recently been received from the bishop of Tasmania. It conveyed a liberal offering of £135 18s. for the service of the church, which had been collected throughout his lordship's diocese, in conformity with the proposal of the bishop of Gibraltar to the late archbishop of Canterbury, to the effect that on Whit-Sunday, 1849, being the three hundredth anniversary of the English prayer-book, a general collection should be made, in aid of church extension, in all the churches and chapels of the united church of England and Ireland throughout the world. As the proposal in question was never carried into effect, the society has determined on applying the contributions collected in Tasmania, under the circumstances above specified, to the special fund for that diocese. But, though the offering thus returns to the parties originally bestowing it, yet the spirit displayed by the Tasmanian church is an encouraging proof of the cordial sympathy that exists between the church at home and its most distant children abroad:—

"March 22, 1850.

"The late period at which I received the bishop of Gibraltar's letter to the archbishop of Canterbury, respecting an universal collection for the great objects of the church, on Whit-Sunday last, prevented me from taking counsel with my episcopal brethren in this hemisphere, as to what was to be done. Acting on my own judgment, I had the letter reprinted, with a short commendatory notice from myself. It was forwarded to every clergyman in the diocese, and I send you the result. Do not misjudge us by the small amount of the contributions. We have given what we could, for we would not seem to be behindhand in this labour of love. But churches and schools in debt, and hundreds even yet without a pastor, from our inability to furnish a fitting provision for him, will prove an adequate apology from those who are not ashamed to call themselves (some comparatively, others actually) 'poor.' The time has come when we are in great part to shift for ourselves. The governor has distinctly intimated to the three communions which receive aid from the state, that the treasury will not bear any additional charges for religion and educational purposes. It will be enough to preserve the existing chaplaincies."

The following letter has been received from the bishop of Cape Town:—

"Cape Town, Dec. 9, 1849.

"You will be glad, I dare say, to hear from me, now that I have returned from my second visitation of a

considerable portion of the western province of this colony. I have been absent from home two months, and have travelled, chiefly on horseback, about 1,000 miles. I have gone over very little new ground: Villiers-dorp and Franche-Hoeh, between Worcester and Stellenbosch, are the only villages which I have visited this year for the first time. Since the commencement of the year clergymen have been sent to Caledon, Swellendam, George, the Knysna; and I am just about to send one to Beaufort. At Caledon, where a very respectable congregation has been formed, the church will, I hope, be immediately commenced. The present parish embraces the whole district of Caledon, and is not less than eighty miles in length, and eighty in breadth. The outlying stations where service will be held are Bredas-dorp, Villiers-dorp, Lyonder-end, Lindis, Hocco-Hoek. At Swillendam the congregation in the village exceeds 100. The outlying posts where services are occasionally held are Port Beaufort and Riversdale. At the former of these places divine service is performed both in Dutch and English by Mr. Barry, a merchant, who is erecting a small chapel at his own expense. At the latter, the excellent magistrate, Capt. Rainier, holds service every Lord's day, which is well attended. Ere long, however, we must have a clergyman for this village, as it is about seventy miles distant from Swillendam, where its present pastor resides. At Mossel-bay, which is the chief port of the central district of the colony, and a very rising place, I made arrangements during my stay for the appointment of a catechist, who should undertake the work of education, and hold service on the Sundays in a store placed at our disposal by one of the merchants of the place. At George, our church-work is prospering in a very remarkable manner. Mr. Welby, whom I have appointed rural dean, has won all hearts, and has made already a great impression, not only in that place, but upon the whole neighbourhood. The church there is rapidly rising to completion, and is already pronounced too small. Mr. Henrey has lately been established under Mr. Welby, as catechist in the Lang-kloof, at a place about thirty miles from George, where there seems a prospect of a good work being done. There was, when I was in that neighbourhood, a congregation of about fifty, and an adult heathen school of upwards of forty. At the Knysna our congregations continue steady. Mr. Andrews, whom I have appointed to that place, holds, at the earnest request of the Dutch inhabitants, occasional services for them in their own language, with which he is well acquainted. It is very rarely the case that the Dutch residents at the Knysna have any visit from their own minister, who lives at George, at a distance of sixty miles. I returned from the Knysna by Swillendam, and thence crossed to Worcester, in my last year's track. I found the people of that town very anxious for the appointment of a clergyman; and they undertook to contribute £50 a-year towards his support, if I would send them a minister. I feel very doubtful whether I shall be able to do so. At Villiers-dorp, Franche-Hoch, Paarl, Tulbagh, Wellington, Malmesbury, Saldanha, and St. Helena Bays, and the country lying between these several places, there is a scattered English population, whose spiritual wants I am only able to provide for at present by sending clergymen, from time to time, to itinerate amongst them. This I feel to be very unsatisfactory; but I see no remedy for it, for my means are now exhausted. There would be active employment in that whole district for three or four clergymen, if only I knew how to maintain them. At each of the places I visited I held confirmations (a catechist having been sent up to prepare the candidates where there was no clergyman); and at most of the places I administered the holy communion. Altogether the progress made since last year has been most encouraging. God grant that the work may advance each year in every part of this wide-spread diocese, as it has done during the year past in that part from which I have just returned, and to which ministers have of late been sent. I write in haste, being overwhelmed with occupations, but at the same time being unwilling to delay writing to you."

The society has been requested to recommend two clergymen, as missionaries, to proceed to Borneo.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

This society held a meeting at their new offices, No. 7, Whitehall, March 18. His grace the archbishop of Canterbury was in the chair on the occasion. There were also present his grace the archbishop of York, earl Powis, the bishops of Lichfield and Chichester, sir R. H. Inglis, bart., M.P., the rev. sir C. Farnaby, bart., the ven. archdeacon Jones, and Messrs. E. Hussey, H. J. Blanchard, W. Davis, W. Salt, J. Cocks, C. J. Lawrie, A. Powell, B. Harrison, and W. Cotton. The business to be transacted was not so extensive as it is sometimes; but grants were voted in aid of the following objects, viz., towards the erection of a church at Edgehill, near Liverpool; and for another at South Banbury, Oxfordshire; likewise towards rebuilding the churches at Barmby Moor, near Pocklington, Yorkshire, and also at Stedham, near Midhurst, Kent; likewise towards enlarging, &c., the churches at Forest-row, near Tunbridge Wells; Pauntley, near Newent; Newborough, near Carnarvon; Comberton, near Cambridge; and Erchfont, near Devizes, Wilts. Edgehill is in the parish of West Derby, Liverpool; the population of that parish has very greatly increased since the last census; that of the district consists of labourers, mechanics, warehousemen, clerks, custom-house officers, and small shopkeepers. Of these about 4000 are poor people; indeed, some are of the very lowest description of the labouring classes, and were greatly in want of a place of public worship. In Banbury parish, for which the second grant was made, the inhabitants are encumbered with heavy local burdens, including an annual rate of £550 towards the liquidation of the debt remaining on the parish church; and certainly there is not any place that stands more in need of a church than South Banbury, with its increasing population; for the parish church in North Banbury is the only place of religious accommodation for the inhabitants at the present time, and, all the pews being private property (the church having been built under a special act of parliament), many who would be glad to attend church are virtually excluded. The site whereon the new church is to be built will cost £650. At Barmby Moor a church was erected in the eleventh century; the tower and spire in the fifteenth century: it was last repaired about the year 1795; the expense thus caused being defrayed by selling the lead taken from the roof, by which it was greatly injured. The walls are now parting in the middle, and are out of the perpendicular line. The tower and spire are in good condition, but require some repairs. The parishioners are poor and ignorant, many of the adults being unable to read or write. At Forest-row the chapel was built in 1834, with aid from the society: it is now too small for the accommodation of the population of the district, which is three miles distant from the parish church. The church at Newborough, Carnarvonshire, North Wales, was built at the beginning of the fourteenth century: the roof and seats were partially repaired in 1835, and are now much out of repair. The quantity of cultivated land in the parish is very small, and the inhabitants, male and female, are for the most part employed in making mats, cordage, &c., of bent or morask, which grows abundantly on the vast wastes

of that district. The poor-rate for last year was twelve shillings in the pound. The church at Comberton was built about the year 1400; yet it is now, with the exception of the roof, in a good state. The parishioners are poor, for there are not any landed proprietors resident in the parish, nothing above the class of small tenant-farmers.

PROTESTANT ORPHAN SOCIETY FOR IRELAND.

The origin of this society may be briefly stated: It was discovered that a Protestant widow, left with two children, but without the means of support, was induced to place her son under the care of a Roman-catholic Orphan Society in Dublin. The persons to whose knowledge this fact came soon found that such societies were numerous in and around the metropolis (at present there are nineteen or twenty, if not more), and that, with a zeal worthy of imitation in a better cause, they are made the means of drawing many destitute children of deceased Protestants from the faith of their fathers. They are, in fact, to a great extent, receptacles for the children of Protestants, who are more readily admitted than the children of Roman-catholics. With the view, then, of meeting so great an evil, these persons, though in an humble station, resolved to institute a Protestant Orphan Society. They persevered—their zeal and energy, with God's blessing, have been crowned with unparalleled success—and now, in the twenty-first year of the society's existence, there are 350 children with their respective nurses, which, with 298 who have been apprenticed, 62 who have died, and 121 who have been given up to their friends, or otherwise provided for, make 831 orphans to whom this society has afforded an asylum.

The strong claims of the institution, and the manner in which it is conducted, were very ably put forward by the rev. Hugh Stowell, at the twenty-first anniversary meeting in Dublin, on the 5th of April, when he delivered an address. He said that it was only necessary for that society to be more extensively known in England, in order that it might there receive more extensive support. No institution of a similar kind could have a stronger claim upon Christian hearts than a Protestant Orphan Society. Its very name ought to touch a chord in every heart. When they remembered—as his rev. brother had reminded them—that they were orphans by nature, could they show mercy more acceptable to God than by showing it to the fatherless and the widow? And remembering that weakness itself excited pity, could they look at the little ones that bordered the platform, at their simplicity, their ignorance, their helplessness, and, above all, their desolate condition, without being moved to sympathy for them? But he loved that institution, not simply because it was an orphan society, but because it was a protestant orphan society. So far as opportunity served, and ability enabled the Christian man, there was no limit to his love and bounty. If his fellow-man hungered, he fed him; if he thirsted, he gave him drink: he would heap coals of fire on his head, not to consume him, but to bring him to love and confidence. He (Mr. S.) would have the Protestants of Ireland to outlove their Roman-catholic brethren, to outlove them and outlabour them. The way to overcome them and to extirpate popery from the land was not by the faggot, the fire, or the brand, but by the power of love and the influence of holiness, by the grace of God in the true faith that they held.

Diocesan Intelligence.—England and Ireland.

GLOUCESTER AND BRISTOL.

Re-opening of Mangotsfield Church.—The restoration of this parish church having been completed, it was re-opened April 9th for divine service by the bishop of the diocese. The old church was in a very dilapidated condition, and accordingly it has been found necessary almost to rebuild the whole, which has been well executed under the superintendence of Mr. Bindon, of the firm of Pope, Bindon, and Clark, of Bristol. The following is a brief description of the present and past state of the building: "This church, which is dedicated to St. James, has several remains of the architecture prevalent in the reign of Richard the Third: its plan is a nave and north aisle, chancel, and chantry chapel on the north side of the same. In the chantry remains one of two recumbent figures of the founders of the chapel, under a canopied recess. The tower is on the south side of the nave, the lower story forms the principal entrance into the church. The doorway entering the church from this porch is particularly good, having Purbeck marble shafts on a deeply-recessed jaumps, the termination to the label mould being very curious. The restorations of the church have been made in the style of architecture prevalent in the fifteenth century, the principal remaining parts being of that date. Between thirty and forty years since, the church being out of repair, the piers and arches were indiscreetly removed from the interior; and American timbered roofs of flat pitch, with flat ceilings, were placed, and the church formed into one large room. The whole of these incongruities, becoming dilapidated, have been removed; and the sacred edifice has again been divided into nave and aisle by piers and arches, and open timbered roofs placed over the same, with traceried trusses, resting on carved stone corbels. The unsightly and dilapidated vestry-room has been removed from the east end of the chantry, and a sacristy built on the south side of the chancel: low-backed sittings, with bench ends, have been placed over the whole of the church, instead of the inconvenient and high double pews, thereby much increasing the accommodation for worshippers. In the chancel is placed a series of stalls; and the altar is enclosed by a low traceried railing. A small gallery, which could not be dispensed with, is placed at the western end of the nave, for the children of the parish school. The font, which is octangular and traceried, is placed on a raised encaustic tile floor, near the western entrance. The exterior of the edifice has been entirely renovated as much in the original style as possible, by the insertion of new windows, and a proper arrangement of buttresses. The low, dumpy spire, long an object of general animadversion, has given way to a spire of proper elevation, ribbed at the angles, and traceried mid way up." The total cost of restoration, the completing of the burial-ground, furniture for the church, &c., &c., will, it is computed, amount to £1,100. Towards this sum the parishioners have contributed £450 by rate, and the lay impropriators £100. Various friends of the church have also presented generous free-will offerings. But on the morning of opening £250 remained to be raised by voluntary subscriptions. The bishop arrived at eleven o'clock. The rev. canon Hall, B.D., rector of St. Werburg's church, preached from the 132nd psalm, the 13th and three following verses. At the conclusion of the sermon, and during the reading of the offertory, a collection was made, which realized £43 5s., chiefly in small offerings.—*Abridged from the Bristol Times.*

COUNCIL FOR COLONIAL BISHOPRICS.

Special Report.—March 12, 1850.

The condition of the church in the North American colonies, as regards episcopal supervision, demands

immediate attention. The diocese of Quebec* extends over the whole of Lower Canada, a territory three times as large as England and Wales. Parishes or missions (upwards of eighty in all) have been established in every part of the country, from the bay of Gaspe to the Ottawa. For the last series of confirmations, the bishop was compelled to undertake four long and laborious journeys, which occupied him at intervals from the beginning of 1848 to the autumn of 1849; while to attend his triennial visitation two of the clergy had to travel upwards of 700 miles. The subdivision of this enormous diocese is, therefore, a matter of pressing necessity. The bishop has repeatedly recommended it, the clergy unanimously desire it, and the government at home has agreed to sanction the measure, as soon as an adequate endowment can be provided. For the means of providing that endowment the present appeal is made. A capital sum of from £10,000 to £12,000, in addition to what may be procured in the colony, it is thought, might suffice. We earnestly commend this work to all members of the church of England, and we desire at the same time to remind them that the existing endowments of two of the North American bishoprics—those of Quebec and Nova Scotia (at present paid out of the imperial treasury)—are granted for the lives of the present incumbents, and will be withdrawn altogether at their death or removal. Much has been accomplished within the last few years towards building up the church of England in our colonies; and while the cost has been comparatively small, the good done by the multiplication of clergy, and the consequent diffusion of the blessings of Christianity has been incalculable. We address ourselves therefore, with great confidence, to the great body of our own communion. We entreat their co-operation in the work to which we have put our hands. Those who gave donations nine years ago may, perhaps, in consideration of what has already been effected, be induced to renew their contributions. We cannot, however, but observe by how very few persons the whole fund was subscribed. Many more, we cannot doubt, will be ready to lend their assistance now; and those who may find it inconvenient to give in one sum all which they wish to give, may greatly promote the purpose for which the fund has been opened by annual contributions. We are not without tokens that the divine blessing has hitherto rested upon our undertaking. Its end and aim is the extension of the kingdom of our Lord and Saviour, and we ask for it the fervent prayers and free-will offerings of all his people.

Signed by those present,

J. B. CANTUAR.
C. J. LONDON.
A. T. CICESTR.
J. LICHFIELD.
THOS. VOWLER ST. ASAPH.
S. NORWICH.

* At the death of the late bishop of Quebec (Dr. Stewart) the present bishop of Montreal, who had been consecrated as his coadjutor, succeeded to the administration of the whole diocese. The proposal now is to divide the diocese, assigning the see of Quebec to the present bishop (Mountain), and constituting Montreal a separate diocese.

Results of the Colonial Bishoprics' Fund.—March, 1850.

Bishoprics Founded.	No. of Clergy when the see was founded.	No. of Clergy by the last reports.
1841. New Zealand	9	25
1842. Tasmania (Van Diemen's Land)	19	53
1842. Gibraltar (Mediterranean)	30	32
1845. Fredericton (New Brunswick)	30	45
1847. Melbourne (Port Philip)	3	15
1847. Adelaide (South and West Australia)....	4	15
1847. Newcastle (New South Wales, North)	17	27
1847. Cape Town (Cape of Good Hope)	13	34
1849. Victoria (Hong Kong)	10	13
	135	259

Miscellaneous.

EXTRACTS FROM THE REPORT OF THE EPISCOPAL AND CAPITULAR REVENUES COMMISSIONERS.

Presented to both houses of parliament by command of her majesty.

"To the queen's most excellent majesty.—We, your majesty's commissioners appointed by a commission bearing date the 8th day of January, 1849, 'for the purpose of inquiring into the present system of leasing and managing the real property of the church of England and Wales, belonging to the archbishops and bishops, to the cathedrals and collegiate churches, and the several members thereof being corporations sole, and to the several minor corporations aggregate within the said cathedrals, and also that vested in the ecclesiastical commissioners for England; and for considering how, and by what system of management, such property can be rendered most productive and beneficial to the said church, and most conducive to the spiritual welfare of the people, due regard being had to the just and reasonable claims of the present holders of such property under lease or otherwise; and also for considering whether any and what improvement can be made in the existing law and practice relating to the incomes of the said archbishops and bishops, and of the several members of chaptor, dignitaries, and officers of the said cathedrals and collegiate churches, so as best to secure to them respectively fixed, instead of fluctuating annual incomes,' humbly present to your majesty this our first report. On certain important portions of the subjects referred to in your majesty's commission, the luminous evidence already in existence afforded us much valuable information; but we have felt it our duty to endeavour to obtain further particulars as to the present condition of church property from the several episcopal and capitular bodies, as well as from the ecclesiastical commissioners for England; and from some of those bodies we have received very elaborate returns as to the nature and extent of their estates, and the mode in which they are leased and managed. We have also received much useful evidence from lessees and others interested in or acquainted with church property, who have appeared before us. The real property of the church belonging to the several classes of dignitaries and corporations mentioned in your majesty's commission may be stated shortly to consist of houses, lands, manors, mines, minerals, and tithes, or tithe rent-charges. The present system of leasing and managing such property differs little from that which has prevailed for many ages; and its origin and nature, as well as the objections to which it is liable, were fully reported upon by the committee of the house of commons on church leases in 1839. The tenure of such property generally is by lease, either for three lives, renewable at the dropping of any one life; for twenty-one years, renewable at the expiration of every seven; for thirty years, renewable every ten; or for forty years, renewable every fourteen;

and in such leases a rent, usually little more than nominal, is reserved, and a fine varying in different cases (being in fact the principal source of emolument to the lessor), is payable at each period of renewal. Power has been obtained under special acts of parliament, and also under the leading act passed in the fifth and sixth years of your majesty's reign, for granting leases for long terms of years, for building, mining, and other purposes. Some portions also of the property of the church are let at rack-rent, and others are in hand. With reference to the terms upon which renewals of leases are effected, it appears that the church realizes ordinarily from one-fourth to one-third only of the rack-rental value of its estates, the remainder being in the hands of the lessees; and that the fines are calculated so as to allow the lessees a return varying from five to ten per cent. There is little doubt that, under a different plan of management, the estates might be made to produce a much larger income for the church, and at the same time be held upon a tenure more acceptable to the lessees. Very opposite opinions are entertained as to the rights and claims both of lessors and lessees. On the one hand, it is assumed that the church may properly let all its leases expire; on the other, that the lessees may justly claim a perpetual renewal of the advantages they have hitherto practically enjoyed. We think that, as a general rule, the fee-simple in the landed property should remain in the church, but that a right of perpetual renewal should be secured to the lessees upon the terms hereinafter mentioned. We may state that, in considering what was reasonably to be expected from the lessees as an equivalent for the boon conceded to them of a right of perpetual renewal, though we approached the subject from different points of view, and adopted various processes of reasoning and calculation, yet we arrived at the same conclusions as to the relative proportions of interest which it appeared right to assign to the church and the lessees respectively, in the future dealing with the estates. We ultimately adopted, and are now prepared to recommend, the following propositions for the future management of church estates, to come into operation at the next accruing period of renewal.

"*Farms and lands (exclusive of manors, house property, mines, and woods), held on leases for years.*

"We have already adverted to the different views taken by the church and the lessees of their respective rights. On the one hand, if the church were to enforce the utmost rights which it could claim, it might run out the leases, and at their expiration come into possession of the rack-rent, but without any intermediate fines. On the other hand, the most that the lessees could claim would be the right of perpetual renewal upon the present easy terms. As an arrangement fairly intermediate between these extremes, we propose—

"I. That, as a general rule, with respect to twenty-one years' leases of farms and lands renewable every seven years, the church should continue to renew, and that the lessee should have a right of perpetual renewal, on the following terms, viz.:

(A.) That henceforth a septennial fine should be paid to the church, calculated at the same rate of interest as at present, but only on half the annual finable value; and that at the end of the now existing term an annual rent should thenceforth be paid to the church, equal to the other half of the annual finable value.

"We may, in other words, express the arrangement thus, viz., That, as to one moiety of the annual finable value, the church should, as it were, run out the lease; and, as to the other moiety of the annual finable value, the church should renew the lease upon fine calculated at the same rate of interest as at present. From the mass of evidence before us, we conceive that it would be necessary to make an exception to this rule in certain districts, in the dioceses of York, Durham, Carlisle, and Ripon, in which, after due inquiry, the usual selling price of a renewable lease having seventeen and a half years to run should be found to have been two-thirds at least of the value of the fee. In those districts we propose that the church should renew upon fines calculated at the same rate of interest as at present, as to two-thirds of the annual finable value, and should at the expiration of the now existing term receive an annual rent equal to the remaining third of the annual finable value.

"II. That the following alternative arrangements should be admissible:

(B.) That the portion of the annual value to which the church would be entitled as rent under the foregoing plan at the end of the existing fourteen years' lease should be discounted, and converted at a rate of interest of three and one-third per cent. (being the ordinary rate of landed investment), into a less rent, to commence immediately.

(C.) That in lieu of paying the half-fine and this last-mentioned immediate rent, the lessee continue to pay the whole fine septennially, as at present, and a smaller immediate rent; the rent being converted into fine at the ordinary rate of money interest of four per cent.

(D.) That the future payments by the lessee, whether fine or rent, be converted, at the above-mentioned rates of interest respectively, into one immediate rent.

"III. That valuations should only take place once in twenty-one years, instead of septennially, as at present; and that both the fine and the rent payable should be increased or diminished proportionably, according to the valuation; such valuation to be made by two surveyors, one to be chosen by each party, with an umpire previously to be appointed by some government board, power being given to the parties to agree to resort to this umpire in the first instance. We conceive that this increase of the interval between successive valuations will afford ample encouragement to ordinary improvements. With regard to extraordinary improvements, power should be given to the lessor and lessee, with the sanction of some central board, to enter into reasonable arrangements. It may be convenient, before proceeding to the practical application of the foregoing propositions, that we should premise—

1st. That a septennial fine of £150, the first payment being made forthwith, is equivalent to a perpetual annual rent of £35 [*i. e.* £34,991], the rate of interest being assumed at four per cent.

So a septennial fine of £75 is equivalent to a perpetual annual rent of £12 10s., and a septennial fine of £100 is equivalent to a perpetual rent of £16 13s. 4d., and so in proportion.

2nd. That a perpetual rent of £100, to commence fourteen years hence, is equivalent to a perpetual rent of £63 [63·187], to commence immediately, interest being here calculated at the before-mentioned rate of three and one-third per cent.

Consequently a perpetual rent of £50, to commence fourteen years hence, is equivalent to a perpetual rent of £31 10s., to commence immediately.

And a perpetual rent of £38 6s. 8d., to commence fourteen years hence, is equivalent to a perpetual rent of £21, to commence immediately.

Applying these principles:—

1st. To the ordinary case in which the fines equal one and-a-half year's annual value, and supposing

a lease of which fourteen years is unexpired, and the finable value £100.

The present septennial fines of £150 paid to the lessor, the church, are equivalent to a rent of £25.

According to the proposed plan the lessee would, under proposition I., have the right of perpetual renewal upon the following terms, viz.:

(A.) £75 fine, to be paid every seven years, the first payment to be made immediately, and £50 rent to commence fourteen years hence.

Under proposition II. the following alternatives would be admissible, viz.:

(B.) A septennial fine of £75, and £35 10s. rent in præsenti;

(C.) A septennial fine of £150, and £19 rent in præsenti; or

(D.) £44 rent in præsenti.

Considering these four alternatives as equivalent, the church would, by adopting any one of them, obtain what would be equivalent to £44 rent in præsenti, instead of the present septennial fines of £150, which are equivalent, as above premised, to a rent of £25. This would give the church an increase of £19 on £25, *i. e.* 76 per cent. On the other hand, the lessee, whilst he retained £56 per annum of the annual value instead of £75 per annum as at present, would be freed from the present uncertainties as to renewal and the rate of fine, and secure the advantage of his own improvements for an extended period.

2nd. Suppose the case of a lease in the excepted districts, the fine being one and a-half years' annual finable value, the lease fourteen years, and the finable value £100, the lessee would have the right of perpetual renewal on one or other of the following equivalent alternatives, namely—

(A.) £100, *i. e.* two-thirds of the present fine, and £33 6s. 8d., one-third of the finable value, as rent to commence fourteen years hence;

(B.) or £100 fine, and £21 rent in præsenti;

(C.) or £150 fine, and £12 13s. 4d. rent in præsenti; or

(D.) £37 13s. 4d. rent in præsenti.

Comparing this last equivalent alternative, viz., £37 13s. 4d. rent in præsenti, with the present fines, which are equivalent to £25 rent, it will be found that the church would obtain an increase of £50 per cent. beyond the present fines; whilst the lessee, instead of enjoying practically, although uncertainly, £75 of the annual value, *i. e.* three-fourths, would retain permanently £62 6s. 8d., which is more than three-fifths of the annual value, besides the other advantages of improvements before alluded to.

3rd. In the case frequent in the south of England, namely, where the fine is two years' annual value, the arrangement would stand thus:

(A.) Either £100, *i. e.* half the present fine, and half the finable value, namely, £50 rent at the end of fourteen years;

(B.) or £100 fine, and £31 10s. rent in præsenti;

(C.) or £200 fine, and £14 6s. 8d. rent in præsenti; or

(D.) £48 rent in præsenti.

This would give an increase to the church of £14 16s. 8d. above the £33 6s. 8d., which is the annual value of the present fines, namely, an increase of forty-four cent.

"We think that some one of the above alternatives should be made compulsory, in case the parties should not agree; but which of them should be made compulsory, we submit to your majesty, should be left to parliament to determine. The large actual interest of the lessees in the estates, and the small actual interest of the church, appear to us to make these terms practicable and advantageous to both parties. We recommend that extensive powers of sale, purchase, and exchange over the property of the church should be vested in the central board, subject to the restriction that all purchase moneys received on behalf of the church should be treated as capital, and be ultimately invested in the purchase of real property. With a view to protecting the church from any improvident or unnecessary alienation of its property, we think that no sale of its interest in any portions of its estates should be allowed, except with the sanction and approval of such central board. We think also that provision should be made for empowering such board to cause to be determined all questions of boundary, and to set out and define the limits of the lands where such limits are not sufficiently ascertained; and also to settle all claims for compensation for waste or damage committed; and to determine, in case of dispute, whether the district in which the property is situate falls within the exception which would entitle the lessee to continue the present system as to two-thirds of the finable value; and, further, that the declaration of such districts should be one of the primary duties of the central board. In recommending the foregoing system of management, we propose that all existing ecclesiastical dignitaries and members of chapters should during their several incumbencies receive the actual annual amount to which they would have been entitled from the periodical renewal fines, calculated as at present; any deficiency in the amount of such renewal fines occasioned by the adoption of the foregoing proposals being made up to them out of funds to be raised by loan for that purpose. With that view, and in order to supply any other temporary deficiency, we think that power should be obtained for effecting loans from time to time as they may be required; but, with such ample security at hand, we do not apprehend any difficulty in that respect, or feel it incumbent upon us to recommend any specific means for that purpose. We would, however, add that the loans should in all cases be contracted through the agency of the central board. We have recommended that no re-valuations should take place for the purpose of fixing fines or reserved rents at a less interval than twenty-one years, and have thus, we believe, removed all obstacles to the freest application of tenants' capital to the land. We have also recommended that, in cases of proposed profitable improvements of a more permanent nature, the central board shall have powers of entering into reasonable arrangements with the lessees and that extensive powers of sale and exchange should be vested in that board. We believe these powers, taken collectively with others recommended in this report, will strip the tenure of church lands of all the really mischievous characteristics of mortmain, while the people of England will have secured to them a progressive fund, forming at least a partial provision for meeting the increase of their spiritual wants. All which we humbly submit to your majesty's gracious consideration.

"Witness our hands and seals, this 31st day of January, 1850. (Signed)

"Harrowby. (*L. S.*)
"W. R. Lyall. (*L. S.*)
"William Page Wood. (*L. S.*)
"Robt. Baynes Armstrong. (*L. S.*)
"John Geo. Shaw Lefevre. (*L. S.*)
"Rd. Jones. (*L. S.*)"

ERRATA.

Page 339, col. 1, l. 6 from the bottom, *for* Heb. xiii. 1, *read* xiii. 23. P. 341, col. 1, l. 38, *for* then *read* their. P. 341, col. 2, l. 30, *for* 15, 44, *read* 13, 32. P. 342, col. 2, l. 20, *for* to be, *read* he be.

TO CORRESPONDENTS.

We *must* notice that we cannot undertake to return manuscripts. Neither can we acknowledge communications. Those which are suitable appear in due course in our pages.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE, 1850.

Ordinations.

ORDINATIONS APPOINTED.

By Abp. of York, Sept. 22, in York cathedral.

By Bp. of Bath and Wells, Dec. 22, in Wells cathedral.

By Bp. of Lichfield, Sept. 22, and Dec. 22.

By Bp. of Norwich, Nov. 10.

By Bp. of Winchester, July 7.

By Bp. of Worcester, Sept. 22, in Worcester cathedral.

ORDAINED.

By Bp. *of* Limerick, *in Limerick cathedral, April 7.*

DEACON.

Of Dublin.—T. P. Weldon, B.A., Trin.

Preferments.

R. Dawes, M.A., to be dean of Hereford.
G. Elliott, to be dean of Bristol.

Name.	*Parish and County.*	*Population.*	*Patron.*	*Value.*
Addenbrooke, E.	Smethwick (P. C.), Staffordshire	4998	Trustees	£
Archibald, J.	Avenbury (V.), Herefordshire	382	Lord chancellor	80
Aylward, A.	Featherstone (V.), Yorkshire	1065	Ch. Ch., Oxford	*256
Bailey, C.	Marsk (V.), Yorkshire	1177	Earl of Zetland	*91
Barkworth, S.	St. Clement (R.), Oxford	1769	Lord chancellor	129
Barrington, hon. L.	Watton (R.), Hertfordshire	920	A. Smith	*706
Benson, J. V.	Castleconnell and Kilnegariff (R. V.), Limerick and Tipperary		Bp. of Killaloe	
Berkeley, W. C.	Cotheridge (P. C.), Worcestershire	228	Rev. R. Berkeley	
Billopp, W. T. N.	St. James (P. C.), Halstead, Essex	560	Bp. of Rochester	200
Burney, C.	Halstead (V.), Essex	5710	Bp. of London	*390
Cheshire, H. F.	St. Mark (P. C.), Wyke, Surrey		Rec. of Worplesdon	*130
Cegan, H.	Up-Waltham (R.), Sussex	99	Col. Wyndham	106
Comyn, H. N. W.	Walcott (P. C.), Norfolk	172	Bp. of Norwich	43
Dix, T.	Thwaite, All Saints' (R.), Norfolk	170	Bp. of Norwich	110
Eldridge, R.	Desford (R.), Leicestershire	1006	Lord chancellor	*193
Ellis, P. C.	Llanvaes (P. C.), and Penmon (P. C.), Anglesey	268 & 228	Sir R. B. W. Bulkeley	180
Evans, D.	Morriston (P. C.), Glamorganshire		Sir J. Morris	85
Evans, E.	Eglwys Newyd (P. C.), Cardiganshire	1027	H. Hoghton	78
Exshaw, J.	Kinnitty, Litterluna, and Roscomroe (R. V.), King's county		Bp. of Killaloe	
Fenton, S	St. Mary (P. C.), Wavertree, Lancashire			
Fitzgerald, R.	Winslade (R.), Hampshire	169	Lord Bolton	*164
Goodacre, R. H.	Waterfall (R.), with Cauldon (P. C.), Staffordshire	517 & 326	W. Henniker	65 & 98
Goold, R.	Killarof and Kilmacduane (V.), Clareshire		Bp. of Killaloe	
Gordon, J. B.	Clonbeg (R.), Tipperary		Bp. of Cashel	
Haigh, D.	Buckden (V.), Huntingdonshire	1209	Bp. of Lincoln	*171
Hemsworth, A. B.	Thompson (P. C.), Norfolk	490	E. D. Hemsworth	49
Hill, G. F.	Reppe-cum-Bastwick (P. C.), Norfolk	314	Corporation of Norwich	106
Jones, J. P.	Loughgor (R.), Glamorganshire	854	Lord chancellor	*180
Knox, H. C.	Lechlade (V.), Gloucestershire	1270	Rev. C. Hebert	*597
Leatherdale, J.	Bracon Ash (R.), Norfolk	293	Mrs. Berney	245
May, H. T.	Petherwin South (V.), with Trewen, Cornwall	997 & 221	University of Oxford	*349
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Paull, W.	Handley (R.), Cheshire	386	D. & C. of Chester	*253
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Philips, J. B.	Newchurch-in-Rossendale (P. C.), Lancashire	11668	Vic. of Whalley	270
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Randall, J. M.	Langham Bishops (V.), Norfolk	383	Bp. of Norwich	146
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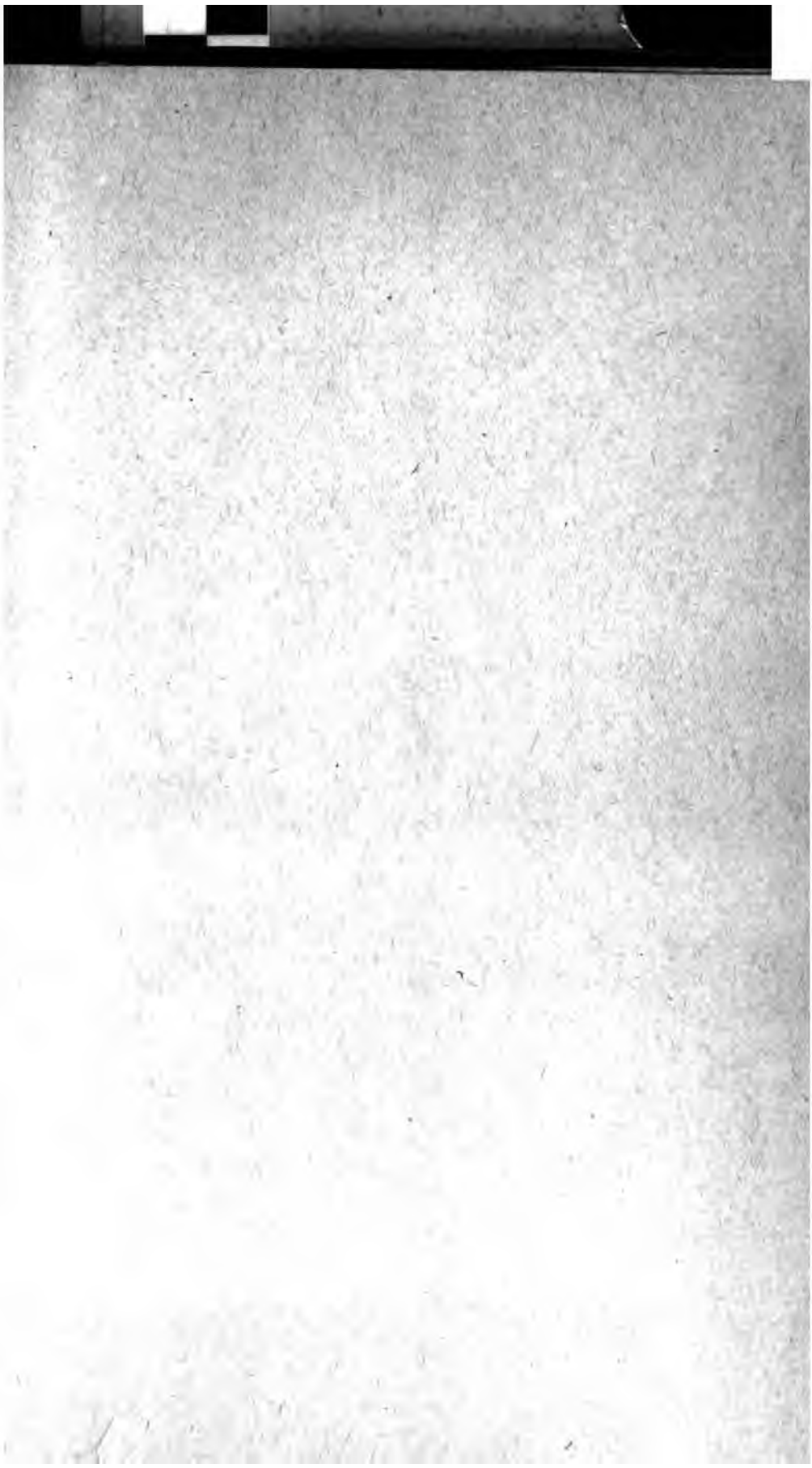
taken of the nullity. But, after a very attentive and anxious consideration of the statutes and authorities relied upon, we are all of opinion that the objection is unfounded, and that the course taken by Mr. Gorham upon judgment being given against him in the court of arches was a course which it was perfectly competent to him to take for the purpose of having that judgment reviewed. The case turns almost entirely upon the two statutes, 24 Henry VIII., c. 12, and 25 Henry VIII., c. 19. Sir Fitzroy Kelly, in his lucid argument, contended that, according to the just construction of these statutes, in all causes which touch the queen, the only appeal given from the archbishop's court is to the upper house of convocation; and that this cause between Mr. Gorham and the bishop of Exeter touches the queen, because her majesty is patron of the living of Brampford Speke. Upon this last point we do not feel it necessary to give any opinion, as we clearly think that, if the queen really had an interest in the question, whether Mr. Gorham is or is not of unsound doctrine, her right to present a fit clerk to the living of Brampford Speke not being in controversy, still that there never was given by the legislature a power to appeal in such a cause to the upper house of convocation. Sir Fitzroy Kelly very properly admits that the appeal he contends for was not given by 24 Henry VIII., c. 12. That statute was passed when sir Thomas More, a rigid Roman catholic, was lord chancellor, and when Henry had not yet broken with the see of Rome. Therefore, it still allows an appeal to the pope in all spiritual suits, and was framed upon the principle that, while all temporal matters which were discussed in the ecclesiastical courts should be finally determined by courts sitting within the realm, the spiritual jurisdiction which belonged to the pope, as supreme head of the western church, should remain unaffected. Accordingly, this statute is confined to causes about wills, to causes about matrimony and divorce, and to causes about tithes and oblations. Respecting these three classes of causes, it is enacted that the appeal should be from the archdeacon to the bishop, and from the bishop to the archbishop, whose judgment was to be final—cutting off the appeal to Rome, which otherwise would have lain. The 9th section of the Act provides that, "if in the causes before rehearsed there shall be matter in contention which may touch the king, the party aggrieved shall or may appeal to the spiritual prelates and other abbots and priors of the upper house assembled in convocation," whose determination is to be final. But an appeal from the archbishop's court, in a suit upon *duplex querela*, involving the question whether the clerk presented to a living by the king was of unsound doctrine, would still have gone to Rome. In the following year, Henry, finding that there was no chance of succeeding in his divorce suit with the sanction of the pope, and being impatient to marry Anne Boleyn, resolved to break with Rome altogether, and, preserving all the tenets of the Roman catholic faith, to vest in himself the jurisdiction which the pope had hitherto exercised in England. Sir Thomas More had now resigned the great seal, and it was held by the pliant lord Audley, who was ready to adopt the new doctrines in religion or to adhere to the old, as suited his interests. In a new session of Parliament several statutes were passed, which, in addition to further regulating appeals, put a stop to the payment of first-fruits and Peter-pence to the bishop of Rome, forbade the investiture of English bishops or archbishops by the bishop of Rome, gave power to the king to nominate bishops in default of election by the dean and chapter, under a *congé d'élire*, prohibited dispensations or licences from the bishop of Rome, and declared the king to be supreme head of the church, with power to "repress, redress, reform, order, correct, restrain, and amend all such heresies, abuses, offences, contempts, and enormities, which by any manner of spiritual authority or jurisdiction ought or might lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, for the conservation of the peace, unity, and tranquillity of the realm." The first of these statutes was 25 Henry VIII., c. 19, which put an end to all appeals to Rome in all cases whatsoever, and enacted by section 3, "that all manner of appeals, of what nature or condition soever they be, or what cause or matter they concern, shall be made and had by the parties aggrieved after such manner, form, and condition as is limited by the former act of parliament;" that is to say, from the archdeacon to the bishop, and from the bishop to the archbishop. No exception is introduced respecting causes which touched the king; and, on the contrary, the enactment is expressly extended to all causes, of whatever nature they be, and whatever matter they may concern. But all doubt is removed by the following section (4), which creates a new court of appeal for all causes in the ecclesiastical courts. Instead of allowing the decision of the archbishop to be final, as it was by 24 Henry VIII., the legislature now enacted that, "for lack of justice in any of the courts of the archbishops, it shall be lawful to the parties aggrieved to appeal to his majesty in the high court of chancery," where delegates are to be appointed under the great seal, who are to adjudicate upon the appeal. This appeal is given in all causes in the court of the archbishops of this realm, as well in the causes of a purely spiritual nature, which might hitherto have been carried to Rome, as in the classes of causes of a temporal nature, enumerated in 24 Henry VIII., c. 12. The meaning of the legislature is still further proved by section 6 of the new statute, which enacts that "all manner of appeals hereafter to be taken from the jurisdiction of any abbots, priors, and places, exempt from the ordinary, shall be to the king's majesty in the court of chancery, in like manner and form as heretofore to the see of Rome," no exception being introduced respecting causes which touch the king, although it was then notorious that causes touching the king might be taken to Rome, pope Clement having recently revoked Henry's divorce suit from before cardinals Wolsey and Campeggio, sitting at Whitefriars, to be determined by his holiness in the Vatican. The construction which the words of the statute seem to require is expressly put upon them by lord Coke. In his 4th institute, p. 340, commenting upon the statute 25 Henry VIII., c. 19, this great lawyer says, "A general prohibition that no appeals be pursued out of the realm, to Rome or elsewhere. Item, a general clause that all manner of appeals, what matter soever they concern, shall be made in such manner, form, and condition within the realm as it is above ordered by 24 Henry VIII., in the three classes aforesaid; and one further degree in appeals for all manner of causes is given, viz., from the archbishop's court to the king in chancery, when a commission shall be awarded for the determination of the said appeal, and from thence no further." In practice, such is the construction which has been invariably put upon the statute for above three centuries, without any doubt being started upon the subject till the present motion was made. During this long period of time there have been many suits decided in the archbishops' courts, in which the crown has been concerned, respecting testaments and tithes, and also of a spiritual nature, if this *duplex querela* touches the queen. We know that in many of these the decision in the archbishops' courts was not satisfactory. According to what was now contended for, the appeal ought to have been to the upper house of convocation; but there is no trace of any such appeal ever having been brought. On the contrary, there seems every reason to believe that the appeal has uniformly been to the king in the

court of chancery, where commissioners have been appointed; or, in common language, to the high court of delegates. The causes of this sort which are most likely to occur are testamentary, respecting the administration of the goods of persons who die intestate, without any known relatives. If such persons die intestate, or their wills are invalid, the sovereign is entitled to the administration of their personal property, and the right of the crown may depend upon the validity of the wills which they execute, or on questions of pedigree with claimants who allege themselves to be the next of kin. One instance will be found in 1 Phillimore, 170, in which the crown was directly interested, and sir Wm. Scott appeared as king's advocate for the crown. The decision being against the crown, there was an appeal from the dean of the arches to the court of delegates; and I am informed by practitioners in Doctors' Commons that as often as there has been an appeal in such a suit it has followed the same course. This statement rests on oral testimony; but there are two precedents to which I can refer with entire confidence, and which, being unopposed by any of a contrary tendency, are, I think, sufficient to show the usage in construing the statute. The first occurred not long after the statute passed, and is to be found in Dyer, 273. The appointment of the dean of Wells being vested by act of parliament in the crown, king Edward VI. by letters patent appointed one Goodman dean, who was thereupon installed. Afterwards, the bishop of Bath and Wells, acting under the authority of the king, pronounced sentence of deprivation of the deanery against Goodman. There was an appeal to the archbishop, and he confirmed the sentence of deprivation. Goodman, considering himself aggrieved, resolved to appeal. Now this suit touched the king, for he was a party to the proceeding as patron of the deanery. According to the argument at the bar, the appeal ought to have been to the upper house of convocation. But the appeal was to the king in chancery, and delegates being appointed, they, after argument, confirmed the sentence. Edward VI., thereupon, by letters patent, appointed to the deanery one Turner, who was installed. But on the accession of Queen Mary (Goodman, I presume, being a Roman catholic and Turner a protestant), she, on Goodman's petition, issued a fresh commission of delegates, to review the sentence of the former delegates; and, if the appeal ought to have been to the upper house of convocation, this proceeding was *coram non judice*. But the new delegates reversed the sentences against Goodman, and restored him to the deanery. Goodman enjoyed the deanery till the death of Queen Mary. Turner then petitioned queen Elizabeth for a new commission of delegates, to review the sentence against him. She granted a new commission of delegates, and they removed Goodman and restored Turner. Goodman petitioned for another commission of delegates. This, to show her impartiality, the queen granted. But the new delegates finally decided in favour of Turner; and he enjoyed the deanery under their sentence till the time of his death. Much litigation arose respecting the acts of the rival deans, while they were respectively in possession. These perplexing questions were debated before chief justice Catlyn, chief justice Wray, and several other most learned judges. They might have been easily solved by the doctrine that all the proceedings subsequent to the sentence of the archbishop were null and void, as the controversey ought to have been decided before the upper house of convocation. But not a doubt was started respecting the appeal having been duly brought to the king in chancery, under the 4th section of the 25th Henry VIII., c. 19, and full effect was given to the sentence pronounced by four successive commissions of delegates, in three successive reigns. The other case to which I refer occurred under my own observation, while I had the honour to hold the office of chancellor of the duchy of Lancaster. A doubt had long existed whether the goods of persons dying in the county palatine of Lancaster, intestate and without next of kin, belonged to the sovereign in right of the crown, or in right of the duchy of Lancaster—a distinction which became of practical importance from the time when, by the arrangement of the civil list, all the casual resources of the crown went into the consolidated fund, while such revenues belonging to the duchy were still allowed to go into the royal privy purse. Upon the death of a person in the county palatine, intestate and without next of kin, the claim of a grant of administration of his personal property was made by one proctor in right of the crown, and by another in right of the duchy. In the court of the diocesan, the bishop of Chester, the decision was in favour of the crown; but on an appeal to the archbishop of York, the metropolitan of the province, the sentence was reversed, and administration was ordered to the nominee of the duchy. There can be no doubt that this cause touched the queen, for in different capacities she was the sole litigant. The appeal ought, therefore, emphatically to have been to the upper house of convocation, if such an appeal could in any case lie. No one dreamed of such a proceeding. The appeal was not brought before the delegates, only because the statutes 2 and 3 William IV., c. 92, and 3 and 4 William IV., c. 41, had passed, by which all the powers of the high court of delegates, both in ecclesiastical and maritime causes, had been transferred to the king in council, and the judicial committee of the privy council had been established, by which, in reality, all such appeals were to be determined. The appeal was prosecuted there exactly as if it had been merely between subject and subject. It was argued at great length before lord Brougham, lord Langdale, Mr. baron Parke, sir Herbert Jenner, Dr. Lushington, and Mr. Pemberton Leigh. I myself sat at the bar, assisting the counsel for the duchy. The report of the judicial committee was in our favour, confirming the decree of the archbishop of York, and this was confirmed by her majesty in council. The administration was accordingly granted to the nominee of the duchy, and the question was considered to be solemnly and legally settled. But, if the argument of sir Fitzroy Kelly ought to prevail, the question must remain doubtful till it is decided by the upper house of convocation for the province of York. Were the language of 25 Henry VIII., c. 19, obscure instead of being clear, we should not be justified in differing from the construction put upon it by contemporaneous and long-continued usage. There would be no safety for property or liberty, if it could be successfully contended that all lawyers and statesmen have been mistaken for centuries as to the true meaning of the act of parliament. We have been called upon to recollect that the upper house of convocation would be a much fitter tribunal than the judicial committee to decide such questions as arose in the appeal between Mr. Gorham and the bishop of Exeter; but, if this be so, and questions about wills, about marriages, and about tithes, which must follow the same rule, might likewise be better decided by divines than by judges regularly trained in the profession of the law, and accustomed to administer justice in other courts, we cannot be influenced by any view to public policy. Sitting here, we can only interpret the law, and try to discover the intention of the legislature from the language of the statute book. Proceeding upon this principle, we all think that no reason has been alleged to invalidate the sentence in this case, on the ground that the queen in council and the judicial committee had no jurisdiction over the appeal; and therefore we feel bound to say that a rule to show cause why a prohibition should not be granted to stay the execution of the sentence ought not to be granted.—**Rule refused.**